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AMERICAN ECCLESIASTICAL REVIEW.

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RECENT SCHISMATICAL MOVEMENTS AMONG CATHOLICS OF THE UNITED STATES.

TO the ecclesiastical historian, as well as to those who are engaged in studying the development of public religious life in the United States, it will be of interest to have a faithful record of certain very recent occurrences in our history, which affect the external organism of the Church, and of which, for the most part, only discordant and biassed versions have hitherto been given to the public. I refer to the schismatical movement, in which Mr. J. R. Vilatte has taken so prominent a part, and which, independently of him, since his own public recantation and submission to the Holy See,¹ continues to exist in two distinct and separate Polish factions, having their respective centres in Chicago, Ill., and in Buffalo, N. Y.

The summary of facts and dates, which are here candidly presented as they came to the personal knowledge of the writer, will throw some fresh light upon the movements indicated above, and, as a contribution to the history of religious struggles in America, cannot fail to be of some practical value.

I.

To understand the character of the movement of secession from the Mother Church inaugurated by Mr. Vilatte, it is nec-

¹ Under date of the Feast of the Purification, 1899, Father David Fleming, Consultor of the Supreme Congregation of the Holy Office, makes public the recantation of J. R. Vilatte, known as the "first Old Catholic bishop of the United States."

essary to know something of the originator. Mr. Joseph René Vilatte is a Parisian by birth. Being one of a large family of children dependent on a widowed mother, he came to Canada to become a priest. While yet in an early stage of preparation, he was carried beyond the pale of the Church through the influence of lectures delivered by the apostate priest, Chiniquy, who served him for a time as guide. Having studied Calvinistic theology in a Presbyterian seminary, he was chosen pastor of a French Presbyterian congregation in Northern Wisconsin. Subsequently he grew dissatisfied with the Protestant position, and addressed himself for counsel to the well-known ex-Dominican and ex-priest, Hyacinthe Loyson. The latter directed the young minister to apply to the nearest "Anglo-Catholic" bishop. This happened to be the Bishop of Fond du Lac, Dr. J. H. H. Brown.

This Protestant bishop had strongly developed high-church tendencies, and thought he could discern in the new postulant the long-expected David, who would smite the "Roman" Goliath, hip and thigh. To prepare for this certainly arduous task, Mr. Vilatte entered the Episcopalian divinity-school, known as Nashotah House, Nashotah, Wis., which was then under pronounced, though mainly conservative, high-church management. About the close of the term, he set out for Berne, Switzerland, with commendatory letters given him by Bishop Brown, and was ordained by the Old Catholic bishop, Herzog. The ordination took place in the Old Catholic cathedral of Berne in the following order: Minor Orders and Subdiaconate, June 5, 1885; Diaconate, June 6, 1885, and Priesthood, June 7, 1885. The ordination was performed according to the Latin rite as prescribed in the *Pontificale Romanum*, in harmony with the unvarying custom of the Old Catholics. Herzog himself was one of the coterie of priests who refused to accept the dogma of the Infallibility of the Supreme Pontiff, and was consecrated bishop in 1876 by the Old Catholic bishop of Germany, J. Reinkens, who himself belonged to this same class of priests in Germany, and was consecrated bishop in 1873 by Heykamp, the Jansenist bishop, at Rotterdam, Holland. Concerning the Jansenist ordinations, we remark briefly that, ac-

cording to Dens,² the Holy See has received priests ordained by the Jansenist archbishop of Utrecht, *without reordination*, and that Berthier says: "the ordination of the schismatical Greeks and of the Jansenists is held as valid."³ The first Jansenist archbishop was consecrated in 1723, by Varlet, bishop *i. p. i.*, who had been suspended for Jansenistic errors. Since then the succession has been preserved without a break, the Latin rite being maintained intact. To their stubborn refusal to receive the Bull *Unigenitus* they have added, in common with the Old Catholics, rejection of the Vatican decree concerning the Infallibility of the Holy See. So true is it that schism gravitates towards heresy.

To resume,—Père Vilatte, as he came to be called, having returned to the United States, began his labors, as a *bona fide* Old Catholic priest, in the neighborhood of Green Bay, in a district commonly called "the Belgian Woods," the majority of the population being Belgians. Among these people, made up of (mostly poor) farmers and fishermen, priestly ministrations were naturally irregular. Mr. Vilatte planted himself in Door County, Wis., between two equidistant Catholic churches. Being well supplied with means by the Episcopalians, he was enabled to erect a church and *presbytère*, with practically no money outlay on the part of the people. He soon won their affections, and the first Old Catholic congregation was an accomplished fact.

The changes in doctrine and worship introduced by Père Vilatte were these: rejection of the Infallibility of the Sovereign Pontiff and of his primacy *jure divino*; rejection of the Immaculate Conception of the Blessed Virgin; denial of the *necessity* of auricular confession, and introduction of the Swiss Old Catholic form of General Confession and Absolution; administration of the Blessed Sacrament under both species, Communion under only one species being denounced as disobedience to the command of our Lord; finally, the Mass was said in the French vernacular, this innovation being based also on alleged Biblical grounds. It is to Mr. Vilatte's

² *Theol. Mor.*, vol. vii, p. 81.

³ *Comp. Theol. Dogm. et Mor.*, P. J. Berthier, Ed. IV, Venit. 1898, p. 292.

credit that he did not repeat the departure from the Council of Trent, in the matter of auricular confession, in any of the other three churches which he founded, though, as late as 1897, he authorized the use of a "Form of General Confession," drawn up by one of his priests.

It was plain that the schism thus established was also strongly heretical, offending, as it did, against the *Tridentinum* in the matter of the Sacrament of Penance, and against the later defined doctrines of the Immaculate Conception and Papal Infallibility. It will hardly surprise the reader to learn that, subsequently, Mr. Vilatte had to witness the complete apostasy of this his first congregation to the Episcopal Church, whose services of "Common Prayer" are now in use there. From Door County, the schism spread to the neighboring county of Kewaunee, where two churches were built. Another was erected in the city of Green Bay, which became the see-city of the heretical archbishop.

The elevation of Mr. Vilatte to the episcopate came about in this way: It appears that Bishop Herzog and the high-church Anglican episcopate constituted a sort of mutual admiration society, a state of affairs not without considerable financial benefit to the party of the first part. At any rate, it is a matter of history that, when the Jansenist commission appointed to look into the question of the validity of Anglican Orders reported its adverse findings, Bishops Herzog and Reinkens made it their business to meet the arguments of the commission, point after point, with considerations calculated to offset the force of them; nor did the *entente cordiale* between Herzog and the Anglicans cease until he consecrated a Rev. Mr. Kozlowski, of Chicago, *inconsulto episcopatu anglicano*.

Bishop Herzog had ordained Mr. Vilatte simply as a subject of the Bishop of Fond du Lac, although Mr. Vilatte wished to disown this relationship altogether. He seems to have been willing enough to regard the Bishop of Fond du Lac as a sort of *episcopus loci*, or, as he put the matter, to work "under the auspices" of the Episcopalian bishop, so as to secure financial support for his undertakings from the

Episcopalians; but he refused absolutely to be regarded as an Episcopalian clergyman authorized to officiate according to the Old Catholic rite. He insisted that the insertion of his name in the clergy-list of the diocese of Fond du Lac was merely honorary and quite unsought by himself. And it is certain that he never made the required canonical application for admission, either to bishop or to standing committee. However, the Bishop of Fond du Lac was called on by Mr. Vilatte to administer the Sacrament of Confirmation to certain candidates, and this was done according to a mongrel rite, partly Latin and partly Anglican.

In the course of time Mr. Vilatte appears to have had serious scruples as regards those confirmations, and we find him turning to the Jansenist Archbishop of Utrecht for advice. The advice was categorical: *non licet*; and Mr. Vilatte was to refrain from all *communio in sacris* with the Episcopalians, who are Protestants.

The discovery of these anti-Anglican tendencies in the man who stood as the champion of Old Catholicism in America gave rise to the most bitter and relentless animosity against Mr. Vilatte on the part of the new Bishop of Fond du Lac, Dr. Grafton, an animosity which was greatly intensified when it was discovered that the Old Catholic champion was actually knocking for the gift of the episcopate at the door of the Jansenists. An understanding with the Episcopalian diocesan might have been reached if Mr. Vilatte had consented to become suffragan to the Bishop of Fond du Lac. But Mr. Vilatte refused utterly to accept such an abnormal situation. The strong influence of Anglicanism was now brought to bear on Bishop Herzog, and through him on the Jansenists and other interested parties. The Jansenist archbishop finally answered Mr. Vilatte with a *dilatatum* regarding the consecration asked for.

Finding himself forsaken by his friends across the water, Mr. Vilatte addressed himself to the Russian schismatical bishop of Alaska, Vladimir, who received him under his jurisdiction and served warning on the Episcopalians that they must not dare attempt to inflict censures on him or interfere

with him. We merely record an open secret when we say that Bishop Vladimir described the Bishop of Fond du Lac as a "mere Protestant layman." However, owing to the constitution of the Russian Church, Mr. Vilatte could not hope to obtain the episcopate from that source, or at least not without great difficulties.

Accordingly he found himself obliged to look elsewhere. A correspondence was begun with the schismatical archbishop of Ceylon, Goa, and India, F. X. Julius Alvarez. Our Holy Father had sought to consolidate two co-existing jurisdictions, an ancient Portuguese jurisdiction and a jurisdiction of the Propaganda, in that distant part of the world. The measure encountered strong opposition from the Portuguese authorities, who proceeded to elect a bishop of their own. Alvarez, a priest belonging to this party, was chosen. He sought and obtained an edict of consecration in favor of himself at the hands of the Jacobite patriarch of Antioch, Ignatius Peter III, now deceased. Accordingly Alvarez was consecrated by three Jacobite bishops of Malabar after the Jacobite rite, and granted archiepiscopal jurisdiction by the aforesaid heretical patriarch. It is perhaps worthy of note to state here that some theologians contend for the probable invalidity of an ordination or consecration performed upon a Latin subject by means of an Oriental rite, unless dispensation is given by the Holy See. However, there appears to be no authenticated ruling of the Holy See on the subject, and the general opinion is in favor of the validity of such ordination.

We should not omit to state here that the validity of the consecration of Alvarez by three Jacobite bishops having dioceses in Malabar has been called in question on the ground of a rumor that the acting consecrator, Mar Paul Athanasius, had been consecrated *per saltum*, being only a deacon when he was consecrated bishop. This rumor is somewhat vehemently denounced as erroneous by the Jacobite metropolitan of Malabar, who accounts for it by the theory of *error personae*. He admits that there was, early in the seventies, one *Matthew* Athanasius, a troubler in the Jacobite camp of Malabar, of whom some *English* author asserts that he was conse-

crated *per saltum*. The metropolitan denies the correctness of this statement, and explains that Matthew Athanasius secured consecration to the episcopate at the hands of the patriarch under a combination of false pretenses; that he had been ordained deacon, priest, then bishop by the patriarch; that on his return to Malabar Mar Matthew Athanasius attempted to supplant the bishop in possession, but was unsuccessful, and died later without himself having consecrated any one; that this Mar *Matthew* Athanasius is not the same person as Mar *Paul* Athanasius, who was the consecrator of Alvarez, and who had been regularly ordained priest and was consecrated bishop by the patriarch, in 1877, on the occasion of the latter's visitation of the Malabar dioceses. Such is the explanation offered by the metropolitan.

Mr. Vilatte then set out for the Orient. He obtained the necessary edict of consecration in his behalf from the Jacobite patriarch, and was consecrated according to the Latin rite by F. X. J. Alvarez, who was assisted by the two Jacobite Malabar bishops, Mar Paul Athanasius and Mar George Gregorius. The patriarchal edict of consecration bears date of "the 17th of Conoon Kadmayo [corresponding to our 29th of December], 1891," and it is given from the patriarchal palace at the monastery of Sapran of Mardin, with the seals and signatures of the patriarch and of Mar Dionysius, metropolitan of Malabar. It sets forth that "we, the humble servant of God, hereby allow the consecration in the Holy Ghost of the Priest Joseph René Vilatte, elected for Arch-Episcopal dignity, Archbishop Metropolitan, in the name of Mar Timotheus, for the Church of the Mother of God in Dyckesville, Wisconsin, U. S., and other churches in the Arch-diocese of America, to wit: the churches adhering to the Orthodox faith." . . . The certificate of Mr. Vilatte's consecration is issued by Alvarez and is witnessed to by W. Morey, the United States Consul, and by Lisboa Pinto. It sets forth "that on the 29th day of the month of May, 1892, in the Cathedral of our Lady of Good Death, . . . in the presence of a large number of the Christians of our jurisdiction and others, in virtue of the powers conferred on us by the Apostolic succession, and by

the favor of His Holiness Peter III, Patriarch, . . . we imposed our hands on the priest Joseph Renatus Vilatte . . . consecrated him with the Holy Oils to the archiepiscopal dignity . . . under the title of Archbishop of the Old Catholic Church of America." . . .

Having attained the dignity of an heretical archbishop, Mr. Vilatte returned to the erstwhile scene of his labors. He was received with demonstrations of great joy by his adherents, but was destined to encounter the uncompromising opposition of the Episcopalians, particularly of Bishop Grafton. This gentleman carried the matter of Mr. Vilatte's consecration quickly into the "House of Bishops of the Protestant Episcopal Church," with the result that this body declared the consecration to be null and void for the twofold reason that Mr. Vilatte at the time of his consecration was a *deposed* priest, His Lordship of Fond du Lac having deposed him, regardless of the warning of Bishop Vladimir, all by his "lone self" in Fond du Lac, while the subject was thousands of miles away. The Anglican authorities also declared that the alleged consecrators are separated from Catholic Christendom by heresy. All which would be laughable if the matter were not so serious. For Mr. Vilatte the seriousness of this attitude did not end with its significance and bearing in the matter of financial aid from the Protestant Episcopal Church, but it involved, through the influence which was brought to bear on the Old Catholic leaders in Europe, the impossibility of being recognized by them in an official way as "American Old Catholic Archbishop." Although repeatedly sought, this recognition was steadily refused him, albeit the Old Catholics did not join in the condemnation of his consecration as invalid, while apparently they were inclined to regard it as of uncertain validity, but whether to accommodate the Episcopalians or from serious convictions does not appear.

It has been suggested that Mr. Vilatte is not sincere in his submission to the Church, and that he merely wishes to get Rome's acknowledgment of the validity of his consecration which, should he obtain it, will make his latter things

worse than the former. Those who have read with care the above history of the case will not find it difficult to locate the probable source of such ungenerous imputation. At any rate, the Catholic Church does not receive with suspicion those who come back to her repentingly; for she is mindful of a long history showing the wondrous effects of the grace of God in souls who seemed at one time most unworthy. One who reads Mr. Vilatte's recantation will naturally conclude that he realizes what is implied in the words of his solemn recantation: "I, Joseph René Vilatte, hereby declare that I express most sincere and heartfelt regret for having taught many errors and for having attacked and misrepresented the Holy Roman Catholic Church. I unreservedly withdraw any such teaching, and I submit myself wholly and unreservedly to the teaching of the Holy Roman Catholic Church, which I acknowledge and confess to be the one true fold of Christ. . . . Moreover, I sincerely regret that I obtained Holy Orders in an unlawful and irregular way, . . . and that I illicitly and sacrilegiously conferred upon others various Orders which belong by right to the Holy Roman Catholic Church." We ask: Can you conceive that any sane person would place himself thus on record, unless he were in earnest?

At the time of Mr. Vilatte's submission, two congregations acknowledged him as their ecclesiastical head, and these have, it appears, followed at least in part the example of his humility. Some of my readers will no doubt also see the finger of Divine Providence in behalf of the Church of God discernible in the fact that the two parties represented by Mr. Vilatte and the Episcopalian bishop in their opposition to each other lessened the danger which their hostility to the Church might otherwise have brought about in turning souls from the path of truth.

II.

Thus ends the first organized schism in the United States. But our task is not yet finished.

The spirit of nationalism, sometimes referred to as "sectionalism," reached its full development among that deeply

Catholic and sincerely religious, but most headstrong people, the Poles. The symptoms of unconquerable determination upon the part of this national spirit in their midst became really grave about 1894. Soon Chicago, afterwards Buffalo, became centres of agitation. Mr. Vilatte had taken note of the situation and thought it well to fan the flames. Although utterly unwilling to commit themselves to his episcopal authority and keeping, for the twofold reason that he was a Frenchman, and also because they were entirely averse to departing from the recognized dogmatic faith of the Church in any point, they yet sought his aid to accomplish their purpose of establishing religious independence. At the request of a Chicago priest, Anthony Kozlowski, Bishop Vilatte ordained a number of candidates, whom he obligated formally to the decrees of the first seven General Councils, though most of them adhered to the *Vaticanum*, and all of them did certainly adhere to the *Tridentinum*. His spiritual authority they failed utterly to recognize, to a man, as soon as out of his sight, though the Buffalo contingent, with a certain Kaminski at its head, accepted "faculties" at his hands. The chief object, however, which Mr. Vilatte had at that time in mind was even so attained; he was strengthening the movement which would, as afterwards appeared plainly, result in the establishment of two distinct separatist factions.

In 1896 the Polish nationalist movement had so far progressed that arrangements were made for an episcopal election by the misguided but strong-headed people, whose watchword was: "A Polish bishop and Polish priests for Polish people!" and they meant to take no account of the opposition on the part of the ecclesiastical authority.

However, instead of one conclave for episcopal election, two such were held; the one party electing the priest, A. Kozlowski, rector of All Saints' secessionist church in Chicago, and the opposition party electing S. Kaminski, rector of St. Stephen's Church in Buffalo, N. Y., who, prior to the Polish troubles, had officiated as schoolmaster and organist in the "wild" West, but subsequently was ordained by Mr. Vilatte.

The Chicago faction, headed by Kozlowski, formed what it

pleased to call the "Independent Polish Catholic Diocese of Chicago," and drew up a "Constitution" in due form and with much ceremony. It set forth the *Tridentinum*, with the primacy of the Holy See (*jure divino*), as the dogmatic basis of the secession, and thus it occupied apparently the same attitude as the original Jansenist schism—though with this notable difference, that the secessionist faction did not reject, either openly or secretly, the *Vaticanum*; whereas, the Jansenist schism joined Döllinger and his coterie of so-called Old Catholics in their formal protest against and open rejection of the dogma of the Supreme and Infallible Teaching Office of the Holy See. The Jansenists and Old Catholics became and are avowedly heretical; the Chicago secessionist movement was and is avowedly orthodox, though utterly contumacious. Its single aim seems to be the realization of the false ideal of a true "American-Polish-Catholic diocese."

The newly-elected secessionist bishop, Kozlowski, then set out for Europe, accompanied by the nationalist Bohemian priest, Paul Pollak. A satisfactory understanding with the Jansenists and Old Catholics was reached, and in the month of November, 1897, Kozlowski was consecrated bishop in the Old Catholic cathedral of Berne, Switzerland, where also, a dozen years previously, Vilatte had been ordained priest. Herzog was consecrator, and was assisted by G. Gul, Jansenist archbishop of Utrecht, *vice* Heykamp, deceased, and by Theod. Weber, Ph.D., Old Catholic bishop of Germany, *vice* Reinkens, deceased.

On his return to Chicago, Kozlowski was received amid the plaudits of a large gathering of Poles, and formally entered on his duties as bishop of the Polish secessionists. One of his official acts may be of interest in several ways, to wit: his reordination *sub conditione* of those priests whom Vilatte had ordained, for the purpose of removing all uncertainty touching the validity of these ordinations as arising out of the circumstances connected with the consecration of Vilatte's consecrator, Alvarez, by the Jacobite bishop, Paul Athanasius, and his confrères.

The first "Synod" held under the presidency of the new bishop reaffirmed the doctrinal position of the secessionist

"Constitution," reëmphasized the primacy of the Holy See, and added its *explicit* declaration of assent to the dogma of the Immaculate Conception of the Blessed Virgin. The Roman rite is strictly adhered to in all things. Owing to the fact that the lay adherents seemed to be unaware of their separation from the Church, the Holy See proceeded at last against the recalcitrants, and, in March of 1898, a decree of excommunication, emanating from the Propaganda, was published against Kozlowski and all his abettors throughout the Archdiocese of Chicago. The excommunication was directed against "the priest, Anthony Kozlowski, for his contumacy as regards the authority of the Archbishop of Chicago, coupled with his boast of having been consecrated bishop by certain heretical bishops." A letter indicating the method of its publication by the clergy was added to the decree by the Archbishop, and therein Kozlowski was pointed out as a "pseudo-bishop," manifestly as being an intruder and destitute of jurisdiction. Notwithstanding this excommunication, the nationalist bishop is recognized by about seven congregations, some of which are rather large. The extension of the movement among the French-speaking Catholics was begun by Labout, a French priest whom Kozlowski appointed, and to whom he surrendered the use of his "cathedral" during certain hours, waiting the time when they might build a church for themselves. Its extension among the Bohemians, Italians, and Spaniards in the United States is also contemplated.

We turn finally to Buffalo. The "bishop-elect" of this party sought consecration at the hands of the principals who consecrated Kozlowski, but in vain. He then turned himself to Mr. Vilatte, who had ordained him priest. In the middle of 1897 arrangements had so far progressed that the day was fixed and everything in readiness. Bishop Vilatte had repaired to Buffalo, where he stopped at the Hotel Iroquois. But the arrangements miscarried through Mr. Kaminski's failure, it appears, to donate a certain sum (about \$4,000) for the propagation of the Old Catholic gospel. A most unseemly and ludicrous scene ensued; Kaminski obtained a

warrant for Vilatte's arrest on the ground of "embezzlement," which necessitated the latter's hasty and quiet decampment. However, Kaminski appears to have repented of his action, for negotiations were resumed, with the result that he was at last consecrated, in 1898, by Mr. Vilatte.

Doctrinally this faction appears to occupy the same ground as does the Chicago party, but it is commonly understood that the primacy of the Holy See is accepted as being such merely *jure ecclesiastico*. If this view be correct, it would be a sign that the Buffalo affair is strongly heretical. However, like the Chicago contingent, it preserves the Latin rite intact. It appears to be making but very slight gains, and is not likely to exercise any lasting influence.

A CLOSE OBSERVER.

CHURCH BUILDING.—III.

The Construction.

THE materials for building a church having been selected and conveyed to the appointed site, the work proper of construction begins. To follow it in all its details and watch its progress day after day, becomes one of the most pleasing occupations of the pastor. His presence is an encouragement to all those engaged in the work, and at the same time a reminder that the work must be done well. For, although lack of technical knowledge may forbid him to direct and supervise, yet a general acquaintance with the principles of construction and with the problems to be solved will enable him to follow intelligently what is done and to show his appreciation of it.

A building is essentially a shelter. As such it implies two necessary parts: the walls and the roof. In beautiful climates, the essential thing is the roof; the walls are mainly destined to support it, and may be replaced by columns or any other contrivance susceptible of performing the function. But in most countries walls and roof are of equal importance. Something, therefore, has to be said of each.

I.—WALLS.

The function of walls is twofold: to support the roof and to exclude the unpleasant influences from outside, such as rain, cold, etc. As a support, perfect stability has to be secured in them; as a protection, they have to be made impenetrable to wind or moisture.

The stability of a wall means its power of resistance to the forces which tend ordinarily to destroy it. These forces may be: (1) first of all, its own weight, or the weight of the roof which rests upon it. The pressure thus exercised in large buildings is enormous, especially on the foundations, which may yield, or on the lower courses, which, if the material employed in them is unequal to the burden, will be crushed, and imperil the whole structure. (2) It may be the lateral pressure or thrust of the roof or of some external agency, such as a storm. The natural thrust of the roof, unless counteracted, would be fatal to the strongest buildings; and, in regard to lateral pressure, it has been calculated that a wall sixty feet high and three feet thick would be unable of itself to support the impact of a stiff breeze. (3) It may be the process of settling, caused by the gradual yielding of the foundations, or by the crushing of the materials unequal to the weight they have to bear, or by the shrinking of the mortar,—and revealing itself by the familiar cracks and fissures so unpleasant to the eye even when the stability of the structure is not threatened.

Now a wall borrows its stability from many things.

1. From its foundations. Their importance in church building can scarcely be exaggerated. Any notable yielding in them means the dislocation of the walls of which they are the support. Great ecclesiastical structures could be pointed to in Europe and in this country, which have suffered irreparable damage or entailed very considerable cost and inconvenience in consequence of the lack of care of the builders in ascertaining previously the condition of the ground upon which they built. For lighter structures so much care is not necessary. But when it is a question of raising a church in brick or stone, the soil has to be dug into until the hard

rock is reached, or a solid, even bed of sand or gravel; for hardness is not so much a requisite in the ground as equality of resistance. If the soil yields equally to the pressure all round, there is no dislocation in the different parts of the edifice; whereas, if it yields only in certain spots, the wall which it bears will necessarily be disrupted. If a solid foundation is inaccessible or too deep, wooden piles are driven into the ground and the structure raised upon them. Timber being practically incompressible in the direction of its length, and many varieties of it little liable to change if preserved from alternating moisture and dryness, it has been possible to raise upon such foundations some of the greatest and most enduring monuments of the world.

The ground being thus prepared, large blocks of hard stone or layers of rough masonry solidly compacted are carefully laid down. These *footings*, as they are called, are laid deep enough to escape the effects of variation of temperature, and are built broader than the wall they are destined to carry, thus giving it a firmer hold on the ground and, like the broadened base of a column, adding to its stability. The less resisting the ground, the broader, naturally, the base has to be.

2. The second element of stability in a wall, and a very obvious one, is its mass, or the amount of material it contains within a given area, which practically means its thickness. Evidently the thicker a wall is, the better it resists vertical or lateral pressure, and each of these being in proportion with the height of the wall, it follows that its thickness must grow in something of the same ratio. This must be with the architect a matter of nice calculation when he has to deal with new conditions. In ordinary cases he is guided by general or local experience, the object in view being to secure perfect stability with a minimum of material, the original cost and handling of the latter constituting the chief element of expense in erecting the building.

3. The third element of stability is in the manner in which the constructive elements are put and held together. Thrown in a heap, stones or bricks would preserve their

equilibrium; but made into a wall, their stability will depend essentially upon their being bound together so as to form an unvarying system of points, just as if they were a single unelastic body. This is effected substantially by disposing them in such a way that they may hold together; it is completed by the use of a binding substance,—mortar or cement.

To describe the way in which the various materials are set so as to hold together would lead us too far. The general principle is easy to understand. If we take a collection of bricks, all of the same size, and lay them in parallel lines, one right above the other, they remain loose and shaky. But if every succeeding course after the first is so placed that each brick rests on two bricks of the course underneath, its centre corresponding to their point of junction, then the whole mass is bound together. The same is true of blocks of stone, and it is on this principle that all architecture has proceeded from the beginning. As far back as the most ancient monuments permit us to go, we find stones and bricks put together exactly as is done at the present day.

When the breadth of the stones corresponds to the full thickness of the wall, we have the simplest imaginable kind of building. But if the wall is thicker, then the stones have to offer a salient part inside, by which they may be bound to the other materials which give the wall its proper thickness. This process of interweaving some of the materials of the front with what lies behind is especially noticeable in brick-work. While most of the bricks are set lengthwise, a varying number are seen endwise, the object being to bind them, and, through them, the others with which they are structurally connected, to the masonry of the inside. But the method applies to all kinds of materials, in particular to stone in every form, alone or combined with brick, the object being always the same—to make the wall one compact body. The task is comparatively easy when only brick or regularly shaped stone is used. The difficulty arises principally with rough, unhewn stone of various shapes and sizes, called *rubble stone*. At first sight it seems impossible to

reduce all these irregular forms to the normal lines of a wall. Yet every day we may meet, even in our fields, dry walls thus built, and the most solid structures have been raised with this kind of material in past and present times. The whole secret of it consists in presenting the most even sides of the stones outwardly, and in packing them as closely as possible together by filling up with smaller stones the interstices left by the larger. Sometimes the facing of these stones is reduced to a rectangular form, which presents a much more pleasing aspect to the eye. This is called *coursed rubble*. Finally, a facing may be made of stones neatly trimmed and closely fitting and applied to a massive wall of brick or rubble built up inside. This is called *ashlar*. Its effect to the eye is much the same as that of solid blocks, but it adds to the solidity of the wall and retains its own only on condition of being firmly bound to the wall proper in the manner described above.

In this way, then, materials may be put together and made to hold, even without the help of mortar (of which later on), but only in the case of a continuous or dead wall. When apertures are introduced, such as doors, windows, and the like, a fresh problem arises. With the sides or jambs of the openings there is little difficulty. They are simply built up with the material, brick or stone properly cut; rubble being a solitary exception on account of its irregularity of form, and requiring to be replaced, in apertures as well as in corners, by one or other of the materials just mentioned. The real trouble comes with the top line of the opening. So long as the space can be spanned by a single block, that system (the lintel) naturally suggests itself, and the Greeks knew no other. But (1) the span to cover may be very wide; (2) the block of stone, though sufficient to cover it, may be unequal to the strain of the masonry it will be made to support; (3) brick seems utterly inadequate and helpless. Yet with brick and with all manner of small stone material the Romans solved the problem triumphantly by the well-known arrangement of materials called the *arch*.

The ARCH, so familiar to us that we do not give it

a thought, is in reality one of the most beautiful and fruitful inventions of human ingenuity. It performs a feat which alone it is capable of accomplishing. It takes the whole weight of the materials above it away from the vacant space or insufficient support underneath, and deposits it on the solid walls, right and left, upon which it rests itself. Its forms are many and its applications endless. In fact, it may be said that the possibilities, the direction, and the character of architecture for the last two thousand years have been mainly determined by that simple yet wonderful contrivance.

The second way of making the materials hold together is by the use of *mortar* or *cement*, its purpose being to bind the materials still more closely and knit them into a complete unity.

Common mortar is made of lime and sand. Cement is the produce of certain calcined earths which have the property of hardening rapidly when exposed, either alone or mixed with other substances or with ordinary mortar, as occasionally happens in our constructions. Mortar binds the materials together in the most perfect possible way by filling all the interstices that separate them, and by hardening, so as to become with them a single indivisible mass. The smaller and rougher the materials, the more important the element which binds them together. It is owing to the superior qualities of that in use among the old Romans that so many of their brick and rubble structures have withstood the destructive power of ages. The same may be said of the ruined castles so common in every part of Ireland. They were mostly built of rubble; but so closely and solidly were their imperfect materials bound together by the mortar employed, that they stand to-day unharmed by years, and injured only by the hand of man.

Too much importance, consequently, cannot be attached to the quality and to the judicious use of the mortar employed in the building of a church. Its quality will depend on that of the lime, on that of the sand, and on the proportions in which they are mixed together. There is a constant danger of poor lime or sand being supplied, or

economy being aimed at in the proportion, and nothing is more common than to see structures, private and public, decay rapidly, and escape ruin only by costly repairs, all because of the inferior quality of the binding substance used in erecting them.

The work of the mason and the bricklayer needs also to be followed closely. Bricks may be laid too hastily, or with too much or too little mortar, or with the mortar merely spread on their surface, instead of being worked into them. Cut stone requires great nicety of setting, while rubble work appeals more to the judgment of the mason and requires close attention in choosing the lie of the larger stones and in propping them up solidly. An unscrupulous workman is liable to leave hollow interstices in the interior of the wall, or to fill them imperfectly, or in filling to use only mortar where small stones might be introduced with a little care, and in a general way to employ mortar to make up for his injudicious and careless handling of the building material. Finally, the building may be pursued too rapidly, with the result that the masonry, not having time to settle, offers later on those unsightly fissures, destructive sometimes of solidity and always of beauty.

But walls, even those solidly built, will prove unequal to their task unless they are made safe against moisture, such as may work its way up from the ground, or be let in at the summit by an ill-contrived roof, or caught by the salient parts of the structure and allowed to penetrate into its inner parts or to trickle down its surface in certain constant grooves. All this has to be obviated by proper grading and paving around the base of the wall or by a thorough system of drainage, wherever the soil is such as to require it, and by other familiar precautions which no architect will be likely to neglect.

II.—THE ROOF.

There is scarce any part of the edifice upon which the builder feels bound to bestow more care. It is the most exposed of all to the effects of wind, rain, and changes of temperature. Any serious deficiency in it gives rise to the

most unpleasant consequences, sometimes to the extent of imperilling the whole structure.

In our vaulted churches there are, in reality, two roofs: the inner roof, which is the vault itself, and the outside roof, with which alone we are concerned here. This latter consists commonly of two parts: the covering proper and the framework upon which it rests. This framework is destined not only to sustain the covering, but to make it bear vertically on the walls, so as to avoid a lateral thrust in any degree. It is also an object to secure the twofold purpose with a minimum of material and a consequent maximum of lightness. The problem is a complex one, yet admirably solved many centuries ago. The timber work of mediæval roofs is a marvel of combined simplicity and effectiveness, and when destined to be seen, as in the open roofs so common in England, often a construction of extraordinary beauty. Modern inventiveness has improved little on the past in this regard; but to the thoughtful observer few things are more interesting than to follow out the manner in which, guided by the traditions of the craft, our carpenters meet the varying requirements of each case, providing, with a system of beams, rafters, braces and ties, a comparatively light and perfectly unyielding frame upon which the covering may rest securely.

This covering may consist of any one of a great variety of materials—stone, tiles, metal, wood, etc.

1. In their monuments the ancient Greeks employed long, thin slabs of *marble* laid with a very slight pitch, and a similar method was followed in the roofing of the great cathedral of Milan. In some of the oldest churches of Ireland stone was also used, the roof being a sort of continuation of the walls, as may be seen also in the tapering summits of her round towers, or, not infrequently among ourselves, in rich structures of small dimensions, such as mausoleums and the like. The wonderful domes which crown the Pantheon of Rome and the great church of Sancta Sophia, of Constantinople, as well as the numerous Oriental imitations of the latter, are also built of the same

material. But for many centuries the only form in which stone is in use among us for roofing purposes is that of slate.

2. *Slate*, when accessible, offers an almost ideal covering material for all manner of buildings. It is comparatively cheap, easy to handle, light, and consequently demanding walls and timber less substantial to sustain it. It decays little by exposure, and, if properly laid, it can effectively resist any except the most violent strain and stress of weather. Its general tone is pleasing to the eye, and by the evenness of its surface it harmonizes with the most monumental as well as with the plainest of buildings. Finally, its different shades—blue, gray, purple, etc.—lend themselves to the formation of various designs, which may be used to relieve agreeably the monotony of the broad, unbroken surfaces of the roofs of our churches and public buildings.

But slates are far from being found everywhere. The ancients seem to have been unacquainted with them. Even in our day they are practically unknown in many parts of this country, and the same is true of parts of England, and still more of the south of France, Spain, and Italy. The ordinary substitute for them in European countries is tiles.

3. *Tiles* are made of clay like bricks, and offer the same natural diversities of color. They may be made of any shape, flat, hollow, double-curved, etc., and of any degree of fineness or coarseness. The commonest sort make a very cheap kind of covering, and in mild climates they supply a sufficient protection; but their aspect is mean, and this is doubtless one of the reasons which led the Italian architects to hide their roofs. The better or artistic sort of tiles are not unsuited to monumental buildings; they even help to give character to them, and if enamelled, as in the vast roof of St. Stephen's Cathedral in Vienna, their effect may be rich and striking. But they are costly to make, and require a strong roof frame to sustain them. In most of the States they are unsuited to the severity and frequent variations of the climate, and cannot be trusted to save the buildings they cover, or to save themselves from disintegration. Hence we seldom see them used except on a small scale, or as a pleasing variety.

4. Metal of one kind or another is more commonly employed with us to cover our buildings wholly or in part.

Lead is the most important. It was freely used to cover the mediæval cathedrals of Europe and the turrets of the old feudal castles, and even now nothing can be found better fitted for purposes of a similar kind. It is solid, little affected by atmospheric influences, while the dull gray color which it quickly assumes by exposure gives it a look of repose not unpleasing to the eye, and in perfect harmony with its position and function. But it is costly and can be practically thought of only to crown and close the ridge of the roof, or to complete certain parts of the slater's work where his regular material proves insufficient.

Copper has in some measure superseded lead in modern use. Its greater rigidity of texture allows it to be wrought into thinner and lighter sheets and to be turned more easily to decorative purposes. It can stand any amount of exposure, and the color which it naturally takes in the open air, while sufficiently subdued, has a rich softness that is very attractive. It is much used for gutters and finish of ordinary roofs, and not infrequently as the material for covering large buildings in this country as well as in Europe.

Zinc is much cheaper, and for light, temporary structures it supplies the most convenient kind of covering. But for a church it has neither the dignity nor the durability requisite. The same may be said of *tin*—that is of thin sheet iron coated with tin. The coating soon disappears in spots and patches, the iron is eaten up with rust and offers all the signs and all the reality of rapid destruction. But iron can be preserved from corrosion by other and more effective methods, one of the most common being a coat, easily applied, of zinc. This is what is called *galvanised* iron. If *corrugated*, besides, that is, ribbed or wrinkled, as it were, by mechanical pressure, it assumes a power of resistance such as to allow of its being used even for the walls of small structures. Many of our temporary churches in the settlements and isolated missions are built of it, and it is still more commonly used as roofing to brick churches where the

better kinds of covering cannot be thought of. In similar circumstances it is not at all unusual to fall back upon shingles.

5. *Shingles* are the natural roof of wooden constructions, and, properly dyed or painted, they make an excellent covering,—light, favorable to an even temperature, and giving sufficient protection against rain or snow. If given a suitable color there is no reason why they should not be employed in other kinds of constructions.

An important feature in roofs is the pitch or degree of declivity given them. It depends on many things,—on the material, first of all. Lead or other metals require little pitch; slates and tiles much more. The climate, too, has much to say in the question. Where snow falls abundantly, a deeper pitch is needed to throw it off. Again, if slates or tiles are laid too flat, violent winds will drive the rain up under them, and cause leaks in the roof, with all the unpleasant consequences that follow. Hence it may be noticed that roofs are generally low in southern countries and high in northern. Finally, the pitch will often be determined by æsthetic laws. Thus in a Gothic church, where the general movement of the lines is vertical, the roof has to be higher than in a Greek or a Norman structure of the same size. All this is, of course, determined by the architect's drawing before the work is begun.

Such, then, are what we may call the essential elements of a structure: the walls and the roof. Between them there is a close mutual interdependence, each borrowing strength from, and adding strength to, the other. The same, indeed, may be said of all their parts. They form together a sort of organic unity in which every element is sustained and sustaining, and not one can fail without injuring the rest.

We have spoken only of the essentials; but a great many things besides have to be closely attended to while the building is in course of erection, such as lighting, heating, flooring, plastering, etc. To some of them we may have to refer later on. But most of them must remain untouched, and yet the pastor must look to them and have the assurance

that everything is carried out properly. His constant presence enables him to remark many things which escape the notice of the superintendent, and to which he may call his attention, if he does not deem it advisable to interfere himself with the workmen. A few conversations with the architect or superintendent will enable him to direct his watchfulness to what most needs it. Perhaps what will help him most is a careful perusal of some good practical manual, such as Kidder's *Building Construction* or Clark's *Building Superintendence*, or even the articles on "Building" and on its various details to be found in most of our encyclopædias. Such books will at least serve to awaken his attention to what is most important, and lead him to get practical information of a reliable kind from those who are capable of imparting it.

J. B. HOGAN.

Brighton, Mass.

MY NEW CURATE.

XXVI.—AT THE ZENITH.

FOR one reason or another, the great events to which our little history is tending were deferred again and again, until at last the Monday within the Octave of Corpus Christi was chosen for the marriage of Bittra Campion and the launch of the great fishing boat, that was to bring untold wealth to Kilronan. Meanwhile, our faculties were not permitted to rust, for we had a glorious procession on the great *Fête-Dieu*, organized, of course, and carried on to complete success by the zeal and inventive piety of my young curate. My own timidity, and dread of offending Protestant susceptibilities—a timidity, I suppose, inherited from the penal days—would have limited that procession to the narrow confines of the chapel-yard; but the larger and more trusting faith of Father Letheby leaped over such restrictions, and the procession wound through the little village, down to the sheer cliffs that overhang the sea, along the narrow footpath that cuts the turf on the summit of the rocks, around the old mill, now the new factory, and back by the main

road skirting the bog and meadowland, to the village church again. It would be quite useless to inquire how or where Father Letheby managed to get those silken banners, and that glittering processional cross, or the gorgeous canopy. I, who share with the majority of my countrymen the national contempt for minutiae and mere details, would have at once dogmatically declared the impossibility of securing such beautiful things in such a pre-Adamite, out-of-the-way village as Kilronan. But Father Letheby, who knows no such word as impossibility, in some quiet way—the legerdemain of a strong character—contrives to bring these unimaginable things out of the region of conjecture into the realms of fact; and I can only stare and wonder. But the whole thing was a great and unexampled success; and, whilst my own heart was swelling under the influence of the sweet hymns of the children, and the golden radiance of June sunlight, and the sparkling of the sea, and the thought that I held the Lord and Master of all between my hands, my fancy would go back to that wondrous lake on whose waters the Lord did walk, and from whose shores He selected the future teachers of the world. The lake, calm in the sunlight, the fish gleaming in the nets, the half-naked Apostles, bending over the gunwales of their boats to drag in the nets, the stately, grave figure of our Lord, the wondering women who gazed on Him afar off with fear and love—all came up before my fancy, that only came back to reality when I touched the shoulders of Reginald Ormsby and the doctor, who, with two rough fishermen, belonging to the Third Order of St. Francis, held the gilded poles of the canopy. They manifested great piety and love and reverence all the way. Ormsby had brought over all his coast-guards, except the two that were on duty at the station, and they formed a noble guard of honor around the canopy; and it was difficult to say which was the more beautiful and picturesque—the demonstrative love of the peasant women, who flung up their hands in a paroxysm of devotion, whilst they murmured in the soft Gaelic: “Ten thousand thousand thanks to you, *O white and ruddy Saviour!*” or the calm, deep, silent tenderness of these rough men, whose faces were red and tanned and bronzed from the action of sun and sea.

And the little children, who were not in the procession, peeped out shyly from beneath their mother's cloaks, and their round, wondering eyes rested on the white Host, who in His undying words had once said: "Suffer little children to come unto me!" Let no one say that our poor Irish do not grasp the meaning of this central mystery of our faith! It is true that their senses are touched by more visible things; but whoever understands our people will agree with me that no great theologian in his study, no philosopher in his rostrum, no sacred nun in her choir, realizes more distinctly the awful meaning of that continued miracle of love and mercy that is enshrined on our altars, and named *Emmanuel*.

But all things come around, sooner or later, in their destined courses, and Monday dawned, fair and sunny and beautiful, as befitted the events that were to take place. There was a light summer haze on sea and land; and just a ripple of a breeze blown down as a message from the inhospitable hills. Father Letheby said early Mass at eight o'clock; and at half-past nine, the hour for the nuptial Mass, there was no standing or sitting-room in the little chapel. Of course, the front seats were reserved for the gentry, who, in spite of an academical dislike to Ormsby's conversion, gathered to witness this Catholic marriage, as a rare thing in Ireland, at least amongst their own class. But behind them, and I should say in unpleasant proximity (for the peasantry do not carry handkerchiefs scented with White Rose or Jockey Club,—only the odor of the peat and the bogwood), surged a vast crowd of men and women, on whose lips and in whose hearts was a prayer for her who was entering on the momentous change in her sweet and tranquil life. And young Patsies and Willies and Jamesies were locked by their legs around their brothers' necks, and trying to keep down and economize for further use that Irish cheer or yell, that from Dargai to Mandalay is well known as the warwhoop of the race invincible. I presume that I was an object of curiosity myself, as I awaited in alb and stole the coming of the bridal party. Then the curiosity passed on to Ormsby, who, accompanied by Doctor Armstrong, stood erect and stately before the altar-rails; then, of course, to the bride, who, accompanied by her father,

and followed by a bevy of fair children, drew down a rose-shower of benedictions from the enthusiastic congregation. Did it rest there? Alas, no! Bridegroom and bride, parish priest and curate, were blotted out of the interested vision of the spectators; and, concentrated with absorbing fascination, the hundreds of eyes rested on the snowy cap and the spotless streamers of Mrs. Darcy. It was the great event of the day—the culmination of civilization in Kilronan! Wagers had been won and lost over it; one or two pitched battles had been fought with pewter weapons at Mrs. Haley's; ballads had been written on it in the style, but not quite in the polished lines, of "Henry of Navarre;" and now, there it was, the "white plume" of victory, the cynosure of hundreds of wondering eyes. I dare say the "upper ten" did not mind it; they were used to such things; but everything else paled into insignificance to the critical and censorious audience behind them.

"Didn't I tell you she'd do it?"

"Begor, you did. I suppose I must stand the thrate."

"Father Letheby cud do anything whin he cud do that."

"Begor, I suppose she'll be thinkin' of marryin' herself now, and Jem hardly cowl'd in the clay."

"Yerra, look at her! She thinks she's wan of the gentry. Oh my! she's blushin'. 'Twasn't so long ago that you could sow praties in her face."

"I suppose thim cost a lot of money. But, shure, it was the priests give 'em to her."

"Wisha, thin, there's many a poor creature that would want the money more."

Now all this was not only sarcastic, but calumnious. The cap and streamers were Mrs. Darcy's own, bought out of her hard earnings, and donned to-day to honor the nuptials of her idol and benefactress. She knew the mighty ordeal that was in store for her; but she faced it, and thanked God she was "not behoulden to wan of thim for what she put into her mout', and upon her back." And she stood there at the altar-rails, erect and defiant, and there was not a tremor in the hand that held the holy-water vase, nor in the hand that held the aspergill.

But it was very embarrassing to myself. I am not disposed to be nervous, for I have always conscientiously avoided tea and too much study, and I have lived in the open air, and always managed to secure eight hours of dreamless, honest sleep; but I was "discomposed," as someone charitably explained it that morning; and Mrs. Darcy's cap was the cause. I couldn't take my eyes away from it. There it was, dancing like a will-o'-the-wisp before my dazzled vision. I turned my back deliberately upon it, and lo! there it was in miniature in the convex arc of my spectacles; and if I looked up, there was my grinning congregation, and their half-audible remarks upon this dread and unwonted apparition. At last I commenced:

"Reginald Darcy, wilt thou take Bittra Ormsby here present—"

A forcible reminder from Father Letheby brought me to my senses; but away they scattered again, as I heard Campion muttering something uncomplimentary under his black mustache.

"Ahem!—Reginald Ormsby, wilt thou take Mrs. Darcy—"

Here Father Letheby nudged me again, and looked at me suspiciously. I got a sudden and violent paroxysm of coughing, a remnant of an old bronchial attack to which I am very subject. But I managed to say:

"For the love of God, send that woman into the sacristy."

She covered her retreat nobly, made a curtsy to the priests, genuflected calmly, laid down the aspergill, and, under pretense of having been sent for something which these careless priests had forgotten, retired with honors; and then I suppose had a good long cry. But poor Bittra was blushing furiously; Ormsby was calm as on the quarter-deck; but Dr. Armstrong was pulling at his mustache, as if determined to show the world that there was no use any more for razors or depilatories; and Miss Leslie had bitten right through her under lip, and was threatened with apoplexy. We got through the rest of the ceremony with flying colors; and the moment I said, *In nomine Patris, et Filii, et Spiritus Sancti*, the hush of death fell on the congregation. Then the nuptial blessing

was given, the choir threw all their vocal strength into the grand *finale*; the registers were signed; Campion kissed his beloved child, and shook hands with Ormsby; and then commenced the triumphal march. I forgot to say that for the glorious procession on the Thursday before the village was *en fête*. Great arcades of laurel were stretched from chimney to chimney, because there were no upper rooms in the cabins; the posts and lintels of the humble doors were covered with foliage and flowers; and the windows were decorated with all the pious images that had been accumulating in the cabins for generations. Little *ëikons* of the Sacred Heart, gorgeous statues of our Lady of Lourdes, colored prints of Leo XIII, and crucifixes without number dappled the dark background of the windows,—and all the splendor was allowed to remain untouched during the octave. And glad they were, poor people, to show their love for their young idol and mistress, even with the decorations of their Lord and King. But what a shout tore open the heavens as Bittra appeared, leaning on her husband's arm; and what prayers echoed round and round them, as Ormsby handed Bittra into the victoria that was waiting! No genteel showers of rice, no casting of slippers nor waving of jealous handkerchiefs here, but—

“Come down out o’ dat, you grinning monkey,” and the gorgeous coachman was hauled down ignominiously, and a score of strong arms replaced the panting horses under the bridal carriage. And so it moved on, this bridal procession, amidst a strange *epithalamium* of cheering and blessings, whilst rough hands from time to time grasped the strong fingers of the smiling bridegroom, or the tiny gloved hand of the bride. Ay, move down the valley of life together, you two, linked hand-in-hand, having said your farewells to the world, for you are entering on a new and altogether consecrated life. No wonder that the Church insists on the sacramental nature of this stupendous compact between two human souls; no wonder that the world, anxious to break its indissolubility, denies its awful sacredness; no wonder that the Catholic girl enters beneath the archway of the priest’s stole¹

¹ In many places in Ireland the priest places the broad ends of the stole on the heads of the newly married couple.

with the fear of great joy, and that the Catholic bridegroom is unnerved with dread at undertaking the responsibilities of a little universe.

We had a little chat over this matter, my curate and I, the evening before Bittra's marriage. It came around quite naturally, for we had been debating all kinds of possibilities as to the future; and he had been inveighing, in his own tumultuous manner, against the new and sacrilegious ideas that are just now being preached by the modern apostles of free thought in novel and journal. We agreed in thinking that the Christian ideal of marriage was nowhere so happily realized as in Ireland, where, at least up to recent times, there was no lurid and volcanic company-keeping before marriage, and no bitter ashes of disappointment after; but the good mother quietly said to her child:

"Mary, go to confession to-morrow, and get out your Sunday dress. You are to be married on Thursday evening." And Mary said: "Very well, mother," not even asserting a faintest right to know the name of her future spouse. But then, by virtue of the great sacramental union, she stepped from the position of a child and a dependent into the regal position of queen and mistress on her own hearth. The entire authority of the household passed thereby into her hands, as she slung the keys at her girdle; she became bur-sar and *econome* of the establishment; and in no instance was her right to rule supreme ever questioned by husband or child, unless drink came in to destroy this paradise, as the serpent fouled with his slime the flowers of the garden of Eden. Married life in Ireland has been, up to now, the most splendid refutation of all that the world and its gospel, the novel, preach about marriage, and the most splendid and complete justification of the supernaturalism of the Church's dogmas and practices. But, reverting to the new phases in the ever-shifting emotionalism of a godless world, with which marriage has become a question of barter—a mere lot-drawing of lambs for the shambles—he compared the happy queenly life of our Irish mother with that of the victim of fashion, or that of uncatholic lands, where a poor girl passes from one state of slavery to another.

"I hope," he said, "that we never shall be able to compare Bittra, like so many other brides, to the sleeping child that Carafola has painted, with an angel holding over it a crown of thorns, and whom marriage, like the angel, would awake by pressing the thorns on her brow."

"God forbid!" I said fervently. How little I dreamed of the troubles that were looming up out of the immediate future to shroud her marriage sunshine in awful gloom!

As the marriage procession passed the door where Alice lived, Bittra gave a little timid, imperious command to her admirers to stop. She and Ormsby alighted and passed into the cottage. The orange blossoms touched the crown of thorns on the head of the sick girl; but, somehow, both felt that there was need of a sisterhood of suffering on the one part to knit their souls together. Ormsby remained in the kitchen, talking to Mrs. Moylan; and from that day forward she was secured, at least, from all dread of dependence or poverty forevermore.

At the breakfast table it was, of course, my privilege to propose the health of the bride and bridegroom, which I most gladly did; and, let me say, so successfully as to bring back unwonted smiles to Campion's face, who now freely forgave me for the *gaucheries* at the marriage service. Then the guests strolled around, looking at the marriage presents—the usual filigree and useless things that are flung at the poor bride. Bittra took me into a little boudoir of her own to show me her *real* presents.

"Father," she said, "who is a great artist, wanted me to give back all this rubbish, as he calls it; but I would much rather sacrifice all that *bijouterie* outside." And she exhibited with glistening eyes the bridal offerings of the poor fisherwomen and country folk of Kilonan. They were fearfully and wonderfully made. Here was a magnificent three-decker battleship, complete from pennant to bowsprit, every rope in its place, and the brass muzzles of its gun protruded for action. Here was a pretty portrait of Bittra herself, painted by a Japanese artist from a photograph, surreptitiously obtained, and which had been sent 15,000 miles across the ocean for

an enlarged replica. Here were shells of all sizes and fantastic forms, gathered during generations, from the vast museums of the deep. Here was a massive gold ring, with a superb ruby, picked up, the Lord knows how, by a young sailor in the East Indian Islands. Here, screaming like a fury, was a paroquet, gorgeous as a rainbow, but ill-conducted as a monkey; and here was a gauze shawl, so fine that Bittra hid it in her little palm, and whispered that it was of untold price.

"But, of course, I cannot keep all these treasures," she said; "I shall hold them as a loan for a while; and then, under one pretext or another, return them. It is what they indicate that I value."

"And I think, my little child," I said, "that if you had them reduplicated until they would fill one wing of the British Museum, they would hardly be an exponent of all that these poor people think and feel."

"It should make me very happy," said Bittra.

And then we passed into the yard and dairies, where the same benevolent worship had congregated fowl of strange and unheard-of breeds; and there was a little bantam; and above all, staring around, wonder-stricken and frightened, and with a gorgeous blue ribbon about her neck, was the prettiest little fawn in the world, its soft brown fur lifted by the warm wind and its eyes opened up in fear and wonder at its surroundings. Bittra patted its head, and the pretty animal laid its wet nozzle in her open hand. Then she felt a little shiver, and I said:

"That bridal dress is too light. Go in and change." But she said, looking up at me wistfully:

"It is not the chill of cold, but of dread, that is haunting me all the morning. I feel as if someone were walking over my grave, as the people say."

"Nonsense!" I cried. "You are unnerved, child; the events of the morning have been too much for you."

Here we heard her father's voice, shouting: "Bittra! Bittra! where are you?"

"Here, father," she said, as Ormsby came into the yard with Campion, "showing all my treasures to Father Dan."

She linked her arm in her husband's, and Campion looked from one to the other admiringly. And no wonder. They were a noble, handsome pair, as they stood there, and the June sunlight streamed and swam around them.

"Go in," he said, at last. "The guests expect you."

He and I walked around the farmyard, noting, observing, admiring. He called my attention to this animal, and to that, marked out all his projected improvements, and what he would do to make this a model country residence for his child; but I could see that he had something else to say. At last he turned to me, and there was a soft haze in his gleaming black eyes as he tried to steady his voice:

"I have been a hard man," he said, "but the events of this morning have quite upset me. I didn't know that my child was so worshipped by the people and it has touched me deeply. You know, brought up in the school where I graduated, I have never been able to shake off a feeling of contempt for these poor, uneducated serfs; and their little cunning ways and want of manliness have always disgusted me. I am beginning to see that I have been wrong. And then I have been a bad Catholic. Ormsby, lately an unbeliever, has shown me this, not by his words, for he is a thorough gentleman, but by his quiet example. You know I did not care one brass pin whether he was Turk, Jew, or atheist, so long as he married Bittra. Now I see that the Church is right, and that her espousal would have been incomplete if she had not married a Catholic, and a true one. All this has disturbed me, and I intend to turn over a new leaf. I am running into years; and, although I have, probably, thirty years of life before me, I must brush up as if the end were near. I am awfully sorry I was not at the rails with Bittra and Ormsby this morning; but we shall all be together at Holy Communion the Sunday after they return from the Continent. By Jove! there goes the *Angelus*; and twelve is the hour to start the boat!"

He took off his hat, and we said the *Angelus* in silence together. I noticed the silver gathering over his ears, and the black hair was visibly thinning on the top. I watched him keenly for those few seconds. I did not know that those musi-

cal strains of the midday Angelus were his death-knell—the ringing up of the great stage-manager, Death, for his *volté subito*—his leap through the ring to eternity.

XXVII.—THE “STAR OF THE SEA.”

There was a vast crowd assembled down where the extemporized pier jutted into the creek, and where the new fishing boat, perfect in all her equipments, lolled and rolled on the heaving of the tide. Her high mast made an arc of a circle in the warm June air, as the soft, round wavelets lifted her; and many was the comment made on her by those whose eyes had never rested but on the tarred canvas of the coracle.

“She has a list to port!” said an old mariner, critically.

“Where’s yer eyes, Jur?” cried another. “Don’t ye see she lanes to stabbord?”

“I’ll bet dhrinks all round she’s level as the althar,” said a third.

“’Twill take six min to navigate her,” cried an old salt, who had been around the world.

“’Tis aisy to get ’em for the big wages the priest is offering.”

“How much?” cried a mariner from Moydore.

“Fifteen shillings a week, an’ a share in the profits.”

“Here’s the capt’n and the priests. Now, boys, for a cheer.”

And there was a cheer that made the ocean shiver, and fluttered the flags over the tents, and made even the trick-o’-the-loop men pause in their honest avocation, and the orange-sellers hold their wares suspended in midair.

“Is that him?” was the cry, as Father Letheby, his face aglow with excitement and pride, came down the by-path to the pier.

“That’s him, God bless him!” said the Kilronan men. “’Twas a lucky day brought him among us. What are yere priests doing?”

“Divil a bit!” said the strangers, who felt themselves humiliated.

There was a ring of merchants around Father Letheby, the shopkeepers over from Kilkeel and Loughboro' who had subscribed to the balance of local aid required by the Board of Works. They scanned the boat critically, and shuffled, in imagination, the boundless profits that were to accrue.

A light breeze blew off the land, which was another favorable omen; and it was reported that the coast-guards had seen that morning the Manx fishing fleet about twelve miles to the south'ard.

There had been a slight dispute between Father Lethby and Campion about the naming of the craft, the latter demanding that she should be called the "Bittra Campion of Kilronan," and Father Letheby being equally determined that she should be called the "Star of the Sea." Bittra, herself, settled the dispute, as, standing in the prow of the boat, she flung a bottle of champagne on the deck, and said tremulously: "I name her the 'Star of the Sea.'"

But she grew pale, and almost fainted, as the heavy bottle, without a break, pirouetted down between sails and cordage, and seeking an opening in the gunwale of the boat flopped into six fathoms of sea-water.

It was a dread omen, and all felt it. Nothing could have been more inauspicious or unlucky. But the Celtic wit and kindness came to her aid.

"Never mind, Miss; 'tisn't you, but the d—d old hulk that's unlucky."

"Thim bottles are made of sheet-iron; they're so tick they don't hould a glassful."

"One big cheer, byes, for the 'Star of the Say.'"

It was a big cheer; but somehow there was a faltering note somewhere; and when Father Letheby handed Bittra ashore and the decks were cleared, and the crew summoned to make her ready to clear off, the men held back, cowed and afraid.

"You miserable cowards," said Father Letheby; "afraid of every little accident! I'll not let one of you now aboard; I'll get a crew of men from Moydore!"

This stung them to the quick; and when a few Moydore boys stood forward and volunteered, they were rudely flung aside by the four stalwart fishermen, and we went near having a good free fight to crown the morning's proceedings. Yet it was easy to see that their hearts were heavy with superstition and fear; and it was just at this crisis that Campion stepped forward and offered himself as captain and helmsman. There was a genuine ringing cheer when he walked down her deck; for everyone knew what a splendid seaman he was, and it is exhilarating to see a strong man, self-reliant and confident, assume an authority and premiership by natural right, where weaklings are timid and irresolute. The clouds moved off from Father Letheby's face only to gather more deeply upon poor Bittra's. Campion saw it and came over to where she stood, leaning on Ormsby's arm.

"I would be miserable up at that old castle, mignonne," he said fondly, "when you and Ormsby depart. It is only a few hours at sea, and it will give nerve to these poor fellows."

"Father! father!" was all that she could say through her tears. What dreadful forebodings filled that gentle heart!

"Tell her it's all right, Ormsby!" Campion said, turning away from the tearful face. "You know all about the sea, and that there's no danger. What a noble craft she is! Good-by, little woman! You have no time to lose if you want to catch the mail. Good-by, Ormsby! Take care of her!"

He choked down his emotion as he kissed his child, and then sprang on deck.

"All right, lads! Ease off her head first! There, cast away aft!"

And the pretty craft was caught up by the flowing tide; and with the strong hand at the helm, floated calmly down the deep creek until she reached a wider space, where the wind could catch her. Then they raised a white sail, half-mast high, and she leaned over to the pressure until she shot out amongst the breakers, and her mainsail and top-sail shook out to the breeze, and she cut the calm sea like

a plough in the furrow, and the waters curled and whitened and closed in her wake. Then, at a signal, her pennant was hauled to the masthead; and every eye could read in blue letters on a white ground "Star of the Sea." There was a tremendous cheer, and the fishing-boat went forward to her fate.

Long after the crowd had dispersed, two figures leaned on the battlements of the bridge that spanned the fiord higher up near the great house. Bittra fluttered her little handkerchief as long as the dark speck at the helm could be discerned. Then the boat, now but a tiny white feather in the distance, was lost in the haze; and Bittra and her husband set out on their wedding journey.

As we went home, Father Letheby showed me a letter received that morning from the manager of the great firm at Loughboro', complaining that the work lately sent from the Kilronan factory was very imperfect, and, indeed, unsalable, and calling for the first instalment payable on the machines.

"I called the girls' attention to this," he said, "some weeks ago, when the first complaints were made; and some pouted, and some said they were doing too much for the wages I gave them, although, to encourage them, I gave them nearly double what I had stipulated for, and have left myself without a penny to meet this first instalment."

"Come," I said, "this won't do. Let us go in and see all about this!"

We went upstairs to the great room, to find it empty of workers. The girl who was placed in the position of superintendent was knitting in a corner, and rose as we entered.

"Where are the girls, Kate?" he said, not unkindly.

"I don't know, your reverence. They were saying yesterday that this should be a holiday."

"They knew all this work was waiting, and that the manager was complaining."

"They did, indeed, your reverence. I told them so, and one said: 'Let them wait.' They're grumbling about the wages, though they were never better off in their lives before."

"Are they all of the same mind in that matter?"

"Oh, no, your reverence. Nine of the girls are anxious, and are really grateful for the work; but there are three doxies, who have bachelors, if you please, and they think themselves quite above the work."

"I see. I think I know them. They won't come here again. Can you supply their places?"

"Easy enough, your reverence, but—"

"Never mind. I'll do that myself."

He did. He dismissed the recalcitrants promptly; but when it became a question of obtaining substitutes, it was not so easy.

The rest of the girls went to work the following day; but as they passed through the village in the evening on the way home, they were hooted unmercifully, called "staggeens," "thraitors," "informers," and, as a result, remained at home, and sent in their resignation to Father Letheby. Not that the entire body of villagers sympathized with this disgraceful conduct; but the powers of evil are more aggressive than the agents of goodness; and the children of darkness are wiser in their generation than the children of light. I suppose it is the same the wide world over; but, of a surety, in Ireland one rebel makes a thousand. No one thinks himself called upon to be a martyr or witness to the right. Of course, Father Letheby had sympathizers; but they limited their sympathy to kindly criticism:

"He was well in his way, making ladies of thim that ought to be diggin' praties in the fields."

"He's young, Maurya; when he gets oulder, he'll know better."

"Shure, they were bad enough to say he was puttin' the money in his own pocket, and dem goin' to their juty every month."

"I hard my lady with the fringes and the curls and the cuffs say that the poor priest was turning a good pinny by it; and that he larned the thrade from his father."

"The dirty whipster; an' I saw the chops and the steaks goin' in her door, where a fryin' pan was never known to sing before."

"An' her kid gloves an' her bonnet on Sunday. Begor, the Lady G— is nothin' to her."

"Well, the poor priest is well rid av thim, however. I suppose 'twill be shut up now."

Nevertheless, the girls never came back. The terror of some nameless, undefined apprehension hung over them.

But I am anticipating. We dined with Father Letheby the evening of this eventful day. We had a pretty large party of priests; for a good many had come over to witness the launch of the fishing boat. And, Father Letheby's star being in the ascendant, he had a few worshippers, unenvious, except with the noble emulation of imitating him. This is the rarest, but most glorious success that life holds forth to the young and the brave. Fame is but a breath; Honor but the paint and tinsel of the stage; Wealth an intolerable burden; but the fire of noble rivalry struck from the souls of the young in the glow of enthusiasm—here is the only guerdon that the world can give to noble endeavor, and the kingly promises of success. And my brave curate, notwithstanding the reverses of the morning, rose to the occasion, kindled by the sincere applause that rang around him for noble efforts that had passed into completeness and fruition; and I, an old man, just about to make my bow and exit, felt almost young again, as the contagion of youth touched me, and I saw their eyes straining afar after the magnificent possibilities of the future. God bless them! for they need every square inch of energy and enthusiasm to meet the disappointments and defeats, the lack of sympathy and appreciation, and the superabundance of criticism that await them. Dear me! if only the young had fair play and the tonic of a kindly word—but no, kind words appear to be weighed out like gold; and then comes deadly depression and heart-searching, and all brave courage is extinguished, and all noble aspirations checked, until in middle age we find only the dried-up, cauterized, wizened soul, taught by dread experience to be reticent and cautious, and to allow splendid opportunities to pass unutilized, rather than risk the chances of one defeat. And the epitaph on these dead souls is: *Foris pugnae, intus timores.*

This evening we let ourselves out bravely. It was a great occasion; we were all proud of the success of my brave young confrère; and when Father Duff rose to propose his health, the table rang and rocked with our applause. The westering sun threw a soft glory over the beautiful flowers and plants that decorated the table, and lingered long in the ruby flames of the glasses; the room was filled with a hundred odors from plant and shrub, and the blood of grapes that were crushed in the wine-presses of Languedoc and Dauphiny; and from afar through the open window came the scented June air and the murmurs of the ever restless sea. Father Duff spoke well, and feelingly, and generously, and wound up a fine, eloquent speech with the words:

"And whilst we heartily wish him many years of increased utility in wider and loftier spheres of action, and, with successful work, the laurels and the prizes that should follow it, may we be tempted to follow his noble initiative, and to learn that the very war against difficulties, and their conquest, is one of the richest prizes of labor and effort, and that toil and battle, even of themselves, have the faculty of ennobling and refining."

Then we all stood up, with our glasses poised, and sang: "For he's a right good fellow." There were greetings of "Ad multos annos," etc.; and just then there came across the fields from the direction of the pier a low, wailing sound, so thin and faint that we almost doubted the testimony of our ears. Presently it was renewed, in increased volume, then died away again as the land breeze caught it and carried it out to sea. We looked at one another in surprise, and Father Letheby, somewhat disturbed, said:

"I did not know that any of our people was dead."

"You expected no funeral this evening?"

"No! I got no intimation that any one was to be buried."

Then he rose to respond to the toast of his health. He spoke well, and with a good deal of grateful feeling; and he seemed to appreciate mostly the generous congratulations of the younger clergy, whom he had gathered around him. But ever and anon, that wail for the dead broke over the moorland, and interrupted his glowing periods, until it came quite close

to the village, and appeared to be circling round the house in dismal, funereal tones of agony and distress.

"I must bring my remarks to an abrupt conclusion, gentlemen," he said, anxiously; "something is seriously wrong in the village, and I must go and see."

He had not far to go. For now, a tumultuous throng had burst into the village, as we could feel by the hurried tramp of feet, and the sound of many voices, and the awful accents of hysterical women raising that chaunt for the dead that is so well known in Ireland. The crowd gathered in thick masses around the door and we went out.

"She's gone, your reverence, and they are all drowned."

"Sunk by a steamer—"

"Struck her foreships—"

"No! abaft—"

"The captain's drowned—"

"Can't you let the min spake for theirselves," said Jem Deady, who assumed at once the office of Master of Ceremonies. "Bring these fellows for'ard, and let them tell the priest."

They were brought forward, the four fishermen, but were not too well able to sustain conversation, much less to detail a thrilling narrative of events; for the poor fellows had been filled up to the epiglottis with whiskey, and were in momentary peril of asphyxia. By piecing and patching their ejaculations together, however, it was ascertained that the "Star of the Sea" had a glorious run to the fishing fleet, was welcomed cheerily by the Manx boats, and even more enthusiastically by the Cherbourg fleet; had made all arrangements for the sale of her fish; and then, with renewed vigor, was making for home. The haze that had hung over the sea all the morning had deepened, however, into a thick fog; and one wary old fisherman had ventured to warn Campion that he had too much way on, and to keep a good lookout. He laughed at the notion of their meeting any vessel in those desolate waters, and had freed the helm for a moment whilst he lit a cigar, when just then there was a shout, and a large steamer loomed out of the fog, running at right angles with the fishing-craft. Screams of

warning came from the steamer, her fog-whistle was sounded, but Campion took it coolly.

"He thought it was the wather-witch, the 'Halcyonia,' he had, your reverence, and she swung to the touch of a baby's finger."

But the heavy craft was not so obedient, and Campion's attempt to show his seamanship was disastrous. He ran right under the steamer's nose, and had just almost cleared her when her prow struck the boat, six or eight feet from the stern, sheered off her helm and steering apparatus as if cut with a knife, and struck Campion as he fell. Then in a moment the boat filled and careened over, throwing her crew into the sea. The four fishermen were saved, two by clinging to the suspended anchors of the steamer, two by ropes flung from the deck. Campion went down.

"The last we saw of him was his black head bobbing in the wather ; and, faith, it wasn't his prayers he was sayin'."

Here, indeed, was the dread descent of the sword on Damocles. And all looked to Father Letheby to know what he would say. He received the dread intelligence, which foreboded ruin to himself and others, like a man, and merely turned to the expectant crowd and said :

"Get these poor fellows home as soon as possible. Their clothes are dripping wet, and they'll catch their death of cold."

True, indeed, there were little pools of water in the hall where the shipwrecked fishermen were standing.

As we turned to go in, whilst the crowd dispersed, Jem Deady took occasion to whisper :

"Look here, your reverence, 'twas all dhrink."

Jem had kept his pledge for six weeks, and by virtue thereof assumed all the privileges of a reformer.

It was a dread ending of the day's business, and it came with crushing effect on the soul of Father Letheby. They were bad omens—the revolt at the factory and the destruction of the boat. We remained for hours talking the thing over, whilst my thoughts ran away to the happy girl who was just then speeding from Kingstown on her bridal tour. I followed her in imagination through smoky England to

sunny France. I saw her, leaning on her husband, as he led her from church to church, from gallery to gallery, in the mediæval cities of the Continent; I saw her cross from the Riviera into Italy, and I realized her enthusiasm as she passed, mute and wonder-stricken, from miracle to miracle of art and faith, in that happy home of Catholicism. I could think of her even kneeling at the feet of the Supreme Pontiff whilst she begged a special blessing on her father, and he, rolling with the tide, a dead mass in ooze and slime, and uncouth monsters swimming around him in curiosity and fear, and his hands clutching the green and purple *algæ* of the deep.

Someone asked:

"Was the boat insured?"

"No," said Father Letheby. "We were but waiting the result of her trial trip to make that all right."

"Then the committee are responsible for the whole thing?"

"I suppose so," said Father Letheby, gloomily.

"I should rather think not," said Father Duff, who was quietly turning over the leaves of an album. "Depend upon it, the Board of Works never allowed her to leave her wharf without having her fully insured, at least for the amount payable by the Board!"

"Do you think so?" said Father Letheby, as the cloud lifted a little at these words.

"I know it," said Father Duff, emphatically.

After a little time, and ever so many expressions of sympathy, the guests departed and left us alone. In a few minutes a knock came to the door, and Lizzie summoned Father Letheby.

"You're wanting just for a minute, sir."

He went out, leaving the door ajar. I heard Father Duff saying with emphasis:

"I am deputed to tell you, Letheby, that we are all determined to stand by you in this affair, no matter what it costs. As for myself, I want to assure you that if you are good enough to trust me, I can see my way to tide you over the crisis."

"Ten thousand thanks, Duff," Father Letheby replied. "I shall show you my friendship for you by demanding your assistance should I need it."

He came in to tell me.

"Never mind," I said; "I heard it all, God bless them!"

I then regretted, for the first time in my life, that I had not loved money; I would have given a good deal for the luxury of drawing a big check with these brave young fellows.

I remained till twelve o'clock, debating all possibilities, forecasting, projecting all manner of plans. Now and then a stifled wail came up from the village. We agreed that Bittra should be allowed to proceed on her wedding trip, and that when she returned we would break the dreadful news as gently as possible.

"No chance of seeing the dread accident in the London papers?"

"None! It cannot reach London before to-morrow night. They will then be in Paris."

FATHER EUSEBIO KINO, S.J., AND THE JESUIT MISSIONS IN ARIZONA.¹

THE activity of the man whom I propose to sketch here has not hitherto received that measure of appreciation and notice in the annals of American colonization which it unquestionably deserves. Eusebio Kino² was born in the city of Trento, in the Italian portion of the Tyrol. He was a near relative of the renowned Martino Martini, his townsman, a Jesuit who, when Kino was a boy, taught the rudiments of Christianity and the natural sciences to the Chinese Emperor and the *litterati* at the imperial court, and to whom we owe the

¹ For the subject-matter of the present article the writer is greatly indebted to the work of Jose Ortega, a Mexican Jesuit, who wrote a memoir between 1751 and 1753, entitled, *Apostolicos Alfanes de la Compañia de Jesus en la America Septentrional*.

² The original form of the name was probably *Chino*.

first correct geographical description of the Celestial Empire, together with its history in a European language. While mortally ill in the college of Ala in the Tyrol, young Kino made a vow that if, through the intercession of St. Francis Xavier, he should be restored to health, he would consecrate his life to the foreign missions.

Like Martini, Kino had a mathematical turn of mind. Astronomy and cosmography were the sciences which attracted him most. While a teacher in the Jesuit college of Ingolstadt, the Duke of Bavaria offered him the chair of mathematical sciences at the university of that city, whose students numbered several thousands; but he preferred the work of the foreign missions, and at his request he was allowed to join the band of Jesuit Fathers who set out to preach the Gospel among the Indians of New Spain (Mexico). It is the history of the thirty years which he spent in northwestern Mexico and in Arizona which I propose to treat here.

P. Kino set out for America about the year 1680. He arrived in the city of Mexico in 1681, at a time when the Fathers teaching at the university of the then capital of the New World were busy observing the course of a comet then on the horizon. As his excellent astronomical attainments enabled him to facilitate the labors of the learned faculty, he was prevailed upon to delay his journey onward to the immediate field of his prospective labors of preaching the Gospel to the Indians. About the same time an expedition was being fitted out to make the first geographical tour of the peninsula of California, and Father Kino was pressed into service as royal cosmographer. One or two years were spent in the work of exploration, at the end of which he was finally permitted, as superior of a band of missionaries, to begin the work of evangelizing the scattered natives of those bleak and uninviting shores.

Although Father Salvatierra must always be considered the great apostle of Lower California, because it was due mainly to his arduous labors during the last years of the seventeenth and the first quarter of the eighteenth century that the majority of the aboriginal inhabitants of that peninsula were actually con-

verted to the faith, nevertheless Father Kino was the pioneer who opened up the work, about the year 1683. It was he who, in company with Father Piccolo and others, established the first missions, laboring hard and faithfully for two years and making many converts. But owing to the barrenness of the country, the missionary establishments could not be made self-sustaining, and as no funds from abroad were then available, Kino and his companions were recalled, and the missions were for a time abandoned, until 1697, when a fresh attempt to establish permanent missions was made by Salvatierra.

At the beginning of 1686 Father Kino was in Mexico City ; but by the end of the same year he had advanced to the Pimeria Alta, the frontiers of civilization. The territory bearing this name at the end of the seventeenth century was so called from the Pima Indians. One half of it lies in Arizona, the other half in northwestern Mexico. It was bounded on the north by the river Gila, on the east by the line now dividing New Mexico from Arizona and the mountain range of the Sierra Madre, on the south by about the 31st degree of latitude, and on the west by the Gulf of California and the Colorado River. It thus formed an irregular quadrangle upwards of 250 miles long and nearly as wide. The territory immediately south of Pimeria Alta, extending as far as the mouth of the river Yaqui, south of the port of Guymas, and lying between the Sierra Madre and the Gulf of California, was known as Pimeria Baja (Lower Pimeria).

Father Kino may justly claim the title of Apostle of the Pimeria Alta, or rather of southern Arizona ; for, although the Franciscan Marco da Nizza had during the first half of the sixteenth century crossed Arizona and reached a place called by the natives Bacapá, not over fifty miles from the Gulf of California, very near the boundary line between Arizona and Mexico, the work he accomplished was rather that of an explorer than that of a missionary. It is true, indeed, that the Franciscan Fathers had penetrated into northern Arizona from New Mexico during the first half of the seventeenth century, and had evangelized the Moqui Indians, but the year 1680 saw a general insurrection of the aborigines of the Moqui

country and of New Mexico, during which nearly all the Franciscan missionaries perished. New Fathers took the places of their martyred confrères and succeeded in the course of time in reconciling to the Church the apostate tribes of New Mexico; but the Moquis of Arizona relapsed permanently into idolatry. For nearly a century the Franciscans from the east and the Jesuits from the south endeavored to reestablish themselves in their midst, but in vain. To this day the remnant of that tribe remains unconverted.

When Father Kino reached the Pimeria Alta, the inhabitants of Pimeria Baja, who spoke the same language, had already learned something of the beneficent influence of the Gospel. Some of the tribesmen had more than once sent down deputations to the Fathers, requesting them that missionaries be sent to settle in their midst to afford them an opportunity of learning the teachings of Christianity. Father Kino was appointed superior of these future new missions. He gives us the names of some of his companions which should be preserved to history. One of them, who died a martyr and is spoken of by Ortega as Venerable, was a Sicilian by the name of Saeta; another an Italian called Da Calice, and another a Spaniard named Campos.

The Pima Indians were naturally gentle and tractable, and as they themselves had asked to be instructed in the religion already professed by the neighboring Indians in the south, Father Kino lost no time in laying the foundations of a new mission at a place which was then thickly settled, some forty miles south of the present Arizona-Mexico international boundary line, and perhaps 125 miles east of the Gulf of California. A church and a priest's house were begun, and the Indians were invited to settle in a pueblo round about a church which he built for them. He named the new mission Los Dolores, and made it his home and headquarters to the end of his missionary days. Leaving the material works and the spiritual instruction of the converts in charge of one of his companions, Father Kino, a few weeks after his arrival at Los Dolores, travelled westward, and some twenty-seven of our miles further on established the mission of San Ignacio, which still marks a

station on the Sonora Railway, running from Nogales, Arizona, to Guaymas on the Gulf of California, although hardly a vestige remains of the once flourishing mission of Los Dolores. During the year 1686 and 1687 another mission was founded north of San Ignacio, about half way between it and the present boundary of Arizona; it was called San José de Himeris. A fourth pueblo and mission was established north of Los Dolores, about equidistant from it and Arizona, under the patronage of Nuestra Señora de los Remedios.

Father Kino does not seem to have crossed what is now United States territory until the year 1690. Salvatierra had previously been appointed Visitor to the missions in the provinces of Sonora and Sinaloa; and during that year, in the discharge of his duties, and accompanied by Kino, he inspected Los Dolores, San Ignacio, San José de Himeris, San Pedro y Pablo, and Santa Maria Magdalena; the last two being new missions but recently established near the borders of Arizona. On their way to an Indian hamlet, still known by its old name, Cocospera, where they contemplated opening another mission, they passed through two settlements called Saric and Tucubabia. At the latter place, they tell us, seven hundred Indians gathered around them to hear them speak of the religion of the white men.

Evidently there had been occasional intercourse of the northern Pimas with those of the south. These were already gathered into pueblos, and peacefully lived the lives of civilized Christian men, and enjoyed the comforts and abundance which certain improved agricultural methods introduced by the missionaries afforded them. It was natural that a desire should be engendered in the northern tribesmen to share with their countrymen of the south the benefits which the presence of the Padres never failed to insure. As Kino and Salvatierra were about to leave Tucubabia for Cocospera a deputation of Indians from the neighborhood of modern Tucson, distant from Tucubabia not less than seventy-five miles, presented themselves to the Fathers. The news that they were making a tour of inspection for the purpose of establishing new missions had travelled northward to two well-developed settlements, Tumaga-

cori and Bac. The first became known later on as San Cayetano (St. Cajetan) Cumagacori; and Bac, which is the present Indian mission near Tucson, was given the name of San Xavier del Bac. The Pima Indians, scattered over a territory extending nearly 500 miles south of the river Gila, were divided into numerous sub-tribes, each of them having its own name and *Cacique* or chief. Thus those inhabiting the country around Tucson were known as Pima Subaypuris, whilst those on the west of them were called Pima Papagos by the Spaniards of the first half of the seventeenth century.

The messengers presented themselves to Kino and Salvatierra with rudely made crosses in their hands, to show their desire of embracing the Christian religion, and, on their knees and in the name of their chiefs, begged the priests to receive them into the Church and to assign them missionaries to instruct them in the Faith. Touched by the sincerity of these wild children of the south, the two apostolic men decided to visit the Arizona Indians in their own homes. The first settlement of Subaypuris through which they passed was called Guevavi. Thence they went to Tumagacori, where many prominent men from fifty miles around had gathered to meet them under green bowers, which had been raised to protect the large crowds of Indians from the heat of the sun. These tabernacles became the first Christian places of worship in honor of the true God in southern Arizona. A few days were spent in instructing the people in the rudiments of religion, in baptizing the little ones and a few of the adults who, it was feared, might not live to see the missionaries return. From this place the Fathers proceeded to Suamca. Here too the first seeds of the Gospel were sown, after which the two missionaries went to Cocospera, where they parted company, Salvatierra to continue his visitation, and Kino to continue the work of the missions already opened south of the Arizona line, on which he spent the years 1691, 1692, and 1693.

In November, 1694, Father Kino visited Arizona for the second time, stopping at San Xavier del Bac, Guevavi, and Suamca, to instruct the adults, baptize the infants, and confirm all in the faith. At each place he instructed the chiefs

how to till the land, gave them seeds which they were to plant and cultivate. As a rule he had a number of converted Indians from the mission of Dolores, or from those further south, to accompany him. These drove herds of cattle, sheep, and hogs, some of which were to be left in the care of the Indians, at the different pueblos, to multiply. His first visit to a new territory was usually for the purpose of exploring it and to impart the first notions of Christianity. On the second the foundations of a mission were laid, that is, catechists (one or more Christian Indians) were appointed, who at the same time acted as mechanical and agricultural instructors. Thus, the first steps were taken to insure not only a civilized mode of life, but also to provide a permanent support for the mission, with a resident priest, whenever that might seem advisable or possible. In the meantime visits were frequently made for the purpose of confirming the catechumens and rendering them steadfast in their attachment to the Christian religion. Such were substantially the methods of evangelization followed by both the Franciscans and the Jesuits, during the seventeenth century, all along the line from the Gulf of Mexico to the Pacific Ocean. Hundreds of devoted, saintly and often learned men from these two religious orders were constantly engaged in travelling northward, extending year by year the boundaries of civilization through Texas, New Mexico, Arizona, and California.

From Suamca Father Kino turned to the northwest as far as the Gila River. He found the country from the Santa Cruz to the confluence of the Gila and the Colorado dotted with Indian villages, which, judging from the figures he gives in several places, must have numbered at least 20,000 inhabitants. He reached the Gila near the famous Casa Grande. "In this locality," he writes, according to Ortega, "we found an old and large house, which is yet standing, four stories high. Around it the ruins of several others were to be seen, which indicated that in past ages there had been a large town." Father Kino elsewhere in his memoirs states that in many other places, East, North, and West,

there were to be seen vestiges and ruins of ancient towns. Of many of these he knew by report, but he himself had seen some of them. It is an ancient tradition, accepted by the historians of New Spain, that the old Mexican nation had emigrated from these interior regions to make new settlements, and that this neighborhood, on the Gila, was one of them. Between the garrison (*presidio*) of Yanos and Chihuahua, other large houses (*casas grandes*) are to be seen, which at one time must have formed another of the towns founded by them during their peregrinations, which ended by their building the city of Mexico. From Father Kino's notes we glean that he felt convinced that this territory is identical with that which Marco da Mizza (who says that he visited all these countries in 1539) calls the "Land of the Seven Cities."

The present European settlers around Phoenix, in Arizona, who by judicious irrigation are turning deserts into gardens, are but imitators of the Aztecs of many centuries ago. Kino had felt surprise to think that a town should ever have been built where Casa Grande stood, several miles away from the river, and in a district where not a drop of water could be found. On examination he discovered that a large canal was still plainly traceable, twenty feet wide, and lined with high artificial embankments, which at one time brought water to the ancient city, and continued many miles beyond for the evident purpose of fertilizing the arid plains.

Father Daniel Janusqui, in charge of the mission at Tubutama, had with him an Indian, who was a stranger to the Pimas, but a skilful herdsman. His business was to look after the cattle of the mission,—an important charge in the eyes of the plain folk of the pueblo, several of whom worked under him. Like the imprudent and overbearing taskmaster that he was, he undertook to whip one of the Pima boys while Father Janusqui was absent. His cries attracted the youth's relatives, who killed the obnoxious stranger on the spot, and then, fearing punishment, gathered into a band of outlaws all the malcontents in the settlement who had not found the Christian mode of life to their taste.

To the number of forty they passed to the mission of Caborca, and after piercing with arrows the resident priest—Father Saeta,—burned the church and rectory and slaughtered the cattle.³

Father Kino had just returned to Los Dolores from his trip into Arizona, when a messenger arrived with the news of the catastrophe. Accompanied by the Cacique of Dolores and a large number of his people, he went immediately to Caborca to perform the last rites over the remains of his martyred brother missionary, dispatching at the same time a courier to the nearest military post in Sonora, in order that he might have protection for the Christians against the rebels. It is to be regretted that the soldiers, in their blind zeal to avenge their countryman's death, killed some fifty Pimas, of whom, it was afterwards juridically proved, only five were guilty. The slaughter naturally infuriated the surviving tribesmen, who promptly destroyed the churches and all other property belonging to the missions of Caborca, San Ignacio, San José de los Himeris, and of Santa Maria Magdalena, and then withdrew to the mountains. A general insurrection of the Pimas was feared, and more soldiers were called in to suppress it. But, with Kino as a mediator, and on the promise of the Indians to deliver into the hands of the authorities the instigators of the murder of Father Saeta, peace was reëstablished. At the request of the missionaries, especially the eloquent pleadings of Father Da Calice, the lives of the culprits were spared, and the clemency shown by the Spaniards on this occasion regained them the former friendship of the Indians, who set to work to rebuild all the mission houses destroyed by them. Meanwhile the news had got to Mexico City that Pimeria Alta was in a state of rebellion, and that Father Kino's converts had abandoned the Christian faith. This prevented the missionaries, who were

³ Father Saeta died embracing a large crucifix, which, for many years after, was an object of special veneration among the Christians of Northwestern Mexico and Southern Arizona. In the year 1751 it was still kept as a relic in the mission church of Orispe, some 125 miles south of Tombstone, Arizona. The remains of Father Saeta were buried in the church of another mission called Cucurve.

just then to be sent to take charge of the missions in Arizona, from setting out for their new field of labor. But these were not the only reasons which made Father Kino fear that his missions in the Pimeria Alta would meet with the fate of those which he had begun in Lower California, and on which he had apparently wasted two years of fruitless toil.

During the twenty years spent in Pimeria Alta Father Kino and his Pima Indians were constantly in danger from neighboring savage tribes. On the north there were the marauding and savage Apaches; in the southeast were the Yaquis, who, intrenched in their mountain fastnesses, maintain to this day a semi-independence of the Mexican Government. The Yaquis, and especially the Apaches, not only impeded the evangelization of the peace-loving Pimas, but were a constant menace to the very existence of the pueblos, and of the white settlements of Sonora and Sinaloa. The Apaches may be said to have lived by rapine during the greater part of the seventeenth and eighteenth centuries. At the time of Father Kino's missionary labors among the Pimas their raids were frequent. They would leave their cheerless homes in the north and travel for weeks at a time through the deserts, or along the valleys of the Sierra Madre, to the confines of civilization, and then, under cover of the night, make sudden incursions, like beasts of prey, into the nearest white settlement or Indian pueblo, set fire to it and massacre the inhabitants. Before news could reach the garrison or the town, fleet-footed as deer, they disappeared with their booty in the desert, or in the *barrancas* of the Sierra Madre. The Pima Subaypuris of Arizona were their neighbors, and more than once had been accused by the whites of Sonora and Sinaloa of being responsible for these raids. Father Kino's most distasteful task for two decades was to prove to his ecclesiastical and civil superiors in Mexico and in Europe that his converts and neophytes, instead of being allies, were the victims of the Apaches. He needed scores of co-laborers to instruct those who never tired begging for the bread of life; but now, owing to misrepresentations and calumnies,

he was threatened with the withdrawal of his four or five companions, and the forced abandonment of the missions of Upper Pimeria.

To prevent the catastrophe he decided to journey to Mexico City, not less than 1,500 miles away, to plead in person the cause of his beloved children in Pimeria Alta. He covered the distance in just seven weeks, never omitting the celebration of the Holy Sacrifice for a single day. On January 6, 1696, he reached the capital, having travelled on horseback in the average more than twenty-seven miles daily for fifty-six consecutive days, which was surely no slight task for a man beyond the age of fifty. By the middle of May, 1696, he was back at his post at Los Dolores. He had been accompanied on his way by some Spaniards, who, on nearing Los Dolores, left him while he turned aside to pay a visit to one of the Fathers who was stationed a few miles from the regular track. During his absence the company of travellers were set upon and massacred to a man,—whether by the Yaquis or the Apaches is difficult to ascertain from the report. Thus he escaped death. In Mexico he had been promised five Fathers whom he wished to place on the missions of Arizona. The news of his arrival in Dolores and that new missionaries were coming spread among the natives, and in a few days numerous deputations were pouring in to greet him from the country several hundred miles around, each deputation putting forth claims for a missionary in behalf of their respective district. Kino promised to send them priests for their instruction; but in the meantime fresh rumors had reached Mexico against the poor natives.

It was reported that Father Kino himself had been killed, that all his companions were in constant danger of their lives, that the converts could not be relied upon, that the Subaypuris had become the allies of the Apaches, and that after all in the Pimeria Alta there were but few Indians. Accordingly the five promised missionaries were not sent. In the autumn of 1696 Father Kino visited southeastern Arizona for the third time, and under his supervision a church was begun in Quiburi, the inhabitants of which built an adobe wall around their town in order to guard against Apache assaults. There were from four

to five hundred inhabitants. The new church was called San Pablo de Quiburi. During Father Kino's stay the son of Coro, the brave chief of Quiburi, was baptized. In January of the following year we find the missionary preaching and baptizing in San Xavier del Bac, and by the end of March he was back again at San Pablo de Quiburi, having meanwhile visited the settlements of San Luis, San Cayetano, Santa Maria and San Geronimo. During this trip he had as companion Father Ruiz de Contreras, who was left in charge of the mission of Suamca, whence he attended also that of Cocospera. The latter seems to have been the first Catholic priest to reside in southern Arizona. Kino was at home at Los Dolores in September, when he received another embassy from the Subaypuris. They had come three hundred miles to beg him to send them a missionary, and on learning that he could give them none, they set out for Bezaraca, two hundred miles further south, to ask help from the superior of the Sonora mission. Father Kino went with them, and although they did not then get what they sought, their journey had the effect of dispelling all doubt from the minds of the authorities as to the loyalty and the genuine desire of these Indians to embrace the true faith. Through the influence of the Fathers, the military chief of Sonora was persuaded to send a company of soldiers to reconnoitre the country. These were drafted from a distant garrison in another part of the country. It so happened that they and Father Kino, by different routes, arrived on the same day, November 9, 1697, at San Pablo de Quiburi, and found the excited town in the midst of a war dance. Fifteen of the braves were bedecked with the scalps of fifteen Apaches whom they had slain in battle the day before. This was positive proof that they were not the allies of the Apaches, and the Spanish soldiers, partly out of friendship for those whom they began now to look upon as allies, and partly from the infection of the barbarous excitement, joined the natives in the dance.

Quiburi stood, I think, on what is now the San Pedro River. When Kino's intention of ascending the stream to its confluence with the Gila was made known to the soldiers, they at first declined to accompany him, alleging that they

were too few in numbers to go so near the Apache country; but they were reassured on being told that they would be met by the Cacique Humari, who was friendly to the inhabitants of Los Dolores, and whose children had already been baptized. Along the San Pedro River, between Quiburi and the Gila as far as Casa Grande, they came across several Indian settlements, with some three thousand souls, and then, turning south, they passed San Xavier del Bac. They entered Los Dolores, returning on December 5, 1697.

On February 5th of this year, the Apaches unexpectedly raided the mission of Cosospera, and sacked it whilst the male population were absent on a foraging expedition. The resident missionary barely escaped with his life. Cocospera is within the boundaries of Mexico. On March 30th a band of the same Apaches, between five and six hundred strong, sacked another hamlet situate not over five miles from Quiburi in Arizona. The fray had not ended when Coro appeared on the field with his braves. "To avoid a general butchery, let ten Apaches and ten Subaypuris contend for the mastery," was the challenge of the Apaches; and it was taken up by the Subaypuris. Within an hour ten Apaches fell, and before their companions could extricate themselves from the subsequent onslaught of the victorious Christians, fifty more were killed; pursuit followed, and before the routed marauders could gain their mountain hiding-places, two hundred and fifty more fell victims of the poisoned arrows of the enemy.⁴

Mississippi City.

L. A. DUTTO.

(To be continued.)

⁴ The early Spanish writers, speaking of this custom of poisoning arrows, say the poison was extracted from certain herbs, but the method of applying it seems to have been the secret of comparatively few tribes, such as the Pima Subaypuris, whilst the Apaches and the Californians probably knew nothing of it. The West Indian Islanders of Cuba and Hayti had no poisoned arrows, but Ponce de Leon had scarcely set foot on Florida soil when he was mortally wounded by a poisoned arrow. Very few of the Indians of Central America seem to have known the use of this weapon, but those of the district of Cartagena, in the United States of Colombia, killed thousands of Spaniards with their poisoned arrows, among them the renowned Juan de la Costa. From one end of the continent to the other, we find here and there a tribe making use of poisoned arrows, while their neighbors all around were apparently ignorant of the practice.

ECCLESIASTICAL CHRONOLOGY—December 15, 1898–June 15, 1899.

DECEMBER, 1898.

17. His Eminence Cardinal Vannutelli appointed Protector of the Missionaries of the Congregation of Mary, also of the Daughters of Wisdom.

19. The Right Rev. Albert Pascal, D.D., Vicar-Apostolic of Saskatchewan (Canada), and the Right Rev. Matthew Gibney, D.D., Bishop of Perth (Australia), received in papal audience.

23. Golden Sacerdotal Jubilee of the Right Rev. Thomas W. Wilkinson, D.D., Bishop of Hexham and Newcastle (England).

24. Death of the Right Rev. Thomas Nulty, D.D., Bishop of Meath (Ireland).

29. Foundation and perpetual endowment (\$60,000), by the Holy Father, of St. Bede's College (*Collegio Baeda*), Rome, for convert English clergymen preparing for the priesthood.

JANUARY, 1899.

3. Rotal Session of the S. Congregation of Rites to examine into:

- (a) the question of non-cult in the Beatification of Sister Mary Pelletier, Foundress of the Sisters of the Good Shepherd;
- (b) the question concerning the fame of the virtues and miracles *in genere* in the Beatification of the Ven. John Martin Moye, Priest of the Foreign Missions, Founder of the Sisters of Providence;
- (c) the validity of the ordinary and apostolic processes in the Beatification of the Ven. Sister Mary Magdalen, Foundress of the Sisters of the Christian Schools of Mercy.

5. The Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville, received in papal audience.

7. Date of Brief appointing the Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg, Pa.;—of translations of the Most Rev. Denis O'Connor, D.D., and of the Most Rev. Peter

Bourgade, D.D., to the Archiepiscopal Sees of Toronto, and Santa Fé, respectively.

21. Death of His Eminence Cardinal Americo Ferreira dos Santos Silva, Bishop of Porto (Portugal); born January 16, 1829; created Cardinal, May 12, 1879.

22. Pontifical Letter on *Americanism* addressed to His Eminence Cardinal Gibbons.

The Most Rev. Louis Nazaire Bégin, D.D., Archbishop of Quebec, invested with the pallium.

23. Opening of the first Provincial Synod of the Church in New Zealand.

24. Preparatory Session of the S. Congregation of Rites to examine the three miracles proposed for the Beatification of the Ven. Jane de Lestonnac, Foundress of the Order of Daughters of Notre Dame.

27. The Right Rev. Francis Bourne, D.D., Bishop of Southwark, received in papal audience.

Appointment of the Right Rev. Robert Brindle, D.D., D.S.O., Titular Bishop of Hermopolis, Assistant Bishop of Westminster.

FEBRUARY.

1. The Most Rev. John Ireland, D.D., Archbishop of St. Paul, received in papal audience.

3. Death of the Right Rev. William O'Hara, D.D., Bishop of Scranton.

The Right Rev. Peter Joseph Hurth, D.D., Bishop of Dacca (Indoostan), received in papal audience.

11. Ordinary Session of the S. Congregation of Rites to examine:

(a) introduction of the Beatification process of the Servant of God Alexis Le Clerc, Foundress of the Institute of Notre Dame;

(b) election and concession of St. Alphonsus Maria de Liguori as co-Protector of the city of Nocera dei Pagani.

16-March 14. The Catholic Winter School of America in session at New Orleans.

21. General Session of the S. Congregation of Rites to

examine the two miracles proposed for the Canonization of the Blessed John Baptist de la Salle, Founder of the Brothers of the Christian Schools.

25. Consecration of the Right Rev. Æneas Chisholm, D.D., Bishop of Aberdeen (Scotland).

26. Death of the Right Rev. John Vertin, D.D., Bishop of Sault-Ste-Marie and Marquette, Michigan.

The Right Rev. James Bellord, D.D., appointed to the titular see of Milevis (Numidia) and Vicar-Apostolic of Gibraltar.

MARCH.

1. The Holy Father undergoes an operation for the removal of a cyst.

4. The Most Rev. Alexander Christie, D.D., Bishop of Vancouver's Island, B. C., appointed to the Archiepiscopal See of Oregon.

The Right Rev. G. A. Rouxel, D.D., appointed Auxiliary Bishop of New Orleans.

7. The Knights of Columbus vote \$50,000 to establish in the Catholic University of America a chair of American History.

9. Corner-stone of the new College of the Holy Cross laid by the Right Rev. Thomas O'Gorman, D.D., Bishop of Sioux Falls.

12. Solemn *Te Deum* in the Vatican Basilica on the occasion of the twenty-first anniversary of the coronation of Leo XIII, and in thanksgiving for his happy restoration to health.

Consecration of the Right Rev. Robert Brindle, D.D., D.S.O., Titular Bishop of Hermopolis, Assistant Bishop of Westminster.

18. The Right Rev. Mgr. Brindle received in papal audience.

27. Death of the Right Rev. James Duggan, D.D., formerly Bishop of Chicago.

APRIL.

5. The Most Rev. John Ireland, D.D., Archbishop of St. Paul, the Right Rev. James MacGolrick, D.D., Bishop of Duluth, and the Right Rev. Joseph B. Cotter, D.D., Bishop of Winona, received in papal audience.

5. Official announcement of the appointment of the Right Rev. Denis O'Connor, D.D., Bishop of London, Ont., to the Archiepiscopal See of Toronto.

6. The Most Rev. Placide Louis Chapelle, D.D., Archbishop of New Orleans, Apostolic Delegate Extraordinary for Cuba and Puerto Rico, invested with the pallium.

9. The Patriarch St. Joseph announced as a Principal Patron, like his most chaste spouse, the Blessed Virgin Mary, of the Metropolitan See of Westminster (decree dated December 12, 1898), and raised to rank of a double of the First Class with an Octave and a proper Office.

10. Consecration of the Right Rev. G. A. Rouxel, D.D., Auxiliary-Bishop of New Orleans.

12-13. Conference of Catholic Colleges in Chicago.

13. The Most Rev. Benjamin Cavicchioni, Titular Archbishop of Nazianzum, appointed Secretary of the S. Congregation of the Council.

17. Death of His Eminence Cardinal Augustine Bausa, Archbishop of Florence; born February 23, 1821; created Cardinal, May 23, 1887.

Death of the Right Rev. John Ambrose Watterson, D.D., Bishop of Columbus, Ohio.

18. The Right Rev. Patrick James Donahue, D.D., Bishop of Wheeling, W. Va., received in papal audience.

Special Session of the S. Congregation of Rites to examine the question *de martyrio, causa martyrii, et signis seu miraculis*, in the Beatification or the Declaration of Martyrdom of the Ven. Francis Isidore Gagelin, Missionary Apostolic, Pro-Vicar-General of Cochinchina, and of fifty-one companions put to death for the faith, in Cochinchina, Tonquin, and China.

21. License issued from the War Department authorizing erection of a Catholic Chapel on the Government reservation at West Point, for the use of the military.

The Right Rev. James H. Blenk, S.M., D.D., of New Orleans, appointed Bishop of Puerto Rico.

22. His Eminence Cardinal Vaughan, Archbishop of Westminster, received in papal audience.

27. The Right Rev. Mgr. James F. Loughlin, D.D., Chancellor of the Archdiocese of Philadelphia, invested with the

insignia of a Domestic Prelate of the Holy Roman Court of Pope Leo XIII, on the occasion of his Silver Jubilee Mass.

28. The Right Rev. Matthew Gaffney, D.D., appointed Bishop of Meath (Ireland).

30. Decree of Approbation of the two miracles proposed for the Canonization of the Blessed John Baptist de la Salle, Founder of the Institute of the Brothers of the Christian Schools.

MAY.

1. Consecration of the Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg, in the Cathedral of SS. Peter and Paul, Philadelphia;—of the Right Rev. A. J. McGavick, D.D., Bishop of Marcopolis, Auxiliary Bishop of Chicago, in St. Peter's Cathedral, Chicago;—of the Right Rev. James Bellord, D.D., Titular Bishop of Milevis, Vicar-Apostolic of Gibraltar, in St. Dominic's Priory, Haverstock-Hill, London.

The Most Rev. Denis O'Connor, D.D., Archbishop of Toronto, enthroned in his new see.

6. Death of His Eminence Cardinal Krementz, Archbishop of Cologne; born December 1, 1819; created Cardinal, January 16, 1893.

6. *Decretum laudis* approving the Constitutions of the Religious Sisters of the Third Order of St. Francis (Philadelphia Foundation) in the United States, *ad sexennium*.

11. Promulgation of the Universal Jubilee of the Holy Year (1900), in the porch of the Holy Basilica of the Vatican.

16. Conference of Catholic Colleges at St. George's Hall, Southwark, England.

28. Council of the Prelates of Central and South America opened in Rome.

30. Dedication of the new Cathedral of St. Mary, Fargo, North Dakota.

JUNE.

3. Golden Jubilee of Gethsemani Abbey (Trappist), Kentucky.

11. Corner-stone of the Cathedral of the Sacred Heart, Newark, N. J., laid by the Right Rev. W. M. Wigger, D.D., Bishop of Newark.



Analecta.

EX ACTIS LEONIS.

I.

INDICTIO UNIVERSALIS IUBILAEI
ANNI SANCTI

MILLESIMI NONINGENTESIMI.

LEO EPISCOPUS,

SERVUS SERVORUM DEI.

UNIVERSAL JUBILEE OF THE
HOLY YEAR.

BULL OF PROMULGATION.

LEO, BISHOP,

SERVANT OF THE SERVANTS OF
GOD,

*Universis Christifidelibus Prae-
sentes Litteras Inspecturis Sa-
lutem et Apostolicam Benedic-
tionem.*

Properante ad exitum sae-
culo, quod annuente Deo Nos
ipsi prope totum emensi vi-
vendo sumus, animum volentes
induximus rem ex instituto
maiorum decernere, quae saluti
populo christiano sit, ac simul

*To all the Faithful of Christ
who shall read these Letters,
Health and Apostolic Bene-
diction.*

The century, which, by the
grace of God, we have our-
selves seen almost from its
commencement, draws rapidly
to its close. Willingly have
we followed the institutions of
our predecessors in so order-

curarum Nostrarum, qualescumque in gerendo Pontificatu maximo fuerint, extremum velut vestigium ostendat. IUBILAEUM MAGNUM dicimus, iam inde antiquitus in christianos mores inductum, decessorumque Nostrorum providentia sancitum: quem tradita a patribus consuetudo *Annum sanctum* appellat, tum quod solet esse caeremoniis sanctissimis comitatur, tum maxime quod castigandis moribus renovandisque ad sanctitatem animis adiumenta uberiora supeditat. Testes ipsi sumus quanto opere is ad salutem valuit qui postremo actus est ritu solemniori, Nobis videlicet adolescentibus, Leone XII pontifice maximo: quo tempore magnum tutissimumque religioni publicae theatrum Roma praebebat. Memoria tenemus ac videre propemodum etiam nunc videmur peregrinorum frequentiam: circumeuntem templa augustissima, disposito agmine, multitudinem: viros apostolicos concionantes in publico: celeberrima Urbis loca divinis laudibus personantia: pietatis caritatisque exempla edentem in oculis omnium, magno Cardinalium comitatu, pontificem. Cuius recordatione memoriae ex tem-

ing things that they may redound to the good of all Christian peoples, and which may be perhaps for them the last proof of our care in the government of the Sovereign Pontificate. We speak of the Great Jubilee introduced in ancient times among Christian customs and observed by our predecessors, who bestowed upon the years of general jubilee the title of the Holy Year, because it was usual for such a year to be blessed by a greater number of holy ceremonies, as these furnish the most copious means of help for the correction of morals and the leading of souls to sanctity.

We have ourselves seen with our own eyes the fruitful result of the last solemn celebration of the Holy Year. It was in the Pontificate of Leo XII, and we were as yet but in the years of our youth. It was truly a grand sight to see then the manifestations of religious fervor in Rome. We can remember as if the scene were still before our eyes, the immense concourse of pilgrims, the multitudes which flocked processionally to one or other of the great basilicas, the sacred orators who

poribus iis ad ea, quae nunc sunt, mens acerbius revocatur. Earum quippe rerum quas diximus, quaeque si in luce civitatis, nulla re impediēte, peragantur, mire alere atque incitare pietatem popularem solent, nunc quidem, mutato Urbis statu, aut nulla facultas est, aut in alieno posita arbitrio.

Utumque sit, fore confidimus ut salubrium consiliorum adiutor Deus voluntati huic Nostrae, quam in eius gratiam gloriamque suscepimus, cursum prosperum ac sine offensione largiatur. Quo enim spectamus, aut quid volumus? Hoc nempe unice, efficere homines, quanto plures nitendo possumus, salutis aeternae compotes, huiusque rei gratiā morbis animorum ea ipsa, quae Iesus Christus in potestate Nostra esse voluit, adhibere remedia. Atque id a Nobis non modo munus apostolicum, sed ipsa ratio temporis plane videtur postulare. Non quod recte factorum laudumque christianarum sit sterile saeculum: quin imo abundant, adiuvante Deo, exempla optima, nec virtutum genus est ullum tam excelsum tamque arduum, in quo non excellere magnum numerum videamus: vim namque procreandi

preached in the public streets, and the most frequented quarters of the city resounding with the Divine praises. The Sovereign Pontiff himself, with a numerous suite of Cardinals and in the sight of all the people, gave a noble example of piety and charity.

From such thoughts as these we turn with renewed sorrow to the times in which we now live; for such practices of piety, when without hindrance they were fulfilled under the eyes of all the citizens, augmented admirably the fervor and piety of the whole people; but now, on account of the changed condition of Rome, it is impossible to renew them, for in order to do so in any measure we must depend upon the arbitration of others. But however that may be, God, who ever blesses salutary counsels, will concede—such is our hope—a success to this our deliberation, undertaken solely for Him and for His glory. At what do we aim or what do we wish? Nothing else truly than to render more easy the way of eternal salvation to the souls confided to us, and for this end to administer to the infirm of spirit those remedies

alendique virtutes habet christiana religio divinitus insitam, eamque inexhaustam ac perpetuam. Verum si circumspiciendo quis intuetur in partem alteram, quae tenebrae, quantus error, quam ingens multitudo in interitum ruentium sempiternum! Angimur praecipuo quodam dolore, quotiescumque venit in mentem quanta pars christianorum, sentiendi cogitandique licentia deliniti, malarum doctrinarum veneno sitienter hausto, fidei divinae in se ipsi grande munus quotidie corrumpant. Hinc christianae taedium vitae, et late fusa morum labes: hinc illa rerum, quae sensibus percipiantur, acerrima atque inexplebilis appetentia, curaeque et cogitationes omnes aversae a Deo, humi defixae. Ex quo fonte teterrimo dici vix potest quanta iam in ea ipsa, quae sunt civitatum fundamenta, perniciēs influxit. Nam contumaces vulgo spiritus, motus turbidi popularium cupiditatum, caeca pericula, tragica scelera, nihil denique sunt aliud, si libet caussam introspicere, nisi quaedam de adipiscendis fruendisque rebus mortalibus exlex atque effrenata decertatio.

Ergo interest privatim et pu-

which it has pleased our Lord Jesus Christ to place in our hands. This administration seems to us not alone a duty of our apostolic office, but a duty which is peculiarly necessary to our times. The present age, however, cannot be said to be sterile, either in regard to good works or to Christian virtues. Thanks be to God, we have examples of both in abundance, nor is there any virtue, however lofty and arduous its attainment and practice, in which many are not found to signalize themselves, because it is a power proper to the Christian religion, Divinely founded, inexhaustible and perpetual, to generate and nourish virtue. Yet, casting our eyes around, we see, on the other hand, with what blindness, with what desperate divagations, whole peoples are hurrying to eternal ruin. And this thought strikes bitterly to our heart—how many Christians, led away by the license of hearing and of thought, absorbing with avidity the intoxicating errors of false doctrine, go on day by day dissipating and destroying the grand gift of the faith! Hence arise repugnance to Christian living, that insatiable appetite for the things of this world, and hence cares and thoughts alienated from God and rooted

blice, admoneri homines officii sui, excitari consopita veterno pectora, atque ad studium salutis revocari quotquot in singulas prope horas discrimen temere adeunt pereundi, perdendique per socordiam aut superbiam caelestia atque immutabilia bona, ad quae sola nati sumus. Atqui huc omnino pertinet annus sacer: etenim per id tempus totum Ecclesia parens, non nisi lenitatis et misericordiae memor, omni qua potest ope studioque contendit ut in melius humana consilia referantur, et quod quisque deliquit, luat emendatrix vitae poenitentia. Hoc illa proposito, multiplicata obsecratione auctâque instantia, placare nititur violatum Dei numen, accessere e caelo munerum divinatorum copiam: lateque reclusis gratiae thesauris, qui sibi sunt ad dispensandum commissi, vocat ad spem veniae universitatem christianorum, tota in eo ut reluctantes etiam voluntates abundantia quadam amoris indulgentiaeque pervincat. Quibus ex rebus quid ni expectemus fructus uberes, si Deo placet, ac tempori accommodatos?

Augent opportunitatem rei extraordinaria quaedam solemnities de quibus iam, opinamur,

in the world. It is almost impossible to express in words the damage which has already accrued from this iniquitous source to the very foundations of society. The minds of men ordinarily rebellious, the blind tendency of popular cupidity, hidden perils, tragical crimes, are nothing more to those who seek their source and cause than the unrestrained strife to possess and enjoy the goods of this world.

It is of supreme importance, therefore, to public no less than private life, to admonish men as to the duties of their state, to arouse souls steeped in forgetfulness of duty, to recall to the thought of their own salvation those who run imminent risk of perishing and of losing through their negligence and pride those celestial and unchangeable rewards for the possession of which we are born. This is the aim of the Holy Year. The Church, mindful only of her intrinsic benignity and mercy as a most tender Mother, studies at this time, with love and by every means within her ample power, to reconduct souls to better counsels and to promote in each works of expiation by means of penance and emendation of life. To this end, multiplying prayers and augmenting the fervor of the faithful, she seeks to appease the outraged majesty of God and to draw down His copious and celestial gifts. She opens wide the rich treas-

satis notitia percerebuit; quae quidem sollemnia excessum undevicesimi saeculi vicesimique ortum quodam modo consecraverint. Intelligi de honoribus volumus Iesu Christo Servatori medio eo tempore ubique terrarum habendis. Hac de re excogitatum privatorum pietate consilium laudavimus libentes ac probavimus: quid enim fieri sanctius aut salutarius queat? Quae genus humanum appetat, quae diligat, quae speret, ad quae tendat, in unigenito Dei Filio sunt omnia: is enim est *salus, vita, resurrectio nostra*: quem velle deserere, est velle funditus interire. Quamobrem etsi numquam silet, imo perpetua viget omnibus locis ea, quae Domino nostro Iesu Christo debetur, adoratio, laus, honos, gratiarum actio, tamen nullae gratiae ullique honores possunt esse tanti, quin longe plures ei debeantur longeque maiores. Praeterea num paucos saeculum tulit immemori ingratoque animo, qui divino servatori suo pro pietate contemptum, pro beneficiis iniurias referre consueverint? Certe ipsa ab eius legibus praeceptisque vita discrepans plurimorum argumento est flagitiosae ingratisimaeque voluntatis. Quid quod de ipsa Iesu divini-

ury of indulgences, of which she is the appointed dispenser, and exhorts the whole of Christianity to the firm hope of pardon. She is purely intent upon vanquishing with unconquerable love and sweetness the most rebellious wills. How, then, may we not hope to obtain, with God's help, rich fruits and profuse, and such as are most adapted to the present needs?

Several extraordinary solemnities, the notices of which we believe to be already sufficiently diffused, and which will serve in some manner to consecrate the end of the nineteenth century and the beginning of the twentieth, greatly increase the advantage of the opportunity now given. We speak of the honors to be rendered at this time in every part of the world to Jesus Christ as our Redeemer. On this account we were profuse in our approbation and praise of a project which had its source in the piety of private individuals, and, in fact, what could be more holy and salutary? All that which man should hope for and desire is contained in the only-begotten Son of God, our Salvation, Life, and Resurrection. To desire to abandon Him is to desire eternal perdition. We could never silence adoration, praise, thanksgiving due to our Lord Jesus Christ, and without intermission they should be repeated everywhere, for in every place no thanks-

tate Arianum scelus non semel renovatum nostra vidit aetas? Macti itaque animo, quotquot populari incitamentum pietati consilio isto novo pulcherrimoque praeuistis; quod tamen ita efficere oportet, nihil ut Iubilaei curriculum, nihil statuta solemnia impediat. In proxima ista catholicorum hominum significatione religionis ac fidei id quoque propositum inerit, detestari quaecumque impie dicta patratave memoriâ nostrâ sint, deque iniuriis, augustissimo Iesu Christi numini praesertim publice illatis, publice satisfacere. Nunc autem, si vera quaerimus, genus satisfactionis maxime optabile et solidum et expressum et inustum notis veritatis illud omnino est, deliquisse poenitere, et pace a Deo veniaque implorata, virtutum officia aut impensius colere aut intermissa repetere. Cui quidem rei cum tantas habeat annus sacer opportunitates, quantas initio attigimus, rursus apparet oportere atque opus esse ut populus christianus accingat se plenus animi ac spei.

Quapropter sublatis in caelum oculis, divitem in misericordia Deum enixe adprecari, ut votis inceptisque Nostris benigne annuere, ac virtute sua

giving, no honor, can be so great but that it may be increased. Our age produces perhaps many men who are forgetful and ungrateful, who ordinarily respond to the mercy of their Divine Saviour with disdain and to His gifts with offenses and injuries. Certainly the lives of many are so far removed from His laws and His precepts as to argue in themselves ungrateful and malicious souls. And what shall we say to see renewed again in these times and not once alone, the blasphemy of the Arian heresy regarding the Divinity of Jesus Christ?

Courage, then, and to work, all you who with this new and most beautiful proposition seek to excite the piety of the people to new fervor. Do what you can in such manner that you impede not the course of the Jubilee and the appointed solemnities. Let it be added that in the forthcoming manifestations of faith and religion this special intention shall be kept in view—hatred of all that which within our memory has been impiously said or done, especially against the Divine Majesty of our Lord Jesus Christ, and to satisfy publicly for the injuries publicly inflicted upon Him. Now if we are really in earnest, we must know that to repent of evil done, and, having implored peace and pardon of God, to exercise ourselves with great diligence, in the duties neces-

illustrare hominum mentes itemque permovere animos pro bonitate sua velit; romanorum Pontificum decessorum Nostorum vestigia sequuti, de venerabilium fratrum Nostrorum S. R. E. Cardinalium assensu, universale maximumque Iubilaeum in hac sacra Urbe a prima vespera Natalis Domini anno millesimo octingentesimo nonagesimo nono incohandum, et ad primam vesperam Natalis Domini anno millesimo noningentesimo finiendum, auctoritate omnipotentis Dei, beatorum apostolorum Petri et Pauli ac Nostra, quod gloriae divinae, animarum salutis, Ecclesiae incremento bene vertat, indicimus per has litteras et promulgamus, ac pro indicto promulgatoque haberi volumus.

Quo quidem Iubilaei anno durante, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis sacraque Communione reffectis, qui beatorum Petri et Pauli, item Sancti Ioannis Lateranensis et Sanctae Mariae Maioris de Urbe Basilicas semel saltem in die per viginti continuos aut interpolatos dies sive naturales sive ecclesiasticos, nimirum a primis vespers unius diei ad integrum subsequentis diei vespertinum crepusculum computandos, si

sary to virtue, and to assume those we have cast aside, is the means of satisfaction most desirable and assured, and which bears upon it the impress of truth. Since the Holy Year offers to all the opportunities which we have touched on in the beginning, it is a necessary provision that the Christian people enter upon it full of courage and of hope. For which reason, raising our eyes to heaven and praying from our heart that God, so rich in mercy, would vouchsafe to concede benignly His blessing and favor to our desires and works, and would illuminate with His Divine light the minds of all moving souls to conform with His holy will and inestimable goodness. We, following in this the example of the Roman Pontiffs, our predecessors, with the assent of the Cardinals of the Holy Roman College, our Venerable Brethren, in virtue of these letters, order with the authority of God Almighty, of the Blessed Peter and Paul, and with our own, promulgate from this hour the great and universal jubilee, which will commence in this holy city of Rome at the first Vespers of the Nativity of our Lord Jesus Christ of the year 1899, and which will close at first Vespers of the Nativity of our Lord of the year 1900. May all redound to the glory of God, the salvation of souls, and the good of the Church. During this year of jubilee we concede and im-

Romae degant cives aut incolae: si vero peregre venerint, per decem saltem eiusmodi dies, devote visitaverint, et pro Ecclesiae exaltatione, haereseum extirpatione, catholicorum Principum concordia, et christiani populi salute pias ad Deum preces effuderint, plenissimam peccatorum suorum indulgentiam, remissionem et veniam misericorditer in Domino concedimus et impertimus.

Quoniamque potest usuvenire nonnullis ut ea, quae supra praescripta sunt, exequi, etsi maxime velint, tamen aut nullo modo aut tantummodo ex parte queant, morbo scilicet aliaque causa legitima in Urbe aut ipso in itinere prohibiti; idcirco Nos piae eorum voluntati, quantum in Domino possumus, tribuimus ut vere poenitentes et confessione rite abluti et sacra communione refecti, indulgentiae et remissionis supra dictae participes perinde fiant, ac si Basilicas, quas memoravimus, diebus per Nos definitis reipsa visitassent.

Quotquot igitur ubique estis, dilecti filii, quibus commodum est adesse, ad sinum Romae suum vos amanter invitat. Sed tempore sacro decet catholicum hominem, si consentaneus sibi esse velit, non aliter versari

part mercifully in our Lord full indulgence, remission and pardon of sin to all faithful Christians of either sex who, being truly penitent shall confess and communicate, visiting devoutly the Roman basilicas of SS. Peter and Paul, St. John Lateran, and St. Mary Major, at least once a day for twenty days continuously or at intervals; that is, the obligation is to be fulfilled between the first Vespers of each day and the last Vespers of the day following, whether the faithful Citizens of Rome or not, if they are residing permanently in Rome. If they come to Rome as pilgrims, then they must visit the said basilicas in the same manner for ten days, praying devoutly to God for the exaltation of Holy Church, for the extirpation of heresies, for peace and concord amongst Christian princes, and for the salvation of the whole Christian people.

And since it may happen to many that with all their good-will they cannot or can only in part carry out the above, being either, while in Rome or on their journey, impeded by illness or other legitimate causes, we, taking into account their good-will, can, when they are truly repentant and have duly confessed and communicated, concede to them the participation in the same indulgences and remission of sins as if they had actually visited the basilicas on the days

Romae, nisi fide christiana comite. Propterea posthabere nominatum oportet leviorum profanarumve rerum intemptiva spectacula, ad ea converso potius animo quae religionem pietatemque suadeant. Suadet autem imprimis, si alte consideretur, nativum ingenium Urbis, atque eius impressa divinitus effigies, nullo mortalium consilio, nulla vi mutabilis. Unam enim ex omnibus romanam urbem ad munera excelsiora atque altiora humanis delegit, sibi que sacravit servator humani generis Iesus Christus. Hic domicilium imperii sui non sine diuturna atque arcana praeparatione constituit: hic sedem Vicarii sui stare iussit in perpetuitate temporum: hic caelestis doctrinae lumen sancte inviolateque custodiri, atque hinc tamquam a capite augustissimoque fonte in omnes late terras propagari voluit, ita quidem ut a Christo ipso dissentiat quicumque a fide romana dissenserit. Augent sanctitudinem avita religionis monumenta, singularis templorum maiestas, principum Apostolorum sepulchra, hypogea martyrum fortissimorum. Quorum rerum omnium qui probe sciat excipere voces, sentiet profecto non tam peregrinari se in civitate aliena, quam ver-

appointed. Rome, therefore, invites you lovingly to her bosom, beloved children, from all parts of the world, who have means of visiting her. Know also that to a good Catholic in this sacred time it is fitting that he come to Rome guided purely by Christian faith, and that he should renounce especially the satisfaction of sight-seeing merely idle or profane, turning his soul rather to those which predispose him to religion and piety. And that which tends greatly so to predispose him, if he looks within, is the natural character of the city, a certain character divinely impressed upon her, and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose only, amongst all its cities, that of Rome to be the centre of an action more than earthly, consecrating it to Himself. Here He placed, and not without long and careful preparation, the throne of His own empire; here He commanded that the see of His Vicar should be raised to the perpetuity of time; here He willed that the light of revealed truth should be jealously and inviolably guarded, and that from here light should be diffused throughout the whole earth in such a manner that those who are alienated from the faith of Rome are alienated from Christ. The religious monuments raised by our fathers, the singular majesty of her temples, the tomb of the

sari in sua, ac melior, adiuvante Deo, discessurus est quam venerit.

Ut autem praesentes Litterae ad omnium fidelium notitiam facilius perveniant, volumus earum exemplis etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eandem prorsus adhiberi fidem, quae ipsis praesentibus haberetur, si forent exhibitae vel ostensae. Nulli ergo hominum liceat hanc paginam Nostrae indictionis, promulgationis, concessionis et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli apostolorum eius se noverit incursurum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono, Quinto Idus Maii, Pontificatus Nostri anno vicesimo secundo.
C. Card. ALOISI MASELLA,

Pro-Dat.

A. Card. MACCHI.

Visa de Curia:

I. DE AQUILA E VICECOMITIBUS.

L. + P.

Reg. in Secret. Brevium:

I. CUGNONIUS.

Apostles, the Catacombs of the martyrs, all serve to increase the aspect of holiness and to impress those who visit her in the spirit of faith. Whosoever knows the voice of such monuments feels that he is no pilgrim in a foreign city, but a citizen in his own, and by God's grace he will realize this fact at his going more forcibly than at his coming.

We wish, in order that these present letters may be brought more easily under the notice of all, that printed copies, signed by a public notary and furnished with the seal of some ecclesiastical dignitary, shall be received with the same faith as would be given to the original by those who have heard or read it.

To no one will it be lawful to alter any word of this our disposition, promulgation, concession, and will, or to rashly oppose it. If any should presume to make any such attempt, let them know that they incur thereby the indignation of God Almighty and of His Apostles Peter and Paul.

Given at St. Peter's, Rome, on the 11th of May, in the year of the Incarnation of our Lord 1899, and the 22d of our Pontificate.

C. Card. ALOISI-MASELLA,

Pro-Datory.

L. Card. MACCHI.

Witnessed on behalf of the Curia

G. DELL' AQUILA VISCONTI.

Registered in the Secretariate of Briefs, J. CUGNONI.

Anno a Nativitate Domini
Millesimo octingentesimo no-
nagesimo nono, die undecimo
Maii, festo Ascensionis Domini
nostri Iesu Christi, Pontificatus
Sanctissimi in Christo Patris
et Domini nostri Leonis divina
providentia Papæ XIII anno
vicesimo secundo, præsentibus
litteras apostolicas in atrio sa-
crosanctæ Basilicæ Vaticanæ
de Urbe, adstante populo, legi
et solemniter publicavi

Ego IOSEPH DE AQUILA E
VICECOMITIBUS,
Abbreviator de Curia.

In the year of the Nativity
of our Lord 1899, on the 11th
day of May, feast of the Ascen-
sion of our Lord Jesus Christ,
in the 22d year of the Pontifi-
cate of our Holy Father and
Lord in Christ, Leo XIII, by
Divine Providence Pope, I have
read and solemnly promulgated
the present apostolical letters in
the presence of the people, in
the porch of the Holy Patri-
archal Vatican Basilica,

GIUSEPPE DELL' AQUILA VIS-
CONTI,
Official of the Curia.

II.

SANCTISSIMI DOMINI NOSTRI

LEONIS

DIVINA PROVIDENTIA

PAPAE XIII

LITTERAE ENCYCLICAE

*Ad Patriarchas Primates Archiepiscopos Episcopos Aliosque
Locorum Ordinarios Pacem et Communionem cum Apostolica
Sede Habentes.*

DE HOMINIBUS

SACRATISSIMO CORDI JESU

DEVOVENDIS.

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Annum Sacrum, more institutoque maiorum in hac alma
Urbe proxime celebrandum, per apostolicas Litteras, ut probe
nostis, nuperrime indiximus. Hodierno autem die, in spem

auspiciumque peragenda sanctius religiosissimae celebritatis, auctores suasoresque sumus praeclarae cuiusdam rei, ex qua quidem, si modo omnes ex animo, si consentientibus libentibusque voluntatibus paruerint, primum quidem nomini Christiano, deinde societati hominum universae fructus insignes non sine caussa expectamus eosdemque mansuros.

Probatissimam religionis formam, quae in cultu Sacratissimi Cordis Jesu versatur, sancte tueri ac maiore in lumine collocare non semel conati sumus, exemplo Decessorum Nostrorum Innocentii XII, Benedicti XIII, Clementis XIII, Pii VI eodemque nomine VII ac IX: idque maxime per Decretum egimus die XXVIII Iunii mensis an. MDCCCLXXXIX datum, quo scilicet Festum eo titulo ad ritum primae classis eveximus. Nunc vero luculentior quaedam obsequii forma obversatur animo, quae scilicet honorum omnium, quotquot Sacratissimo Cordi haberi consueverunt, velut absolutio perfectioque sit: eamque Iesu Christo Redemptori pergratam fore confidimus. Quamquam haec, de qua loquimur, haud sane nunc primum mota res est. Etenim abhinc quinque ferme lustris, cum saecularia solemnia imminerent iterum instauranda postea quam mandatum de cultu divini Cordis propaganda beata Margarita Maria de Alacoque divinitus acceperat, libelli supplices non a privatis tantummodo, sed etiam ab Episcopis ad Pium IX in id undique missi complures, ut communitatem generis humani devovere augustissimo Cordi Iesu vellet. Differri placuit rem, quo decerneretur maturius: interim devovendi sese singillatim civitatibus data facultas volentibus, praescriptaque devotionis formula. Novis nunc accedentibus caussis, maturitatem venisse rei perficiendae iudicamus.

Atque amplissimum istud maximumque obsequii et pietatis testimonium omnino convenit Iesu Christo, quia ipse princeps est ac dominus summus. Videlicet imperium ejus non est tantummodo in gentes catholici nominis, aut in eos solum, qui sacro baptismo rite abluti, utique ad Ecclesiam, si spectetur ius, pertinent, quamvis vel error opinionum devios agat, vel dissensio a caritate seiungat: sed complectitur etiam quotquot numerantur christianae fidei expertes, ita ut verissime in potestate Iesu Christi sit universitas generis humani. Nam qui Dei

Patris Unigenitus est, eamdemque habet cum ipso substantiam, *splendor gloriae et figura substantiae eius*,¹ huic omnia cum Patre communia esse necesse est, propterea quoque rerum omnium summum imperium. Obeam rem Dei Filius de se ipse apud Prophetam, *Ego autem, effatur, constitutus sum rex super Sion montem sanctum eius.—Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Postula a me, et dabo Tibi gentes hereditatem tuam et possessionem tuam terminos terrae.*² Quibus declarat, se potestatem a Deo accepisse cum in omnem Ecclesiam quae per Sion montem intelligitur, tum in reliquum terrarum orbem, qua eius late termini proferuntur. Quo autem summa ista potestas fundamento nitatur, satis illa docent, *Filius meus es tu*. Hoc enim ipso quod omnium Regis est Filius, universae potestatis est heres: ex quo illa, *dabo Tibi gentes hereditatem tuam*. Quorum sunt ea similia, quae habet Paulus apostolus: *Quem constituit heredem universorum.*³

Illud autem considerandum maxime, quid affirmaverit de imperio suo Iesus Christus non iam per apostolos aut prophetas, sed suis ipse verbis. Quaerenti enim romano Praesidi: *ergo rex es tu?* sine ulla dubitatione respondit: *tu dicis quia rex sum ego.*⁴ Atque huius magnitudinem potestatis et infinitatem regni illa ad Apostolos apertius confirmant: *Data est mihi omnis potestas in coelo et in terra.*⁵ Si Christo data potestas omnis, necessario consequitur, imperium eius summum esse oportere, absolutum, arbitrio nullius obnoxium, nihil ut ei sit nec par nec simile: cumque data sit in coelo et in terra, debet sibi habere caelum terrasque parentia. Re autem vera ius istud singulare sibi proprium exercuit, iussis nimirum Apostolis evulgare doctrinam suam, congregare homines in unum corpus Ecclesiae per lavacrum salutis, leges denique imponere, quas recusare sine salutis sempiternae discrimine nemo posset.

Neque tamen sunt in hoc omnia. Imperat Christus non iure tantum nativo, quippe Dei Unigenitus, sed etiam quaesito.

¹ Heb. 1: 3.

² Ps. 2.

³ Heb. 1: 2.

⁴ Ioan. 18: 37.

⁵ Matth. 28: 18.

Ipse enim eripuit nos *de potestate tenebrarum*,⁶ idemque *dedit redemptionem semet ipsum pro omnibus*.⁷ Ei ergo facti sunt *populus acquisitionis*⁸ non solum et catholici et quotquot christianum baptisma rite accepere, sed homines singuli et universi. Quam in rem apte Augustinus: *quaeritis, inquit, quid emerit? Videte quid dederit, et invenietis quid emerit. Sanguis Christi pretium est. Tanti quid valet? quid, nisi totus mundus? quid, nisi omnes gentes? Pro toto dedit, quantum dedit*.⁹

Cur autem ipsi infideles potestate dominatuque Iesu Christi teneantur, caussam sanctus Thomas rationemque, edisserendo, docet. Cum enim de iudiciali eius potestate quaesisset, num ad homines porrigatur universos, affirmassetque, *iudiciaria potestas consequitur potestatem regiam*, plane concludit: *Christo omnia sunt subiecta quantum ad potestatem, etsi nondum sunt ei subiecta quantum ad executionem potestatis*.¹⁰ Quae Christi potestas et imperium in homines exercetur per veritatem, per iustitiam, maxime per caritatem.

Verum ad istud potestatis dominationisque suae fundamentum duplex benigne ipse sinit ut accedat a nobis, si libet, devotio voluntaria. Porro Iesus Christus, Deus idem ac Redemptor, omnium est rerum cumulata perfectaue possessione locuples: nos autem adeo inopes atque egentes ut, quo eum munerari liceat, de nostro quidem suppetat nihil. Sed tamen pro summa bonitate et caritate sua minime recusat quin sibi, quod suum est, perinde demus, addicamus, ac iuris nostri foret: nec solum non recusat, sed expetit ac rogat: *Fili praebe cor tuum mihi*. Ergo gratificari illi utique possumus voluntate atque affectione animi. Nam ipsi devovendo nos, non modo et agnoscimus et accipimus imperium eius aperte ac libenter: sed re ipsa testamur, si nostrum id esset quod dono damus, summa nos voluntate daturus; ac petere ab eo ut id ipsum, etsi plane suum, tamen accipere a nobis ne gravetur. Haec vis rei est, de qua agimus, haec Nostris subiecta verbis sententia.—Quoniamque inest in Sacro Corde symbolum atque

⁶ Coloss. 1: 13.

⁷ 1 Tim. 2: 6.

⁸ 1 Petr. 2: 9.

⁹ Tract. 120 in Ioan.

¹⁰ 3^a p. q. 59, a. 4.

expressa imago infinitae Iesu Christi caritatis, quae movet ipsa nos ad amandum mutuo, ideo consentaneum est dicare se Cordi eius augustissimo: quod tamen nihil est aliud quam dedere atque obligare se Iesu Christo, quia quidquid honoris, obsequii, pietatis divino Cordi tribuitur, vere et proprie Christo tribuitur ipsi.

Itaque ad istiusmodi devotionem voluntate suscipiendam excitamus cohortamurque quotquot divinissimum Cor et noscant et diligant: ac valde velimus, eodem id singulos die efficere, ut tot millium idem voventium animorum significationes uno omnes tempore ad caeli templa perventur. Verum numne elabi animo patiemur innumerabiles alios, quibus christiana veritas nondum affulsit? Atqui eius persona geritur a Nobis, qui venit salvum facere quod perierat, quique totius humani generis saluti addixit sanguinem suum. Propterea eos ipsos qui in umbra mortis sedent, quemadmodum excitare ad eam, quae vere vita est, assidue studemus, Christi nuntiis in omnes partes ad erudiendum dimissis, ita nunc, eorum miserati vicem, Sacratissimo Cordi Iesu commendamus maiorem in modum et, quantum in Nobis est, dedicamus. Qua ratione haec, quam cunctis suademus, cunctis est profutura devotio. Hoc enim facto, in quibus est Iesu Christi cognitio et amor, ii facile sentient sibi fidem amoremque crescere. Qui Christo cognito, praecepta tamen eius legemque negligunt, iis fas erit e Sacro Corde flammam caritatis arripere. Iis demum longe miseris, qui caeca superstitione conflictantur, caeleste auxilium uno omnes animo flagitabimus, ut eos Iesus Christus, sicut iam sibi habet subiectos *secundum potestatem*, subiiciat aliquando *secundum executionem potestatis*, neque solum *in futuro saeculo, quando de omnibus voluntatem suam implebit, quosdam quidem salvando, quosdam puniendo*,¹¹ sed in hac etiam vita mortali, fidem scilicet ac sanctitatem impertiendo; quibus illi virtutibus colere Deum queant, uti par est, et ad sempiternam in caelo felicitatem contendere.

Cuiusmodi dedicatio spem quoque civitatibus affert rerum meliorum, cum vincula instaurare aut firmius possit adstringere,

¹¹ S. Thom. 1. c.

quae res publicas naturâ iungunt Deo.—Novissimis hisce temporibus id maxime actum, ut Ecclesiam inter ac rem civilem quasi murus intersit. In constitutione atque administratione civitatum pro nihilo habetur sacri divinique iuris auctoritas, eo proposito ut communis vitae consuetudinem nulla vis religionis attingat. Quod huc ferme recidit, Christi fidem de medio tollere, ipsumque, si fieri posset, terris exigere Deum. Tanta insolentia elatis animis, quid mirum quod humana gens pleraque in eam inciderit rerum perturbationem iisque iactetur fluctibus, qui metu et periculo vacuum sinant esse neminem? Certissima incolumitatis publicae firmamenta dilabi necesse est, religione posthabita. Poenas autem Deus de perduellibus iustas meritasque sumpturus, tradidit eos suae ipsorum libidini, ut serviant cupiditatibus ac sese ipsi nimia libertate conficiant.

Hinc vis illa malorum quae iamdiu insident, quaeque vehementer postulant, ut unius auxilium exquiratur, cuius virtute depellantur. Quisnam autem ille sit, praeter Iesum Christum Unigenitum Dei? *neque enim aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri.*¹² Ad illum ergo confugiendum, qui est *via, veritas et vita*. Erratum est: redeundum in viam: obductae mentibus tenebrae: discutienda caligo luce veritatis: mors occupavit: apprehendenda vita. Tum denique licebit sanari tot vulnera, tum ius omne in pristinae auctoritatis spem revirescet, et restituentur ornamenta pacis, atque excident gladii fluentque arma de manibus, cum Christi imperium omnes accipient libentes eique parebunt, *atque omnis lingua confitebitur quia Dominus Iesus Christus in gloria est Dei Patris.*¹³

Cum Ecclesia per proxima originibus tempora caesareo iugo premeretur, conspecta sublime adolescenti imperatori crux, amplissimae victoriae, quae mox est consecuta, auspex simul atque effectrix. En alterum hodie oblatum oculis auspicatissimum divinissimumque signum: videlicet Cor Iesu sacratissimum, superimposita cruce, splendidissimo candore inter flammam elucens. In eo omnes collocandae spes: ex eo hominum petenda atque expectanda salus.

¹² Act. 4: 12.

¹³ Phil. 2: 11.

Denique, id quod praeterire silentio nolumus, illa quoque caussa, privatim quidem Nostra, sed satis iusta et gravis, ad rem suscipiendam impulit, quod bonorum omnium auctor Deus Nos haud ita pridem, periculoso depulso morbo, conservavit. Cuius tanti beneficii, auctis nunc per Nos Sacratissimo Cordi honoribus, et memoriam publice extare volumus et gratiam.

Itaque edicimus ut diebus nono, decimo, undecimo proximi mensis Iunii, in suo cuiusque urbis atque oppidi templo principe statae supplicationes fiant, perque singulos eos dies ad ceteras preces Litaniae Sanctissimi Cordis adiciantur auctoritate Nostra probatae: postremo autem die formula¹⁴ Consecrationis recitetur: quam vobis formulam, Venerabiles Fratres, una cum his litteris mitimus.

Divinorum munerum auspicem benevolentiaeque Nostrae testem vobis et clero populoque, cui praeestis, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XXV Maii, An. MDCCCLXXXIX, Pontificatus Nostri vicesimo secundo.

LEO PP. XIII.

¹⁴The English text of the Form of Consecration will be found in the CONFERENCE Department of this number.—ED.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTERS.

1. Bull of Promulgation of the Jubilee of the Holy Year, 1900.
 2. Consecration of the human race to the Sacred Heart of Jesus.
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THOMAS ANGLICUS, NOT THOMAS ANGELICUS.

Qu. An interesting discussion took place some time ago in a circle of clerical professors about the attitude of Duns Scotus to St. Thomas Aquinas. One of the disputants maintained that the "Doctor Subtilis," whilst still very young, had opposed St. Thomas in an able dissertation on the Sentences of Peter Lombard, and that the Angelic Doctor had so far taken notice of the youth's arguments as to write a refutation of them just before his death, although this refutation has never been published in full. In corroboration of this statement, which was seriously doubted by those present,—since St. Thomas is supposed to have died before Duns Scotus could have been well out of his cradle,—the priest in question showed us a printed reference to a work said to be by the Angelic Doctor, entitled *Commentaria super IV Libros Sententiarum* (Venice, 1523). A note in the catalogue stated that the work purports to be a defence of the Angelic Doctor against Duns Scotus, and that only the first volume of it was ever published, there remaining still three parts in manuscript. Can this be right? The Commentaries of the Angelic Doctor on the Sentences of Peter Lombard were composed, as is generally admitted, at the very beginning of St. Thomas' career as teacher (1252), and even the first part of

the Sentences, to which the above notice could possibly refer, must have been written before Scotus was born. Moreover, in these Commentaries of St. Thomas there is, as is well known, no reference to Duns Scotus, and in order to give any foundation for the above supposition, we must assume that St. Thomas wrote a third commentary, and that at a time when Duns Scotus was a mere stripling, and, however smart he may have been, he could hardly have claimed recognition as a scholar at the hands of St. Thomas.

Resp. There is a *Commentaria super IV Libros Sententiarum*, by Cardinal Thomas Jorsius, known as *Doctor Anglicus*, which work must not be confounded with the *Commentarium in IV Libros Sententiarum* by the *Doctor Angelicus*. They probably knew each other, being members of the same Order, and occupied in the same task of explaining Peter Lombard's Sentences; but Jorsius died thirty years later than the Angelic Doctor, and had, therefore, ample opportunity of having a tilt with young Duns Scotus, whom he survived by a few years. The confusion of two such names is not uncommon. Some of the Scriptural commentaries of St. Thomas have been attributed to a Thomas Wallensis, also known by the name of *Doctor Anglicus*, who lived a full century later, and taught at Oxford.

THE VALIDITY OF MR. VILATTE'S ORDERS.

Qu. Some time since, the papers announced that Mr. J. R. Vilatte, ordained for the Episcopal Church and subsequently known as the first "Old Catholic archbishop" of the United States, had made his public recantation and returned to communion with the Church. I do not know what Mr. Vilatte is doing now, or what may be his status hereafter, but I believe he was *validly ordained* and perhaps also *validly consecrated bishop* by some schismatical prelate in Europe. What I want to ask is this: Suppose that some of the men on whom he imposed hands for the purpose of ordaining them priests should desire to return to the Church and to receive the Sacraments from the parish priest in the place where they happen to live, how should the confessor regard them? Are they really priests? If we knew that they were truly ordained, we should, of course, have to refer them to the bishop; but as we do not know that (and the bishop may not know, because it is a

question of fact), it seems to me there should be some authoritative declaration about the history of Mr. Vilatte's ordination and consecration. This would prevent in the future such endless controversies as we have had, and still have, about the validity of Anglican Orders, and whether certain men who claim valid orders are actually priests with the power of dispensing the Sacraments and consecrating in the Holy Sacrifice. The REVIEW appears to be the proper medium for clearing up such difficulties, if the facts are, as I presume they are, obtainable.

Resp. Whilst the REVIEW does not ordinarily concern itself with the individual history of living persons, whether for praise or for blame, we recognize that the subject of inquiry here proposed is of sufficient importance and public interest to authorize a statement of facts regarding the recent "American Ordinations," from one familiar with the principal details in the schismatical movements during the last few years, and we publish such an account in the present issue of the REVIEW, simply for the purpose of furnishing historical data, without reflecting in any way on the agents, who may, as some have already done, come to be reconciled with the Church.

BOGUS INDULGENCES.

Every priest who has had an opportunity of noting the strange excesses of devotion and the superstitions to which religiously minded people who have no proper spiritual direction are prone, has probably met with some form or other of "wonderful prayers," written or printed, and carried about as charms, which are supposed to cure the actual ills of life, prevent all sorts of possible calamities, and assure their holders of eternal salvation.

These "prayers" usually take the form of revelations, made to some saint, or they are said to have been found in the tomb of our Lord, or written by our Blessed Lady, and sent by some remote pope to some famous king or queen of mediæval times. They give irrelevant details about the Passion of Christ, the precise number of His wounds, the drops of blood shed at the Scourging, the exact measure of His

Body, and similar descriptions which are apt to fasten upon the imagination of simple people. Usually extravagant promises of indulgences, with spurious dates and names, are added, together with the injunction to copy the letter and to give it to others.

A fair sample of such letters is the following :

The Passion of our Lord Jesus Christ, from a Letter found in the Holy Sepulchre of our Lord in Jerusalem, presented by His Holiness in an oration, in a silver cross of St. Elizabeth of Hungary.

St. Bridget and St. Mathilda desired to know something of His Passion, after which our Lord appeased them and spoke as follows :

“My dear children, know ye the armed soldiers were 1,500. Two of them conducted me, tied my hands behind my back. Twenty-three Jews smote my face and head 150 times. In my shoulders 30 sores. I was dragged by a rope and by the hair 23 times. They spat in my face 38 times. They pounded my body 110 times. They gave me one mortal blow on the head. I was hung by the hair for two hours, and at one time lent 122 sighs. They spat in my face 150 times. They inflicted 1,000 sores on my body. The soldiers that conducted me to Calvary were 80. The guard that watched me that night were 380 ; and whosoever will recite seven *Paters*, *Aves*, and *Glorias* in succession for fifteen years in order to compare with the drops of blood I lost, I will grant them five graces : first, a plenary indulgence and a remission of all their sins ; secondly, they shall not suffer the pains of purgatory ; thirdly, if they die before having completed the fifteen years, they shall have the advantage as if they were martyrs ; fourthly, I will descend from heaven to take their kindred to the fourth generation ; and whosoever shall carry this prayer about shall never be drowned or get a sudden death, and shall be free from all things ; or whenever this be kept in a house there shall be no concert, and forty days before they die they shall see the Blessed Virgin Mary to pardon their sins. Exercise yourself with the devotion and your abstinence, and your people will be helped with grace ; and on the contrary, those who do not believe in this prayer they will come to a malediction, and to their children will hunger and pestilence and poverty. In proof of my anger you shall have the sign of the heavens' thunder and lightning and the earthquake, and those that say this prayer was not written by the divine hand and coming from the mouth of God, and those that conceal it and not publish it to others, shall be condemned ; and those that

publish it to others, though their sins be as many as the stars in Heaven, God says they shall be forgiven if they are truly sorry for them.¹

"Every time this oration is copied it will save a soul from purgatory."

It is needless to say that such "prayers" are gross and malicious misrepresentations of the Catholic doctrine of prayer and indulgences, and calculated to do much injury to true piety by misleading the unsuspecting into absurd superstitions, and bringing ridicule upon religion on the part of those who are sufficiently intelligent to see the absurdity of this false devotion.

It is well, therefore, to call the attention of the faithful from time to time to the insidious abuse of spreading such "prayers," showing that the so-called privileges and indulgences attached to them are fabrications by the enemies of religion, and that the authorities of the Church, who alone have the right to determine the granting of indulgences, have gravely condemned these spurious promises as leading to grievous sin and the loss of true faith.

Those who hold these papers and "letters" believe that they gain every temporal and eternal blessing by merely carrying and reciting the written words of these prayers, without applying themselves to the serious observance of the Commandments and the practice of solid virtue.

The S. Congregation of Indulgences which has repeatedly condemned the practice of carrying and propagating spurious prayers and superstitious practices, in a recent decree directs anew attention to this evil, and specifies a number of the forged indulgences.²

The following rules will serve as a guide in distinguishing authorized indulgences for approved devotions from counterfeits circulated among the faithful in leaflets and sometimes inserted in prayer books:

¹ A similar document lying before us, and entitled "The Revelation in honor of the Blessed Virgin (*large type*) and our Lord and Saviour Jesus Christ" (*smaller type*) is prefaced by the words: "The following letter and revelation was found in the sepulchre of our blessed Lord and Saviour Jesus Christ, in Jerusalem, preserved by His Holiness, the Pope, and Emperor Charles II. The revelation was found in a silver case. St. Elizabeth, Queen of Hungary, St. Bridget, St. Matilda, and the mother of St. James, desired to know something about His Passion."

² See ANALECTA of this number, S. Cong. Indulg.

(1) All indulgenced prayers and devotional practices approved by the Church are to be found in the authorized edition of the Roman *Raccolta*, published subsequent to their date of issue by the Holy See or the S. Congregation.

(2) Indulgences that are to be gained within special limits of time or place or by particular confraternities, churches, etc., are to be considered authentic only when they have the signed approbation of the S. Congregation of Indulgences or of the diocesan bishop. The fact that indulgenced prayers, etc., are printed in Rome is of itself no guarantee of their authenticity.

(3) Indulgences which bear date of several centuries back are to be received with caution, and should be clearly approved by present authority. It should be known also that indulgences granted to members of religious communities before the year 1606 (Pope Paul V) have been declared null and void, unless expressly renewed. The same rule applies to all indulgences granted to pious confraternities before the reign of Clement VIII.

(4) Indulgences of a hundred, a thousand, or several thousand years, such as are mentioned in some old prayer-books, and claiming a remote origin, are to be regarded *a priori* with suspicion.

The object of such publications is, as we have already intimated, to mislead the simple faithful to the superstitious belief that certain outward signs and works will secure their temporal and eternal happiness, and at the same time dispense them from more ordinary obligations imposed by the divine law. Sometimes these pretended privileges enjoin acts which lead a person, by apparently innocent suggestions, into the proximate occasion of sin. On the other hand these "prayers" call forth the ridicule of those who are intelligent enough to discover the fraud, and who are otherwise disposed to look upon all religion with the contempt of a sceptic.

THE SERVICE OF HOLY SATURDAY.

Qu. Is a priest who has been unable to have the services of Holy Thursday and Good Friday obliged to bless the fire, the incense for

the paschal candle, and the baptismal font, by the regular form for Holy Saturday, and have the *missa cantata* as prescribed in the missal for that day; or would it be more proper to bless merely the font by the short form, without having the Mass?

Resp. The accidental omission of the solemn services of Holy Thursday and Good Friday need not interfere with the regular performance of the functions on Holy Saturday. Hence the *missa cantata*, preceded by the usual blessings of the fire, the paschal candle, and the baptismal font, is in order on that day in all parish churches.

It may be useful to add here that whilst the services of Holy Thursday and Good Friday are to be performed by the same celebrant, the blessing of the new fire and incense on Holy Saturday may be done by a priest who is not the celebrant of the Mass. (*Cf.* Adone III, 2,576.—S. R. C., 12 Nov., 1831.)

NEW CATECHISMS.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

I received a few days ago a circular issued by the Cathedral Library Association of New York, advertising and strongly urging an "Introductory Catechism" for the use of those preparing for first sacramental (*sic*) confession. A letter from the Rev. M. J. Considine, Superintendent of Schools, says that the School Board recommends the prompt introduction of this catechism to those pupils for whom it is intended. It is a well-known fact that nearly every priest in the United States has found fault with the Baltimore Catechism; but we all, in the spirit of obedience, cast aside our Butler's and our Boston, and our other excellent catechisms, to make our little ones learn incomprehensible definitions of venial sin, etc. What, may I ask, is the real object of this new catechism? Is it an open confession on the part of the school authorities that the No. 1 Baltimore Catechism is not the proper book to place in the hands of young children who have been using it now for many years? Is No. 1 Catechism not simple enough? Does it not express clearly and concisely all that a child should know before approaching first confession? Look at it as you will, the presence of this new book must be regarded as a slur on the work of the Fathers of the Baltimore Council. Why put the child to the

unnecessary and confusing task of learning and unlearning definitions, since, after first sacramental confession, he must take up the only catechism authorized by the Council of Baltimore.

PASTOR.

There is no good reason for regarding as uncalled-for the action of any of our diocesan school-boards to improve upon the Baltimore Catechism. To produce a catechism that will satisfy the needs of our children of equal age and capacity in all the schools is quite as difficult—not to say impossible—a task as to provide a pair of crutches for lame people of the same age and weight all the world over without taking account of their size. Innumerable attempts have been made in the direction of supplying catechisms for our schools in the United States, and the Rev. W. Faerber, in his excellent published rationale of Catechetical Instructions to school children, has shown what is required, and what fundamental principles of pedagogy are to be observed in the making up of a catechism for children; yet his own execution of the proposed task, although done with great care, has by no means satisfied all unprejudiced teachers, who would be glad to have a hand-book that is not open to objection from any point of view. It seems to us that a great deal too much ado is being made about the form of words used in our catechisms, as if our children had to learn only dead words. It is certainly desirable to have a good text-book and to have the terms simplified so that the most limited intelligence may grasp the thought without mistaking its doctrinal tendency. But we all assume that our children are made familiar with the contents of their catechism by the priest or the school teacher. If he or she does not possess the art of making the doctrine of the catechism intelligible to the child, we may take for granted that the latter will grow up without any appreciation of the Catholic faith. If, on the other hand, the teacher succeeds in explaining the teaching of the Church, then it matters very little whether the catechism in speaking of Penance uses the word “contrition” or “sorrow.” The difficulties that are urged against the Catechism of Baltimore and others might be urged against the wording of the Apos-

bles' Creed or the Our Father and Hail Mary, etc. Yet no one thinks of changing these prayers. We have before us a catechism of the Nago language; it is a translation from the French; many of the French words do not exist in the African dialect, which has moreover no articles, no inflections for cases, number, or gender, and makes no distinction in the use of nouns substantively or adjectively. Any one can imagine how imperfect this catechism must be as a means for conveying Catholic doctrine. Yet the missionaries along the Gold Coast succeed admirably in making the people understand the doctrine and precepts of the Catholic Church.

Considering the essential point in catechetical instruction, we believe the controversies about the right kind of catechism to introduce into all our schools are needlessly emphasized. Let us get the best we can in the line of text-books for our children, remembering that in this matter the best for some is not always the best for everybody, and that a good teacher makes the best of what is mediocre under less competent direction. As to whether we have been and are consistent in changing what the Council of Baltimore recommended, is of no account. The Fathers wished and recommended uniformity; they appointed a commission to prepare a catechism for our schools; but they never intended to prevent any bishop or priest from improving on that catechism without discrediting it.

LITURGICAL BREVIARY.

V.—THE HOLY EUCHARIST.

1. Where is the Blessed Sacrament ordinarily kept?
 - (1) In cathedral and parish churches, by right;
 - (2) in other churches and chapels, by privilege or indult.
2. Conditions under which the Blessed Sacrament may be kept are—
 - (1) That It be reserved on only one altar;
 - (2) where Mass is celebrated daily (unless there be a special privilege exempting from this rule).

3. How is the Blessed Sacrament to be housed?

- (1) In the tabernacle;
- (2) on the high altar; or,
- (3) on a special sacrament-altar in a conspicuous position.

A.—THE TABERNACLE.

1. Of what material is the tabernacle to be?

- (1) Of wood or some more precious but solid material;
- (2) the inner wood-casing to be proof against dampness;
- (3) with a white satin lining to cover the inside.

2. How is the tabernacle to be constructed?

- (1) In the middle of the altar, and at such a distance from the *mensa* of the altar that it may easily be reached by the celebrant without the aid of a step;
- (2) having a door large enough to admit the introduction of the ostensorium;
- (3) provided with a safe lock;
- (4) the basis covered with a corporal or palla;
- (5) having no closet or drawers underneath it for storing things of any kind.

3. How is the tabernacle to be decorated externally?

- (1) It should have a precious canopy or veil over it of the liturgical color of the feast or ferial. (Black is never to be placed on the tabernacle, but violet, when the office is of the dead.)
- (2) Nothing (except the monstrance) should be placed directly over the tabernacle containing the Blessed Sacrament;
- (3) nothing should be placed on the altar so as to conceal the tabernacle.

4. Regarding the tabernacle, what is also to be noted?

- (1) That the Ritual has a special blessing for the tabernacle;
- (2) that nothing should be placed inside except the Blessed Sacrament;

- (3) that if the Blessed Sacrament is removed from the tabernacle, the door should be left open and the light extinguished;
- (4) that the priest is the guardian of the key of the tabernacle.

B.—THE PYXIS.

1. The Sacred Host is kept in a pyx, which must be—
 - (1) Of solid material, *i. e.*, gold, silver, or well plated.
(The same is required for the monstrance and lunula.)
 - (2) Of suitable form;
 - (3) with well-closing cover;
 - (4) wrapt in a white silk veil, which is removed during the Mass at which the Hosts are consecrated in the pyxis.
2. The large Host for the ostensorium is to be kept—
In a separate case, or in the ostensorium (monstrance) covered with the silk veil, and never in the pyx.
3. Who have the right to handle the sacred vessels when they contain the Blessed Sacrament?
Deacons and priests, vested in surplice and stole,—at least two candles being lit.

C.—THE LAMP.

1. Is the keeping of a light burning before the Blessed Sacrament of obligation?
“Perpetuo, et quidem de praecepto (ut videtur) sub gravi.”
2. Whose duty is it to provide the light?
That of the parish priest or rector.
3. May more than one lamp be kept burning before the Blessed Sacrament?
Laudabiliter. Three, five, seven, or more, in uneven numbers, and before the middle of the altar.

4. What kind of oil is to be used?

Olive oil, as a rule; if that cannot be obtained, vegetable oil; or, with the consent of the Ordinary, any other oil obtainable in the region.

D.—THE BLESSED SACRAMENT FOR THE SICK.

1. To what class of sick persons may the Blessed Sacrament be carried?

(1) As Viaticum to—

(a) those who are in probable danger of death;

(b) those who will probably be unable to receive It later on by reason of some special defect or impediment;

(2) to other sick persons—

(a) for fulfilling the Paschal precept;

(b) on occasion of some feast;

(c) whenever anyone, properly disposed, fasting, reasonably asks for It.

2. What does the Ritual prescribe in this matter?

(1) That pastors should advise their people to ask for the Blessed Sacrament on the principal feasts of the year;

(2) that priests should never refuse to bring It to those who ask for It.

3. May the Blessed Sacrament be given repeatedly to persons who are not fasting?

Yes; whilst the danger lasts, after a few days, or, according to many theologians (Croix, Tamburini, etc.), the next and following days.

4. What form is to be used in such a case?

The form, *Accipe Viaticum*, or, for any good reason, the ordinary form.

5. The Blessed Sacrament is not to be given—

(1) to persons out of their mind;

(2) to public sinners;

- (3) to those who are afflicted with frequent vomiting, continuous coughing, or such other diseases as would endanger the reverence due to the Blessed Sacrament.

E.—PREPARATION FOR CARRYING THE BLESSED SACRAMENT TO THE SICK.

(In the church.)

- i. What things must be had ready in the church when the Blessed Sacrament is to be carried publicly to the sick?
 - (1) The pyx or small capsule wrapt in a burse, to be carried hanging from the neck (the Blessed Sacrament should not be carried in the coat pocket);
 - (2) stole, surplice, and white cope;
 - (3) white silk humeral veil;
 - (4) burse (white) containing corporal and purificator;
 - (5) torch, and four (or more) candles;
 - (6) white canopy (*umbrella*);
 - (7) Ritual and bell;
 - (8) blessed water.

(In the room of the sick.)

- i. What preparations are to be made in the room of the sick?
 - (1) The room is to be cleansed, and all things offensive to the Sacred Presence to be removed;
 - (2) a clean linen cloth to be placed in front of the sick;
 - (3) a table covered with a clean linen cloth, on which are placed: (*a*) two lighted wax candles; (*b*) a glass with water for the ablution (usually given in a spoon); (*c*) a vessel containing blessed water (and a sprig to serve as sprinkler).
2. Notanda—
 - (1) the Blessed Sacrament is to be carried to the sick with public solemnity, where this can be done without creating public disorders;
 - (2) among the faculties granted to missionary priests in

English-speaking lands is that of carrying the Blessed Sacrament to the sick privately;

- (3) a priest on urgent sick-calls has the right of obtaining the Blessed Sacrament from any church nearby, to administer as Viaticum.

3. How does the priest carrying the Blessed Sacrament *solemnly* to the sick proceed?

- (1) He washes his hands;
- (2) puts on surplice and white stole;
- (3) approaches the altar with server, who has previously lighted two candles;
- (4) genuflects at the foot of the altar to pray for some moments;
- (5) puts on the white humeral veil;
- (6) ascends altar steps, opens tabernacle, genuflects;
- (7) transfers one or more Hosts from the ciborium into the pyx for the sick;
- (8) genuflects, closes the tabernacle door;
- (9) purifies the fingers that have touched the Sacred Host, in the vessel on the altar;
- (10) places the pyx in its silk wrapping, and taking hold of it with the end of the humeral veil so as to cover it, turns to follow the acolytes.

4. The order of proceeding to the house of the sick is as follows:

- (1) An acolyte carrying a lantern or torch;
- (2) two clerics, one carrying the holy water and *bursa*, the other carrying the Ritual and bell;
- (3) the priest, with head uncovered, reciting the *Miserere* or other prayers, protected, if possible, by a baldachino.

5. In cases of long and difficult journeys—

the celebrant carries the Blessed Sacrament in a white silk bursa, accompanied by a server, with lantern.

Nota. These rules apply to the United States (Conc. Balt. II, 264), as well as to other missionary countries, wherever they can be carried out with due reverence.

6. What order is to be observed in administering the Viaticum?

- (1) The priest, entering the room of the sick, says: *Pax huic domui—et omnibus habitantibus in ea*;
- (2) unfolds the corporal on the table;
- (3) deposits the Blessed Sacrament on it;
- (4) genuflects; takes off the humeral veil;
- (5) sprinkles the sick and the room with holy water, saying: *Asperges me*, etc.—*Miserere*, etc. (one verse)—*Gloria Patri*, etc.—*Asperges me*, etc.—*Adjutorium nostrum*, etc.—*Qui fecit coelum*, etc.—*Domine exaudi orationem*, etc.—*Et clamor meus*, etc.—*Dominus vobiscum—Et cum spiritu tuo—Oremus: Exaudi*, etc.;
- (6) approaches the sick to see if he be disposed to receive the Blessed Sacrament;
- (7) if the sick person desires to confess, all present leave the room;
- (8) hears the confession, and prepares the sick for worthy reception;
- (9) sees that the linen cloth is placed near the chin of the sick person;
- (10) *Confiteor*;
- (11) the priest, standing, says: *Misereatur tui*, etc.—*Indulgentiam*, etc.—*tuorum*, etc. (making the sign of the cross);
- (12) genuflects towards the Blessed Sacrament;
- (13) takes the Sacred Host and elevating It in sight of the sick, says: *Ecce Agnus Dei*, etc.;
- (14) making the sign of the cross with the Host, gives It to the sick, saying: *Accipe frater (soror) Viaticum corporis*, etc.;
- (15) places the pyx on the corporal, and closes it;
- (16) purifies his fingers, in the spoon of water or glass, giving the ablution to the sick person;

N. B.—If he fears that the sick person cannot well take the ablution, or that it cannot be poured into the fire, he simply wets part

of the purificator and applies it to his fingers;

- (17) covers the pyx or places it in the bursa;
- (18) says: *Dominus vobiscum*, etc.—*Oremus: Domine sancte*, etc. (If there be any Sacred Particle left in the pyx for distribution to other sick persons, he omits the *Dominus vobiscum*, etc.);
- (19) suggests to the sick the making of the thanksgiving after Communion.

7. If the Blessed Sacrament is to be carried back to the church—

- (1) the priest puts on the humeral veil;
- (2) genuflects, and taking the pyx covered with the veil—
- (3) makes the sign of the cross toward the sick;
- (4) goes back to the church, reciting the Psalm *Laudate Dominum*;
- (5) arriving at the altar, he deposits the Blessed Sacrament on the corporal and genuflects;
- (6) descends to the foot of the altar, and having genuflected—
- (7) rises to recite: *Panem de coelo*, etc. (always omitting *Alleluia*)—*Dominus vobiscum*, etc.—*Oremus: Deus qui nobis sub sacramento*, etc.;
- (8) turns to the faithful to announce the Indulgences gained for accompanying the Blessed Sacrament to the sick;
- (9) genuflects, goes up, takes the pyx with which, turning, he blesses the people present;
- (10) replaces the pyx in the tabernacle.

N. B.—If a deacon in case of necessity administers the Viaticum, he observes the same ceremonies.

F.—COMMUNION SOLEMNLY CARRIED TO THE SICK (EXDEVOTIONE).

1. In giving Communion solemnly (not as Viaticum) to the sick, the same order is observed as above, except that—

- (1) the *Misereatur*, etc.—*Indulgentiam*, etc., is said in the plural number;

- (2) the form *Corpus Domini Nostri Jesu Christi custodiat*, etc., is used in place of *Accipe frater (soror) Viaticum*, etc.

2. If after administering the Sacred Host to the sick there remain no Particle in the pyx, how does the priest proceed?

- (1) He blesses the sick with his hand, saying: *Benedictio Dei omnipotentis descendat super te et maneat semper*;
 (2) takes off stole and surplice;
 (3) returns without ceremony.

3. What if several sick persons (in hospitals, etc.) are to be communicated?

The above-mentioned ceremonies are observed with exception of the *form* in giving the Sacred Host, which is repeated for each person receiving.

4. How is Communion administered to the sick in their houses, during Holy Thursday, Good Friday, and Holy Saturday?

- (1) Not except *per modum viatici*;
 (2) reciting the psalms (submissa voce) with the doxology *Gloria Patri*, etc., as usual;
 (3) using the white stole;
 (4) without sounding the bell.

5. May *Viaticum* be administered during Mass?

- (1) Generally not, unless—
 (2) the celebrant administering Viaticum remains in sight of the altar.

6. How is Viaticum given in that case?

- (1) In the same manner as Communion is given to the faithful at Mass;
 (2) with the form *Accipe frater (soror)*, etc.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thine altar. We are Thine, and Thine we would ever be; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates himself to Thy Sacred Heart. Many indeed have never known Thee; many, too, despise Thy precepts, and have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee: grant that they may quickly turn to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by error or whose affections have been turned aside, and call them back to the harbor of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one word: Praise to the Divine Heart that wrought our salvation; to It be glory and honor for ever. Amen.

Book Review.

PRAELECTIONES JURIS REGULARIS Auctore F. Piat Montensi.
Editio altera aucta et emendata. 1899. Castermann, Tornaci.
Venit lib. 18.

A work which treats in particular of the canonical jurisprudence touching the constitutions, rules, rights, and privileges of Religious Orders, has long been a desideratum among canonists. About ten years ago Fr. Piat, of the Order of Friars Minor in the Belgian Province, printed a series of lectures on the subject as a text for the students who attended his classes. The work was not, however, put into the book-market, being intended merely for private circulation within the limits of the Franciscan community. As the *fasciculi* fell into the hands of members of other Orders, the work was quickly recognized to be of superior merit and general usefulness, and the author was earnestly requested to publish an edition which might serve the purpose of supplementing the existing works of common ecclesiastical law. We ourselves expressed this desire at the time in the REVIEW. The work of Fr. Piat in its present form satisfies every requisite in the direction indicated. It treats of the nature, origin, and various forms of the religious state, the duties imposed by the religious profession, the government of the Orders, the course of judicial procedure in cases of complaint, and the penal sanctions established by canon law and precedent. All these topics are handled in a lawyer-like fashion, clear and precise in the statement and definition of facts and rules, while their application to varying circumstances is based on sound reasoning and a wide range of precedent which bears witness to the author's erudition and judgment.

NOTES ON THE HISTORY OF AURICULAR CONFESSION: H. C.
Lea's Account of the Power of the Keys in the Early Church.
By the Rev. P. H. Casey, S.J., Professor of Dogmatic Theology,
Woodstock College. Philadelphia: John Joseph McVey. 1899.
Pp. 118. Price, 25 cents.

Mr. Lea's learned misrepresentations of Catholic doctrine and discipline have been before the public for years, and yet there has hardly

been any attempt made on the part of Catholic scholars to expose the erudite trickery, or to refute the calumnies which are woven into grain and tissue of Mr. Lea's books, whether we take his *History of the Inquisition of the Middle Ages*, or his *Historical Sketch of Sacerdotal Celibacy in the Christian Church*, or his *History of Auricular Confession*. The obvious reason for this reluctance of Catholic historians to make a detailed refutation of Mr. Lea's works, lies in the same difficulty which the regular army of the United States (as of Spain) has experienced in its campaign against the rebel Filippinos. Mr. Lea employs guerilla methods in his attacks upon the discipline of the Catholic Church—albeit his weapons are well selected and finely polished—and it is quite a hopeless task to pursue his shifting and ubiquitous movements with a view to a fair and decisive encounter. Father Casey has done the only thing that could be done with such a writer, namely, to examine a part of his work, to expose the evil-minded vanity, the falsehood and high-toned jugglery of this historian, who, having gathered a fine store of books on such Catholic subjects as have always furnished food to anti-Catholic prejudice, has employed the years of his leisure in disposing the passages, *undique decerpta*, in such fashion as to turn the ancient testimony of virtue into prudery or well-glossed shame against the Spouse of Christ. He bids us know that his book on Auricular Confession is a "history, not a polemical treatise" (preface), and that he has abstained from consulting Protestant writers, and confined himself exclusively "to original sources, and to Catholic authorities." But, although avowedly not polemical, Mr. Lea makes no secret of his purpose to show what an enormous power the Vatican wields, not only over the spiritual, but also over the temporal concerns of men in every land, and there is hardly a page of his writings in which he does not suggest that this power of the Vatican is a menace to the future prosperity of our republican institutions.

Father Casey, having been induced, in the course of his scholastic instructions to his theological students, to examine Mr. Lea's three ponderous volumes on Auricular Confession, found the author "constantly and persistently wrong on the vital question of his whole investigation." This made the idea of a systematic refutation of the entire work not only impossible, but unnecessary. A sample would suffice to show with what sort of "historian" the Catholic apologist, who might venture to answer Mr. Lea, had to deal. "We have examined," says Father Casey, "line for line, ten pages of his [Mr. Lea's] first volume." The result of this examination is embodied in the brochure in 118 pages

before us. It takes up the chapter on the "Power of the Keys in the Early Church," which embraces the most important points of the whole contention establishing the legitimate transmission of the divine power exercised in the Sacrament of Penance. And these ten pages are found to teem with false assumptions, unwarranted conclusions, suppressions of truth, perverted representations of patristic teaching. "Mr. Lea is not a historian, but an advocate—a writer, not of history, but of polemics. He writes to prove a thesis, to gain a cause, to misrepresent an adversary. He summons up his witnesses from antiquity, good and bad alike; heretic or orthodox, all are acceptable, if only they may be coerced into an utterance to suit his purpose. If they say nothing at all, their silence is construed into evident testimony in favor of his cause. If they prove recalcitrant, and are bent on giving evidence against him, then he tries to show that they are inconsistent. These are not the methods of the great men who write history. . . . They are the methods of a man, whose object seems to be to discredit Catholicity, and to mislead those outside the Church as to the belief of their Fathers in the Faith."

Father Casey makes an excellent analysis of Mr. Lea's statements, and proves the utter misuse which the latter has made of the documents he so ostentatiously cites against the Catholic Church. But whilst our Jesuit professor withdraws the curtain to expose the machinery which moves Mr. Lea's historical figures, he is quite ready to acknowledge the merits of his antagonist as "a man of varied learning, who displays at times a knowledge of Catholic theology that is rarely found in a layman outside the Catholic Church. He is, moreover, a man of much reading and extensive research; and his three octavo volumes are a monument, if not to his honesty, at least to his toil. In them he has gathered together everything that has been considered as telling against Confession and Indulgences. . . . The author's array of references at the foot of nearly every page invests his work with an *appearance of scholarship that has passed with many as a convincing proof of his reliability*. Indeed, his collection of references looks like a direct challenge to his opponents. It is precisely here that we find the chief cause for complaint. . . . His references are remarkably accurate, considering their multitude; and as far as titles and numbers are concerned, they call for little criticism. This of itself has deceived many. But the question is: What have we behind the references, titles, and numbers?"

But those who are interested in the matter of lessening Mr. Lea's influence, and who have asked themselves why has not Mr. Lea been

confuted satisfactorily, will find a sufficient answer in Father Casey's pamphlet, which might be taken up and distributed with good effect by the Catholic Truth League.

BIBLIOTHEQUE PHILOSOPHIQUE: LA VIE DU DOGME CATHOLIQUE. Par le R. P. de la Barre, S.J. Pp. 288.

L'ESTHETIQUE DU DOGME CHRETIEN. Par le R. P. Souben. Pp. 348.

LA DEMONSTRATION PHILOSOPHIQUE. Par l'abbé Jules Martin. Pp. 270. Paris: P. Lethielleux. 1899. Prix, 3 francs 50 par volume.

The Catholic student who looks over the list of attractive titles in the various philosophical "libraries," especially of those published in French and German, cannot but feel a longing for something similar, though more in harmony with his religion and philosophy. Take, for instance, the *Bibliothèque de Philosophie Contemporaine*, published by Alcan. What a magnetic collection of works is here spread out to the mind eager for deeper knowing! There is hardly any salient question bearing on any department of science and philosophy which does not here find treatment, not once, but generally multiplied. And yet, with a rare exception, the whole collection has been written by non-Catholics, and is impregnated throughout with positivism and materialism. An attempt to supply Catholic readers with a more wholesome "philosophical library" has been made by the enterprising publishers of the works here at hand. The series thus far completed is not large, but it comprises some important and interesting productions. There are, amongst others, M. Gardair's volumes on various sections of psychology; the abbé Piat's charming essays on human liberty; translations of Fr. Gruber's life and system of Comte; of Fr. Pesch's Kant and Kantism, as also some of Dr. Mivart's works. The latest additions to the series are the three small volumes whose titles are given above.

The first is by a Jesuit professor at the Catholic Institute in Paris. His theme is the Life of Catholic Dogma. Less than two generations ago religious "dogmas" were said to have died. The present day is witnessing their resurrection. Significant of the revival is the large literature growing up around the philosophy of religion and the history of dogma. Germany and France, and to a less extent England and Scotland, are the home of this luxuriant

literature. In the beginning of the present century traditionalism stood forth as the champion of a rigid authority prohibitive of all development, or what has since been called evolution, in the field of dogma. The present vogue, outside Catholicism, in Protestantism and its logical outcome, Rationalism, goes to the other extreme of subjecting all religious truth to the ubiquitous processes of limitless evolution. The two opposing tendencies—excessive traditionalism and excessive rationalism—are now uniting in one school, the logical result of both. This school “admits as an historic fact the evolution of religions and of dogmas, and that this evolution asserts itself everywhere in harmony with the universal law of progress. It maintains, however, that Catholicism, to be self-consistent, must admit of no *logical progress*” (p. 4). To our author, “it seems that a theory of the life of dogma, conceived from a Catholic standpoint, should reconcile these diametrically opposing tendencies”—on the one hand recognize the element of truth, and demonstrate on the other hand the errors contained in each. The life of dogma, as every other form of life, is subject to laws which, though unchanging, allow and ensure a definite development. Here, too, as in all life, a dual principle is verified—a static and a dynamic, a principle of permanence and of progress, of conformity to type and of evolution. A profound problem of philosophical biology it is to reconcile and explain the interrelations of these two tendencies and principles in the kingdoms of organic life. The parallel problem of theology is to explain the analogues in the living kingdom of revealed truth. The statement and philosophy of this problem is our author’s task, “to show how the notion of *authority* and that of *logical progress* are reconcilable, how in fact they do meet without conflict in the actual life of dogma,” or, in phrase more definite, “to show wherein consists the *human effort* in the formulation of authoritative definitions of faith, and the scholastic development and systematization of dogmas in perfect harmony with the divine content of revelation.” The first part of the work presents a luminous study of authority and tradition—tradition viewed here not objectively as a body of truths, but subjectively as an ever-active function of the divinely constituted and guarded organism—the Church. The nature of this function as viewed by the light of revelation, the logical deductions of theology, and the natural analogies of science and philosophy are seen to involve inerrancy and indefectibility. The second part of the work goes to prove how this teaching function is not only compatible with, but necessarily involves, *evolution*, development, in the conscious life of the Church, of the depth and breadth of the germinal truths originally implanted in her organism; how in the human

work involved both in the formulation and the systematization of dogmas there is large room for expansion without jeopardizing the divinely given original.

The author has in mind the intellectual needs of the educated laity, whose social environment calls for a deeper knowledge of religion. His method, therefore, and style are not that of the manual of technical theology. Nor, on the other hand, are they what is usually called "popular." Avoiding the abstruseness of professional science, he gives a clear and inviting exposition of a highly important subject—the relations between the stability and the development of dogmatic truth. Although written for the non-professional theologian, the clergy and the ecclesiastical student will find the book helpful for its concrete and living presentation of their special studies.

Another most attractive work conceived in the same spirit and having the same general aim is the second book at hand, Père Souben's *Æstheticism of Christian Dogma*. The work has in it something of the character of Chateaubriand's *Genius of Christianity*. Though its exposition of Christian doctrine is more thorough, it has much of the literary charm of that religious classic. The author takes up, one by one, the principal mysteries of faith, draws out their elements of beauty, especially as seen in their realization in the moral life of the Christian soul. Having thus presented analytically the æsthetic features of religious truth and practice, he sketches rapidly a picture in which the beauty of Christianity as a whole, in its dogmatic, moral, and social aspects and influences, is vividly reflected. The work has therefore, besides its literary graces and its portrayal of the beauty of the individual truths of faith, a special importance as presenting the apologetical argument based on the unique answer given by Christianity to the ideal aspirations and æsthetic emotions of human nature. As suggestive of all this, in so far as the cold Saxon can convey the glow of the French, may be quoted the concluding paragraph :

"The inner beauty of Christianity is therefore shed abundantly, not only upon the outer forms of worship, but also upon all that it has touched with its vivifying influence. In pursuing the true and the good it has encountered the beautiful, and notwithstanding occasional frailty there shall never be a divorce amongst the elements of this three-fold ideal, united forevermore in the bosom of the Christian religion. In sanctifying its members, and in preaching respect for the rights of God, Christianity has manifested the secret energies that are in it, and revealed itself as the reformer of society and the creator of nations. All this it has done without ceasing to hold its eyes fixed on heaven, or rather it has been so fruitful in the sphere of the beautiful and the good because it has continually aspired to the possession of uncreated beauty. Whenever in the person of its representatives it lowers its regards to earth, it weakens : its social

fecundity diminishes precisely in proportion to the lessening of its divine character. Religion must never forget that she is the child of heaven and that she owes her power to the supernatural life that courses in her veins. True, she softens here below the hard lot of men, but her mission is to instruct them, to correct the sinner, to sanctify the just, to live and suffer as her Founder, even unto the day when the voice of the angel shall proclaim that time shall be no more."

Probably the least satisfactory to the average student of philosophy is the chapter in Ontology on the nature of the beautiful. The difficult, because so elusive, subject is well though briefly treated in the appendix of this volume. The author unfolds the Thomistic Æsthetic, but envelops the abstract science with the color of the arts, poetry, painting, music, architecture. To the reader it will doubtless occur that the author's treatment and style exhibit as apposite an illustration and embodiment as can easily be found of a sound theory of the beautiful.

The third work on our list deals with a subject of a more technically philosophical character, and shall therefore be reviewed separately in a future number.

URBS ET ORBIS, or the Pope as Bishop and as Pontiff. By William Humphrey, S.J. London: Thomas Baker. 1899. Pp. 496.

Probably many of our readers will remember Father Humphrey's book, *The Vicar of Christ*, published in 1892. The purpose of that volume was to show how Christ's promise to establish on earth a visible kingdom requires the continuous appointment of a visible Vicar, since otherwise Christ's royalty would not be real but merely nominal. To unfold the manner in which this divine appointment takes shape and acts itself out through the Papacy amid the varying conditions of secular life, is the main object of the present volume. Father Humphrey distinguishes the elements in the Church of Christ which are of directly divine institution from those that are merely human. The former are changeless and unchangeable, the latter are subject to the law of change. Hence we find that Councils, Consistories, Congregations, the offices of Patriarchs and Primate, Archbishops and Metropolitans, Archdeacons and Archpriests, Abbots and Prelates, have their varying importance; "they have had or have their place, and have served or still serve their purpose. Some remain in all the vigor of their activity; others have served their purpose, and remain in little more than in name, as monuments or relics of a splendid historic

past." Following this trend, the author gives us a complete view of the way in which the Roman Pontiff, as Bishop of the Universal Church, manages his own particular diocese, thus supplying a norm to the bishops of the world for governing their respective charges. The Senate of the Pope—that is, the Cardinals, Legates, Nuncios, and Apostolic Delegates; the Household of the Pope; the Diocese of Rome; the Roman Congregations—such are the leading chapters of the book, which concludes with an explanation of the nature, origin, and forms of the Papal Blessing.

The accuracy of statement which characterizes the work needs hardly any other voucher than the author's name and the references which he makes to his sources—Di Luca, Palmieri, Santi, and the official records of the Holy See, together with the assistance of Father Thurston, who furnished here and there erudite antiquarian notes.

The division of short paragraphs separating the many different topics, as well as the excellent typography, make the volume comfortable reading, independently of its literary merit.

SCRIPTURAL MANUALS FOR CATHOLIC SCHOOLS. Edited by the Rev. Sydney F. Smith, S.J. *The Gospel According to St. John.* By the Rev. Joseph Rickaby, S.J. London: Burns & Oates (Benziger Bros.). 1899. Pp. 168.

We have on a former occasion recommended the use of these Scripture Manuals for our higher schools, and we do so with double emphasis on the appearance of this new volume by Father Joseph Rickaby. The notes illustrating the text are to the point, and drawn from reliable sources, without needless effort to give them a critical air. The questions at the end of each chapter facilitate the labor of the teacher and serve a good purpose in examinations. There is, as in the other volumes of the series thus far published, a map of Palestine, and in addition an appendix giving an analysis of the Gospel and an index to the notes. Clerical students and priests who feel the need of a practical brief commentary on the Gospels will find the Manuals thus far issued decidedly helpful.

Recent Popular Books.¹

AUTOBIOGRAPHY OF MRS. OLIPHANT, 1828-1897.

Historian, novelist, biographer, and speculative mystic as Mrs. Oliphant appears in her books, she was all these only because she was the mother of fatherless children whom she was determined to rear in the station to which they were born, and to make happy in every way. Her autobiography describes the accomplishment of the feat as far as the details remain in her memory, for she was too busy to spend time in keeping lists of her own books. Like all ladies who see themselves in the attitude of stooping to literature, she remained an artisan to the end, and innocently violated every canon of literary ethics; but her story of herself and her work is far more agreeable than the similar revelations of many a greater author, for it has the rare and delicate charm of perfect womanliness.

A W K W A R D A G E: Henry James. \$1.50.

The speech of the men and women in this story is so highly epigrammatical that pages of talk are required for the exchange of two ideas, and reading it is a severe exercise. The heroine, too early sophisticated by her mother, whose precepts she follows without understanding them, obediently doing and saying audacious things, is contrasted with a girl carefully trained to appear preternaturally innocent, both being at the "awkward age." The innocent young person, an exasperating wooden doll to all appearance, captivates a foolish young Cæsus upon whom the heroine's mother has preyed. The heroine, misunderstood by her own generation, is married by a man who, having loved her grandmother and known her mother, and not being absorbed in trying to be brilliant, can comprehend her.

BALLAD OF READING GAOL: Oscar Fingal O'Flaherty Wills Wilde.

These verses are the first published by their author since, having served his term of imprisonment, he adopted the policy pursued by W. T. Stead under similar circumstances, and announced himself as a philanthropist, taking the convicted criminal as the peculiar object of his affection. The "Ballad" is in simple iambs, divided in six-eight lengths, untrammelled by delicate literary scruples, "And we knew the work they had been at" being a fair specimen verse, and the general effect being that of humble, childlike imitation of the present Poet Laureate. It is unlikely that any one will assert that the author now employs a "ghost."

BREAK-UP OF CHINA: Lord Charles Beresford. \$3.00.

The author's investigation of the waterways, railways, politics, people, and commerce of China was completed in one hundred and one days, and was carried on by questioning and cross-questioning boards of trade, missionaries, military commanders, individual foreign merchants, and accessible high officials, sifting and comparing their evidence. He advocates encouraging the Imperial Government to reform abuses and to establish free trade, to facilitate internal trade, and to pay its civil and military officials, salaries which shall not almost compel them to steal, and he condemns partition. The book has no literary grace, except conciseness, but that it possesses in very large measure.

CHILDREN OF THE MIST: Eden Philpotts. \$1.50.

Patiently and effectively wrought descriptions of the scenes and sounds of pastoral Devon, and vivid pictures of Devon rustics with eighteenth century minds and speech, make this novel remarkable. The action covers a period of some ten years, the prominent persons in the drama being a brave but blustering youth, fully persuaded that he deserves the best which the world can give; a genuine poet, unappreciated in his own country, and not knowing how to obtain a hearing elsewhere; three women of marked character, and two wanderers late returned from foreign lands, with fortunes and ideas of the latest fashion.

CIVILIAN ATTACHÉ: Helen Dawes Brown. \$0.75.

The scene of this story is a Western post, whither goes a young girl with the average ignorance of army life. The Debs riots furnish the inevitable victim of her charms with an opportunity to play the gallant knight, and to convince her that it is her duty to marry him. The story fills the little gap in army fiction left by Gen. King's and Mrs. Foote's serious tales written from intimate knowledge, and Miss Burnham's gay sketches of West Point. Mrs. Brown describes fort life as it appears to a visitor. The hero is the typical American army officer, well-schooled, hard-working, and devoted to duty.

DREYFUS CASE: F. C. Conybeare. \$1.50.

The author seems to fancy that anti-Semitic and Jesuit mean the same thing, and his violently partisan narrative is disfigured by foolish assaults upon the Society of Jesus. It is a defense which prejudices the reader against the person defended.

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

DREYFUS STORY: Richard W. Hale.

This is a very brief, absolutely colorless, recitation of the points in the Dreyfus case, so arranged as to be within the comprehension of the most simple-minded. It contains only 100 pages of the size known as vest-pocket, and can be mastered in an hour.

EARLY WORK OF AUBREY BEARDSLEY: Prefatory Note by H. C. Marillier. \$10.00.

The last, and therefore the most significant, passage of Mr. Aubrey Beardsley's life was so beautiful that his admirers show an injudicious disposition to regard his repentance as hallowing all the acts to which it was directed, and discover piety in the drawings which he endeavored to suppress. Mr. Marillier, without going quite so far as this, asserts that the artist's worst drawings are intended to "hold vice up for scourging." The volume contains about 150 designs, ranging in object from posters to end-papers, and gives a fair idea of all sides of his work. The best indicates an unhealthy mind, but not a weak mind; the worst is so hauntingly vicious that young artists should avoid it.

FORTUNE'S MY FOE: J. Bloundelle-Burton. \$1.00.

The title of the story is suggested by the career of one of the secondary characters who involves the principal personages in troubles of many kinds. The villain is the outspoken heiress-hunter of the early Georgian days, and the author cleverly deceives the reader as to the course of events. The book is a trifle, but its workmanship is excellent.

FROM A CHILD'S STANDPOINT: Florence Hull Winterburn. \$1.25.

Brief, very well written essays, in which the author discusses certain accepted ways of teaching the child's mind and heart. They are womanly and gentle, but thoroughly judicious, and infinitely superior both to the machine work commonly produced by journalists who treat these subjects, and to the ungrammatical wandering of the average "paper" read at teachers' conventions. If the title were translated into English, the book would be perfect of its kind.

FROM SEA TO SEA: Rudyard Kipling. 2 vols. \$2.00.

These books contain letters written to Indian papers during a journey around the world, and are prefaced by a protest from the author, who would have preferred that they should not be dragged from the decent seclusion of the files. In many of them one finds the germs of stories written later, and all are wonderfully vivid. The "American Notes" are not likely to disturb the serenity of any American, unless, indeed, they induce a fever of curiosity as to the methods by which Mr. Kipling learned so much about the country in a short time. This edition, although the author's own, is as ugly as any pirated issue, and not to be compared with the American copyright editions of later books.

GENTLEMAN PLAYER: Robert Neilson Stephens. \$1.50.

Elizabeth of England commissions the hero to save a former lover of her's from danger, and he accomplishes the feat in spite of the efforts of the heroine, who mistakes him for the man himself. He is both gentleman and actor, and the Elizabethan stage customs are described with much animation. Elizabeth is glorified in the text, although the peculiar strength of her language is not denied.

IDOLS: W. J. Locke. \$1.50.

The author asks the reader to believe that an educated and refined woman of great intellectual power would make a perjured confession of sin to save the life of her husband's friend; that the friend, a barrister in good standing, would suppose that his own wife's vow to keep their marriage secret in order that she might not be disinherited, left him free to marry the perjurer after her divorce by her husband, who unexpectedly declined to think that she had not told the truth. Putting this tax on credulity aside, the book may justly be called clever; but as its author's views of marriage and divorce are of the latest Act-of-Parliament pattern, it is anything but edifying, and the manifest impossibility of the woman's action makes the intended great scene ludicrous.

IDYLLS OF THE SEA: Frank T. Bullen. \$1.25.

These brief sketches, describing many strange sea-creatures, sailors included, and telling tales of wild adventure, make most fiction seem dull and tame, but they are written without exaggeration, and, for the most part, rather simply. "The Kraken" explains the sea-serpent myth, and "A Modern Jonah" spoils one of the favorite allegations against the truth of the Bible story, for Mr. Bullen asserts that the sperm whale can and does swallow masses much larger than a man.

IN VAIN: Henryk Sienkiewicz. \$1.50.

While the author was studying at Warsaw, he wrote this novel of a student's loves and their futility. The hero places his affections first upon the widow of a comrade, and then upon a young girl, and, after an attack of fever, discovers that he cares for neither. A second student, unselfishly devoted to the widow, for whom he starves and works himself to death; a third, who cares for nobody, and many others are introduced, and the rather sordid life of the young men is described with considerable detail. It is a remarkable book to come from the pen of a boy, and in conception is as good as any book of the author's except "Without Dogma."

LIFE OF NELSON THE EMBODIMENT OF THE SEA POWER OF GREAT BRITAIN: A. T. Mahan. \$3.00.

This, the second edition of a book issued two years ago in two volumes, has been revised in some details, letters written by the Admiral to Lady Nelson being summarized

in the text; the account of Nelson's relations with the Neapolitan republicans having been so rewritten as to meet criticisms made at the original publication, and the reasons for withholding the Copenhagen medals being given with greater amplitude. Although none of these changes is in the line of retraction, all having the effect of strengthening the author's position, still they make this edition more valuable than the first. The nineteen photogravures and the twenty-one maps and plans of the original two volumes are retained, and also the uncommonly elaborate and satisfactory index.

LIFE OF WILLIAM MORRIS: J. W. Mackail. 2 vols. \$7.50.

Six photogravure portraits and sixteen illustrations, by E. H. New, accompany the text of this book, the author of which, as the son-in-law of Morris's intimate friend, Sir Edward Burne-Jones, had excellent opportunities of knowing his subject. He considers the artist as poet, as maker of beautiful furniture and hangings, and as printer; he considers the man as friend, as head of a family, and as citizen, and in all he makes him almost abnormally interesting, for into each one of his professional lives and into his career as citizen, he crowded as much work as would have entirely occupied most men. The book is a complete history of the movement which has transformed household furniture in the British Empire and the United States, and elevated book-making into an art. The author says that both Morris and his friends ascribed the bent of their lives to reading Miss Yonge's "Heir of Redclyffe," from which they imbibed lessons of chivalry and courage to express their highest thoughts.

LYRICS OF THE HEARTH-SIDE: Paul Laurence Dunbar. \$1.00.

These verses show marked progress since the author's first efforts, and make a volume to be compared only to its very great advantage with nearly all the verse called "modern." The poems in negro dialect, sometimes pathetic, sometimes irresistibly gay, are excellent, and the serious pieces are characterized by perfect taste and good execution. Mr. Dunbar aims at reaching a very high standard and is much more likely to attain it than most of his Caucasian contemporaries, for he is untroubled by any affectations, moral or metrical.

MADAME IZAN: Mrs. Campbell-Praed. \$1.00.

The heroine hesitates between carrying out her marriage contract with a Japanese gentleman whom she espoused while blind and poor, and a handsome Australian who wooed her after she recovered her sight and inherited a fortune, but at last waives her legal right to annulment of marriage and decides to stay in Japan. Recent marriages in England and in the United States evidently suggested this ending of the story.

MARKET PLACE: Harold Frederic. \$1.50.

The career of a financial adventurer and his trials of strength with Englishmen of many ranks is here described with considerable sprightliness. He deceived everybody but the servants, and they judged him by his dressing things, indicia not accessible to others. The hero has the air of having been compiled from note-books rather than imagined, and the women are insubstantial.

MISS CAYLEY'S ADVENTURES: Grant Allen. \$1.50.

This is one of the agreeable books produced by the author against his conscience, which bids him to write ugly stories. The heroine, a keen-witted girl of good birth, serves as ladies' maid, and as agent for a novel bicycle, by way of diversion detecting impostors, winning the hearts of eligible young gentlemen, and shooting a tiger, and ending as the happy wife of a rich man. The stolen will, immemorial device of story-tellers, is introduced with ingenious variations founded on type-writing, and the fraudulent claimant displays impudence of a strictly modern type. The whole tale is extravagant, but always amusing.

MORE: Max Beerbohm. \$1.25.

The essays in this volume almost audibly proclaim themselves as made from the same motive as Peter Pindar's razors, being written with a doubled share of the careful affectation now so lucrative. The author has for some years professed extreme youth, and with this, and with one piece of impudent audacity in each essay, he contents himself. His whimsicality palls after a little, and his attitudinizing becomes unbearable.

OLD CAMBRIDGE: Thomas Wentworth Higginson. \$1.25.

Cambridge on the Charles is the author's subject and he has a lifelong acquaintance with it, together with much inherited knowledge. He describes it as it was in the days when the Faculty of Harvard and the literary residents ruled the town, and he relates many reminiscences of Lowell and other Cambridge poets.

OUTLINE OF PRACTICAL SOCIOLOGY: Carroll D. Wright. \$2.00.

The science of statistics, long known as the handmaid of intelligent charity, is in this volume applied to the solution of questions of population, the family, the labor system, general well-being, the defence of society against the criminal, and the consideration of various proposed remedies. The author, former chief of the Massachusetts Bureau of Statistics, and at present United States Commissioner of Labor, has had extraordinary advantages in collecting material, and has always been profoundly interested in the condition of the laboring man. His accumulations of figures, his instructions in their use, his

methods of reasoning upon them, will be found useful, not only by all real thinkers, but also by dabblers in "social improvement." Diagrams and maps are furnished for the aid of the large and voluble class which cannot reason without the aid of its visual powers.

OUTSIDERS: Robert W. Chambers.
\$1.25.

This being the first of a series of novels describing New York society, it is unfair to regard it as anything but a study of one phase of a complex subject. The hero, bringing his youthful hopes and two good unpublished novels, lands in New York after a long absence, and almost immediately finds himself in the half-lawless, kindly, but perilous society wherein move budding actresses, young artists, and men like himself. His encounters with publishers of the baser sort, his dangerously near approach to starvation, his glimpses of the lower depths of wickedness, make up the story, which ends sadly, although it is not cynical or despondent. It is not a book to be given to a sensible girl with a home and wise guardians, but it might be read with some profit by wayward girls anxious to be emancipated from wholesome restraint.

PATHS OF THE PRUDENT: J. S. Fletcher. \$1.50.

A cold-blooded little schemer, reared by an eccentric philanthropist, is the heroine. Her progress through the grades of parlor-maid, bar-maid, and music-hall singer to the height of marrying a peer, is humorously related. She obtains her second promotion by selling her lover's letters and his promise to marry her to his father, in consideration of a sufficient sum to pay for her musical tuition and her stage wardrobe.

PEDAGOGUES: Arthur Stannwood Pier. \$1.50.

This story of the Harvard summerschool was announced last year as "The Educators," but its publication was delayed and it was transferred to another firm. It is an accurate picture.

POEMS OF EMILE VERHAEREN:
Translated by Alma Strettel. \$1.00.

The translator describes the author as representing Young Belgium, a task in which he must be well practised, as he is forty-four years of age. His fancy sees ugliness in all things, and he has a most unhappy taste in personification. As the English language is already suffering from misuse by Walt Whitman and Mr. Stephen Crane, it seems a work of supererogation to inflict these verses upon it, for its genius and the tone of the author's mind do not accord.

PRIESTESS AND QUEEN: Emily E. Reader. \$1.50.

The time of this romance is the age of the supposititious white race which preceded the Aztecs in Mexico, and although

it is related with serene disregard of scientific theory and of probability as to the civilization of such a race, it is a pretty story, and the heroine's unreality is much more pleasing to contemplate than the accurately pictured wickedness of some heroines of a later date.

PROBABLE TALES: W. Stebbing.
\$1.25.

Half allegorical half fantastic stories, written with humor, but requiring more attention than most readers will give, make a pleasant volume for those who like satire.

PROFESSOR HIERONYMUS: Amalie Skram. \$1.50.

The heroine, being somewhat weary with overwork, voluntarily enters an insane asylum in order to obtain a few days of complete repose. Professor Hieronymus places her among the violent patients, doses her with chloral to compel her to sleep amid their screams, and, as she refuses to accept his theory that she is insane, sends her to an asylum for incurable cases. The helplessness of a person once suspected of insanity, the intense irritation produced by the soothing manner assumed by some attendants and doctors, and by the insolence of others, and by the impassivity of all, are shown in a moving way. The work has already been done in English by Charles Reade and by Miss Tinker, but Fru Skram is original in her analysis of the "alienist's" mind.

QUEEN'S SERVICE: Horace Wyndham. \$1.25.

This book bears the same relation to the English military side of Mr. Kipling's stories that "On the Edge of the Empire" has to their Indian side, showing the soldier as he is in his own quarters, as the latter book showed the Sepoy's natural ways and motives as distinguished from those derived from his white officers. Mr. Wyndham served in the ranks, as corporal and as sergeant, and describes life in camp, in barracks, and in transport, with lively minuteness, adding many anecdotes and some criticism of regulations and rations.

REMINISCENCES: Justin McCarthy.
2 vols. \$4.50.

Mr. McCarthy has already written so voluminously of the politicians and authors of his time, that it is surprising to find that he has left so many good stories untold, and these two volumes abound in clever anecdote so invariably good-natured as to convey the impression that the author lives in a world of his own. Indeed, the English edition was attacked on the ground of insipidity, some critics finding it beyond their strength to endure so many pages of amiability and fairness.

RICHARD CARVEL: Winston Churchill. \$1.50.

The hero, reared in an American colony and bred in strict Tory traditions, naturally grows up a Whig and falls an easy victim to the wiles of an uncle desirous of robbing him of his inheritance by prejudicing his

grandfather against him. In the course of the tale he is kidnapped and taken to England; he becomes acquainted with John Paul Jones, and is in the action with the Serapis; and he passes through many trials in gaining the hand of Dorothy Manners, the daughter of a most villainous King's man. The whole circle of London wits and fops appear in the tale. Fox is the hero's chosen friend, and the story is told in the pleasant old-fashioned way, presupposing not only leisure, but brains to keep the attention fixed on the development of a character from boyhood. Its conscientious Tories, and its view of Jones as unhappy because expatriated, are uncommon, although since Sir George Warrington's day the former can hardly be called original.

ROUGH RIDERS: Theodore Roosevelt. \$2.00.

The Lieutenant-Colonel of the First United States Volunteer Cavalry relates the story of forming his regiment, of the fights at Las Guasimas, San Juan, and Santiago; of its imminent although brief peril of being sacrificed to malarial fever; of its return to New York, and its discharge from the service. His social and official position as Governor of New York at once places him above the temptation to conceal the truth lest he offend Federal or military authorities, and compels him to be cautious because he is conspicuous, and the volume is the most carefully written of any that has yet appeared. A photograph portrait of the author and some forty-five other pictures illustrate the volume.

SOLITARY SUMMER: Author of "Elizabeth and her German Garden." \$1.50.

The author's first book is really continued in this, which gives fascinating descriptions of flower-beds so arranged that floral marvels succeed one another in unbroken beauty; of the June baby, the May baby, and the April baby, all of whom are old enough to express themselves in oddly blended English and German; of the gardeners, skilled and stupid; of the Man of Wrath, otherwise Elizabeth's husband, and of a happy wife and mother's happy life. The author has discovered that a woman need not be miserable, morbid, mad, or "advanced" in order to be interesting, and Elizabeth is the best of good company.

TALKS ON PSYCHOLOGY AND LIFE'S IDEALS: William James. \$1.50.

These "talks," written for delivery before teachers and students, are entirely different from the extraordinary rubbish taught as psychology in normal schools, and also from the necessary but cold anatomizing of the "observer." They stimulate the imagination, arousing the reader to the task of trying to construct a correct image of the childish mind. The talks on ideals are excellent little moral treatises, and all are characterized by humorous appreciation of human foibles.

TEXAS RANGER: N. A. Jennings. \$1.25.

The "Ranger" is not of those who fought for the freedom of Texas, but of their namesakes, who protect the border in a manner of which the North hardly dreams. The troop joined by the author some twenty-five years ago guarded the left bank of the lower Rio Grande, and Mexican rogues, and cattle thieves of many shades and nationalities, and worse criminals, patriotically intent upon benefiting their country by leaving her, gave them as many adventures and as much hard riding as they could desire. Many of the episodes are admirable stories.

THOUSAND DAYS IN THE ARCTIC: Frederick G. Jackson. \$6.00.

The Jackson expedition, the cost of which was defrayed by Mr. Harmsworth, was undertaken with the definite object of thoroughly examining Franz Josef Land, and accomplished its task, discovering that the supposed island was an archipelago. The thorough equipment of the party and its protracted and successful pursuit of its object, distinguish this book among the many accounts of Arctic expeditions. It is excellently illustrated and contains everything which the general reader desires, the strictly scientific observations made during the three years being reserved for a future volume.

TRISTRAM LACY; or, *The Individualist:* W. H. Mallock. \$1.50.

The professional philanthropist of many species and both sexes is so severely scored in this novel that his victims and her victims will feel almost wicked as they read it, and the philanthropists themselves will rage at seeing themselves shown as the mere puppets of politicians and men of the world, but the real purpose of the book is to trace the gradual growth of the hero's character under the influence of good fortune and the command of power. Many of the characters are sketched from real life and the picture of the late Lord Beaconsfield is almost a portrait. The book is the best written novel of the season, and the most thoughtful, excluding the best of those introducing the religious element.

VASSAR STUDIES: Julia A. Schwartz. \$1.25.

Brief stories, each one showing a transitory stage in the student's career, compose this book, which cursorily reveals the regular routine of Vassar life and amusement. The tales are well written and indicate intelligent study, but they are so curiously devoid of youthful ambition as to lead the reader to speculate upon the wisdom of guidance in minute detail. Comparison with "Across the Campus" is interesting.

WINDY CREEK: Helen Stuart Thompson. \$1.25.

Life among poor and ignorant Colorado ranchmen is pitilessly but not maliciously described in this story, which is written with the avowed intention of show-

ing the shallowness and absurdity offered as religion by the Protestant ministers of the region. Specimen Campbellite and Free Methodist sermons form part of the story, and are a shade more appalling, thanks to the sacredness of their topics, than the gossip of the women, who are capable of discoursing ten pages of venomous petty scandal, pausing thirty seconds, and repeating the feat. The devouring ugliness of the daily life, the coarseness of the amusements, the unalleviated vulgarity of popular thought, the unbroken intellectual torpor of the entire company of characters, the two who figure as chorus excepted, indicates a lack of schoolmasters only a little less mischievous than the lack of missionaries.

YALE: Lewis Shelden Welch and Walter Camp. \$2.50.

Campus, class-room, and athletics receive almost equal attention in this book, to which many of the Faculty contribute papers describing their departments. For various reasons this university has been less influenced by foreign methods and has had a smaller number of foreign students than Harvard, and better represents the average American Protestant, so that it is useful to all who would understand him. The appendices contain a complete record of the college athletics in all branches, and scores of portraits and pictures of the college buildings illustrate the work.

Books Received.

CATHOLIC TEACHING FOR CHILDREN. By Winifride Wray. New York, Cincinnati, and Chicago: Benziger Brothers. 1899. Pp. 193. Price, 40 cents.

THE BLESSED SACRAMENT. Anecdotes and Examples to Illustrate the Honor and Glory due to the Most Holy Sacrament of the Altar. From the original of the Rev. Dr. Joseph Keller. *The Same*. 1899. Pp. 251. Price, 75 cents.

THE SACRED HEART. Anecdotes and Examples to assist in promoting the Devotion to the Sacred Heart. From the original of the Rev. Dr. Joseph Keller. *The Same*. 1899. Pp. 256. Price, 75 cents.

THE BLESSED VIRGIN. Anecdotes and Examples to Illustrate the Honor due to the Blessed Mother of God. From the original of the Rev. Dr. Joseph Keller. *The Same*. 1899. Pp. 241. Price, 75 cents.

SAINT ANTHONY. Anecdotes Proving the Miraculous Power of St. Anthony. From the original of the Rev. Dr. Joseph Keller. *The Same*. 1899. Pp. 254. Price, 75 cents.

A COLLEGE BOY. By Anthony Yorke, author of *Passing Shadows*, etc., etc. *The Same*. 1899. Pp. 224.

SOUVENIRS DE PREMIÈRE COMMUNION. Par l'abbé Henri Perreyve. Extraits du Volume des *Saints Ordres*. Paris: Ancienne Maison Douniol, P. Téqui. 1899. Pp. 186. Prix, 1 franc.

THE PROMISE OF MORNING. By Henry Coyle. Boston: Angel Guardian Press. 1899. Pp. 142.

- L'EUCARISTIE. Centre de la Vie Chrétienne. Par Son Ém. le Cardinal Labouré, Archevêque de Rennes, Dol et Saint-Malo. *Le même Librairie*. 1899. Pp. 57. Prix, 0 franc, 50.
- REPRODUCTIONS OF THE FAMOUS MURAL PAINTINGS in the Imperial Cathedral at Speyer on the Rhine. New York: J. Schaefer, 9 Barclay Street. 1899.
- NEW ERA. Presenting the Plans for the New Era Union to help develop and utilize the best resources of this country; also, to employ the best skill there is available to realize the highest degree of prosperity that is possible for all who will help to attain it. Based on practical and successful business methods. Office, 204 California Building, Denver, Col. Pp. 192.
- THE OLD TESTAMENT "SONG OF HANNAH," I Samuel 2: 1-10. A Critical Study. By the Rev. Eneas B. Goodwin, S.T.B., Catholic University of America. Reprinted from the *Catholic University Bulletin*. Washington, D. C. April, 1899.
- THE SACRAMENTS EXPLAINED, according to the Teaching and Doctrine of the Catholic Church. With an Introductory Treatise on Grace. By the Rev. Arthur Devine, Passionist. London: R. & T. Washbourne; New York, Cincinnati, and Chicago: Benziger Brothers. 1899. Pp. xxxvi—515. Price, \$1.60.
- LA QUESTION LIGUORIENNE; Probabilisme et Equiprobabilisme. Par le P. X.-M. Le Bachelet. Paris: P. Lethielleux. 1899. Pp. 243.
- DE LA NOTION D'ORDRE; Parallélisme des Trois Ordres de l'Etre, du Vrai, du Bien. Par l'abbé A. Chollet. Paris: P. Lethielleux. 1899. Pp. 259. Prix, 3 francs.
- RETREAT CONFERENCES FOR CONVENTS, Being a Series of Exhortations addressed to Religious. By the Rev. Charles Cox, O.M.I. Second series. London: R. & T. Washbourne; New York: Benziger Bros. 1899. Pp. 351. Price, \$1.35.
- THE TRUE FORCES. A Book for the Month of Mary, being a course of Sermons preached by the Rev. J. Jean Auriault, S.J., Prof. of Theology at the Catholic Institute, Paris. Translated by Ymal Oswin. Cum consensu Ordinarii. London: Burns & Oates; New York: Benziger Bros. 1899. Pp. 113. Price, 70 cents.

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FATHER EUSEBIO KINO, S.J., AND THE JESUIT MISSIONS IN ARIZONA.*

THE idea of carrying the Gospel to Lower California had never been abandoned by either Father Kino or Salvatierra. While travelling together in Arizona in 1690, Salvatierra had charged Kino with the building of a boat on which the gulf from Pimeria to the peninsula might be crossed. The latter had attempted the task, but, for reasons which he does not clearly state, had abandoned it. During the year 1698 news reached him that his former fellow-traveller and the Italian Father Piccolo had landed on those inhospitable shores, and were making their way north along the gulf. A special messenger from the city of Mexico about the same time had brought orders to Father Kino to make a careful survey and prepare a cosmographical report of the eastern shores of the gulf, with a view to discovering a suitable port where vessels might regularly land to supply future missions on the barren peninsula with necessary provisions and implements. In obedience to the order, he started with a military escort in a northerly direction in order to visit the Subaypuris before beginning his task. The Gila was reached near Casa Grande, where the band was met by delegations of Opas and Maricopas tribes, who, speaking a different language from that of the Pimas, expressed a desire that the priest should visit their country beyond the river, and give them missionaries to instruct them in the Christian religion.

Through an interpreter, Father Kino promised to do so as soon as possible, and having learned from these new acquaintances that the hostile tribe of the Moquis, who had abandoned the faith, were their neighbors further north, sent messages of peace and good-will and small presents to win back the friendship of the apostate Indians.

After a two-hundred-mile ride in a southwesterly direction P. Kino reached the shore of the Gulf of Mexico, at the foot of an extinct volcano, near the bay called by the ancient geographers Santa Clara, and by the modern Adair. Ascending the high ground, he descried the opposite shores of the gulf and at his feet a fine harbor, suited for the purposes of the mission. His task was done. But to be exact in his obedience to his superiors, he explored the shores southward for more than two hundred miles, where he found a settlement of four or five thousand of his generous, open-hearted Pimas, who met him everywhere carrying simple crosses in their hands to manifest their readiness to become Christians if priests were only given them for their instruction. Passing through Caborca and San Ignacio, Father Kino reached Los Dolores about the end of October.

The February of 1699 found him again en route for Arizona. The rumors that the northern Pimas were thieves, marauders, and even cannibals had been set at rest; but when Kino announced his discovery of the Opas and Maricopas and asked for priests to evangelize them, busy tongues began to spread the report that these vicious tribes were the instigators and strong support of the Apaches. This was now to be disproved.

Accompanied by Father Adan Gil and a guard of soldiers, Kino set out to the northwest, and reached the port of Santa Clara, where he left in charge of the Indians a herd of cattle, with instructions that they be turned over to Father Salvatierra and Piccolo should they chance to land on those shores. He next stopped at the confluence of the Gila and the Colorado, the site of the present town of Yuma. Its first name was San Pedro, given it on this occasion by Father Kino, while he called another near-by mission San Pablo. At Yuma he heard for the first time of the California tribes on the other side of the Colo-

rado, called Iguanes, Culganes, and Alcedomas, to whom he sent little presents with messages of good-will. To the Yumas and Maricopas the Fathers, not knowing the language of the natives, had to preach through interpreters.

While exploring the California peninsula Kino had found on the western shores certain beautiful blue shells, the like of which he had seen nowhere else. Some Indians from Upper California came to meet him at Yuma and presented him with some sea-shells closely resembling those found on the ocean shores of the peninsula. From this coincidence the experienced explorer concluded that the Pacific Ocean must be at no great distance, and that communication might be established by land between the peninsula missions and those of the Pimeria Alta.

We need not be surprised at the apparent want of geographical knowledge in so scholarly a man as Kino if we remember that no European had crossed the Colorado River up to two hundred years ago. It is true, Alarconin, in 1540, had, from the deck of his ship, seen it flow into the Gulf, and had called it Colorado (colored) because the color of its waters made it traceable for many miles in the bay; nevertheless Father Kino is the first discoverer and explorer of that stream in northern Mexico and Arizona. It must also be borne in mind that only once had Spanish ships entered (in 1602, under command of Viscaino) the ports of San Diego and Monterey. Father Kino knew of the existence of these ports, but had no means of determining the distance between them and the Colorado River.

From the neighborhood of Yuma we must accompany Father Kino up the Gila and hear him preach at every Indian village as far as Casa Grande. Many infants and those of the adults who were far enough advanced in the knowledge of the faith were baptized during this extended journey. More settlements of the Maricopas were encountered, and through them fresh messages of friendship were sent with presents to the Moquis. But these fell into the hostile hands of the Apaches, who, attracted by the European curiosities, decided that they too must send embassies to Father Kino at

Los Dolores, inviting him to come and preach to them. Meanwhile the indefatigable apostle had left Arizona by way of Guevavi and San Xavier del Bac and had reached home. He lost no time in acquainting his superiors with the welcome intelligence that the savage Apaches had petitioned for missionaries. The news was too good to be believed, and there were those who received it as an emanation of mere enthusiasm on the part of Father Kino. However, the superior of the missions of Sonora, Antonio Leal, decided to ascertain for himself whether the dreaded Apaches truly desired to be instructed in the faith, and whether the dispositions and numbers of the Pimas did really call for as large a number of evangelical laborers as Kino had persistently represented.

In October of that year, P. Leal, accompanied by Father Francisco Gonzalvo and Kino, set out on an extended tour through Arizona, visiting Suamca, Guevavi, San Cayetano, and San Augustin, on the way to the Apache territory. At the last-named place one of the party fell seriously sick and the journey was interrupted in consequence. Travel, however, was not dangerous among Father Kino's beloved Pimas, who escorted his superior, without the Spanish soldiery, through most of his missionary establishments,—Casa Grande, San Serafin, San Marcelo, Yuma, and the rest. Father Leal had also an opportunity of becoming acquainted with the gentle Maricopas, though he did not meet the chief, Coro of Quiburi, who had been baptized shortly before at Los Dolores. The latter, together with some of his braves, had joined a body of Spanish troopers in pursuit of the Apaches, of whom a few had been slain and a number taken captives.

There seems to have existed at this time a general consensus of opinion regarding the importance of bringing Lower California under the civilizing influence of Christianity, and the King of Spain, the Viceroy, and the Jesuit Provincial in Mexico, no less than the Superior-General in Rome and the Bishop of Durango, interested themselves in the work, while abundant material means were being supplied by the generos-

ity of the Catholics of Europe and by wealthy American colonists. Kino more than anyone else sighed for the conversion of the children of his first love, and in 1697 had obtained permission from Tirso Gonzales, the then Superior-General of the Jesuits, to devote six months of every year to the California missions, as long as he had charge of the Pimeria Alta. He had good reason for his conviction that the lands west of the Colorado were but the continuation of those of the peninsula, and if I mistake not, he it was who first called them California Alta, or Upper California. To find a way of crossing by land from Upper Pimeria to Lower California became a fixed idea with him. We shall see that his biennial trips through Southern Arizona in behalf of the Pimas led him many times to the Colorado, beyond which he desired to pass to the Pacific and down the peninsula. In the spring of 1700, after another present of shells from the Maricopas who had journeyed from beyond the Gila to Los Dolores to see him, Father Kino was inspired with new desires to investigate as well as to evangelize. But the Pima missions must not be neglected. In San Xavier del Bac he found a vast concourse of natives assembled to hear him preach. The Caciques from many miles around, even from the Maricopa country, were there, and begged him so earnestly to remain with them that he consented to postpone his journey west. He preached to them daily several discourses, often spending a part of the night in expounding the divine mysteries. The local population were at this time busy building their pueblo around the mission chapel, which probably was little better than a shed made of poles and branches of trees. Availing himself of their good-will and enthusiasm, "he laid the foundations of a new church large enough to accommodate the big crowds that were wont to gather in that locality." In its construction they employed large quantities of *tezontle* found in the vicinity. This is a very light porous stone well suited for building purposes, which was used in the construction of almost all the city of Mexico, even for the large monumental structures. The Indians worked cheerfully in the church's erection, which they greatly desired, and also by reason of

their devotion to Father Kino whose instructions they always willingly followed.¹

On the 5th of May Father Kino left San Xavier del Bac and returned to Los Dolores, whence he wrote immediately to his superiors for permission to make it (San Xavier del Bac) his home or headquarters. The request was granted; but, for want of another priest to replace him at Los Dolores, the permission was not acted upon.

On the 24th of September, 1700, Kino set out again for Arizona, this time taking a northwestward course to the Colorado. On the way he came upon a settlement of Indians, to which he subsequently gave the name of San Geronimo. There were in all some 250 souls, and as he was addressing them on the night he tarried with them, 150 more arrived from a far-off hamlet. These had never before seen a white man, and great was their wonderment at the sight of the good missionary. On this journey he reached the Gila at a spot now known as the Gila bend, near the boundary separating the territory of the Yumas from that of the Maricopas. There had been bad blood between these two tribes, and only a few days before several men on both sides had fallen in combat. Father Kino acted as arbiter and peace was reestablished. On a former visit the sight of horses had at first frightened the natives away, but now they had so far familiarized themselves with the docile animal that Father Kino's horse having strayed away in search of better pastures, the Indians caught it and led it back to its owner. The whole of the settlement gathered round a dog which had followed the missionary, and the simple folks were lost in astonishment at the animal's gentleness and fidelity to its master. It was probably the first dog ever seen in Arizona.

¹ Father Kino did not spend more than two weeks on this occasion in San Xavier del Bac, and it is impossible that the church could have been built in that short space of time. We can hardly suppose that those rude natives had preserved the art of their ancestors, who erected the Casas Grandes, or that Father Kino could have had with him skilled European or Mexican masons and stone-cutters. Yet it seems probable that the ancient Church of San Xavier del Bac is wholly the work of the Indian. When a new church was to be built a few years later at Cocospera, Indian masons from San Xavier were imported to do the work. But, *quien sabe?*

Father Kino ascended a mountain peak (no doubt one of those which modern geographers call chimneys in the Santa Estrella range), but even with the aid of a small telescope was unable to see anything but land all around. The courses of the Gila and the Colorado as far as their juncture were easily traceable, but nothing could be seen of the strait which many held must exist, connecting the Gulf of California with the Pacific, since they assumed that Lower California was an island.

P. Kino's presence in the district attracted a party of forty Yumas with their chief from the banks of the Colorado, who begged and entreated that the missionary accompany them to his people, who were looking for his coming and were anxious to welcome him. The Gila could not be forded on horseback, but they escorted the priest down the stream to a place where it branched off into three arms and was easily passable. The next day the man of God found himself in a Yuma pueblo, where he was rejoiced to see again many of his old acquaintances from San Pedro (Yuma). He yielded to their entreaties to stay with them some days so as to give an opportunity to the natives of the neighboring districts to come and see him. Next he proceeded southward along the Colorado to where it flows into the Gila. Here he found fifteen hundred people awaiting him, many of whom had swum across the river from the California side. They were a fine body of men, and much taller than the Yumas, Maricopas, or Pimas. In this way Father Kino became the first evangelist of Upper as well as of Lower California. The foremost thought of his mind during the subsequent ten years was to continue his labors in this new territory, so as to bring it completely within the boundaries of Christ's kingdom on earth. But God destined otherwise, and P. Kino was to confine his zeal to the Christianizing of Pimeria Alta. On his return journey homeward he called at all the stations on the route, reaching Los Dolores on October 20, after travelling about one thousand miles in less than a month.

In the meantime Father Salvatierra had been kept well informed of the excursions and discoveries of Kino, and deeming it of great importance that communication should be established

between his own mission and those of Pimeria Alta, he proposed, in the spring of the year 1701, to accompany his confrère on another exploration tour. He crossed the gulf with some of his California converts, secured an escort of ten soldiers, and joined Kino at Los Dolores. They started on their common expedition towards the end of February. Their intention was to reach the volcano near Santa Clara Bay, then to cross the Colorado and to continue journeying along the western shore of the gulf to Loreto, the headquarters of the missions of Lower California. Their purpose, however, was ultimately defeated. They had depended, as usual, for their horses' forage on the grass that grew on the open plains and along the river banks; but they found that to reach the Colorado anywhere near the gulf they should have to journey for many miles through arid desert sands, offering no sustenance for their animals. Accordingly they were obliged to abandon the expedition. Salvatierra returned to Lower California, whilst Kino visited the missions of Arizona, Guevavi, San Xavier del Bac, etc.

During this year there arrived in Pimeria Alta four new Fathers, one of whom, whose name we are not told, was to establish himself as resident at San Xavier del Bac.

About the middle of September we find P. Kino again at San Dionisio, at the confluence of the Gila and the Colorado, making another fruitless attempt to reach California by land. There had been a drought that year, and food was scarce among the Pimas and Yumas who lived along the banks of the Gila. On learning that the Quiquimas, a tribe occupying a tract near the gulf, and west of the Colorado, had a plentiful supply of corn, the good man made an effort to secure for his famishing children a sufficiency of the Quiquimas' grain. Three hundred of his people followed him down the stream to the first pueblo of the Quiquimas, about a day's journey from the sea. Father Kino offered the inhabitants some European curiosities in exchange for corn, and was thus enabled to send back to their homes the Yumas and the Pimas provided with food to last them several weeks. These good Quiquimas had already heard of the great Chief (Kino) of the Christians whom God had sent to the other tribes, and a few of them had been to see him; but no

white man had ever come to visit them in their own country. Thousands swam the river to see P. Kino. On this trip the missionary had only a single attendant, a white Christian, who, seeing himself surrounded by these strange Indians, giants in stature, who might prove as savage as the Apaches and fond of human flesh, was seized with sudden fright and at the first opportunity made his escape back to one of the missions.

The Indians of Arizona living along the Colorado and Gila made use of baskets, boat-shaped, for the purpose of transporting goods across the streams. These baskets (*coritas*) were so skilfully woven from a peculiar grass as to make them perfectly water-tight. The corn sold to Father Kino was taken across from the western to the eastern shore of the Colorado in these *coritas*, containing, each, about one bushel of the grain. It is an odd spectacle to see a large number of Indians swimming and by skilful strokes keeping the tiny crafts floating in front of them.

Men, women, and children never seemed done staring at Father Kino's horse, for they had never seen such an animal in their lives. When the priest's Indian attendant remarked that the animal could outstrip in race the fleetest Quiquima among them, the spirit of rivalry was at once aroused and a match was arranged between the horse and one of the swiftest among the natives. The simple folk were also much taken with the bright color of the chasuble worn at Mass by Father Kino. They felt disappointed when after the service he took it off, and eagerly begged him to wear it all day that the fathers, mothers, brothers, sisters, and aunts who were not present might have a chance of seeing it later in the day. Father Kino managed to satisfy their curiosity by calling them all together at a place appropriately called Presentacion. The river at this point was five hundred and fifty feet wide and very deep in midstream. The brave Jesuit wished to cross it, but somehow the animals could not be driven to swim it, but would turn back each time they were led into the water. The absence of large and close-grained trees in the district made it impossible to build regular canoes or "dug-outs" such as were used elsewhere throughout the continent of America; but the Quiquimas had acquired an art

of joining or dovetailing small pieces of well-seasoned wood, and in this way they fashioned boats. One of these boats carried the good missionary across the stream, after which he travelled some eight or ten miles inland from the shore through the territory of Upper California. Here the Quiquima Cacique had his home, where he entertained Father Kino, who, during the day and night spent in the place, managed to give the first ideas of the Christian religion to the inhabitants of the district. The lands between the Colorado and the plantation of the chief were fertile, well cultivated and dotted here and there with graceful clumps of fruit trees. One of Kino's letters to Salvatierra, at Loreto, is dated from here. He had entrusted it for delivery to the Cacique; but the letter did not reach its destiny at the time. In this place P. Kino was informed that the curious blue shells which he had so often been puzzled about were gathered on the Pacific coast, distant only about eight or ten days' journey. In the immediate vicinity of Presentacion he assures us there were not less than ten thousand Indians. On the 7th of December Father Kino was home again, having picked up at one of the missions on the road his white servant, whom he berated soundly for his cowardice in running away.

The last discoveries on the western side of the Colorado had but sharpened the desire of the missionary to establish land communications between Lower California and the Pimeria Alta. On the 5th of February, 1702, he left Los Dolores again for the Colorado, which he reached exactly one month later. Father Manuel Gonzalez and a ship carpenter were his companions on this journey. A raft was constructed near the mouth of the river as a ferry for the horses and luggage. But the currents and shoals they encountered in different parts of the stream hindered their actually crossing. A second attempt later on met with no better success. Meanwhile Father Gonzalez fell sick and it was necessary to make for some mission station within reach. The sick man's strength failed so rapidly that he had to be borne in a litter on the shoulders of the Indian attendants. Finally Father Kino found it necessary, whilst en route, to administer the last Sacrament to the dying priest, who expired at the mission of Tubutama early in April, 1702.

All the missions throughout Pimeria Alta were by this time in a flourishing condition, and much of the year 1703 was spent by Father Kino in Arizona, where he erected several churches and chapels. Great trials, however, soon darkened the bright prospects of the missionary field. In the latter part of the year several settlements were sacked by the Apaches, and the troops from the nearest presidios were ordered out to punish the marauders in their own country. The prospective campaign against these savages of western Arizona was not to the liking of the military officers, who were too frequently no better than mere hirelings. At any rate, they maliciously informed the military governor of Sonora that the Pimas were the real offenders and asked for more troops to scour and overawe the country. The reader may easily imagine the consequences of these measures, which were promptly put into execution. The cattle which by this time had multiplied considerably under the care of the missions, and such as was owned by the Indians, was appropriated to support the military. The peaceful pueblos were harassed on all occasions, and none of the distant tribes dared any longer communicate with the Father at Los Dolores to ask for counsel and instruction at the hands of their truest friend. Kino's remonstrances only served to embitter the commander of the troops, who, to avenge himself, weaved a tissue of calumnies against the venerable man of God and his fellow-missionaries. He falsified and contradicted the information which the Fathers had from time to time given to the provincial government and to the viceroyalty. This might have gone on indefinitely, had not a civil officer been dispatched to the Pimeria Alta, who, after a thorough investigation, exonerated the priests and convicted the cowardly colonel of misrepresentation and perjury. In the meantime the Apaches had not ceased their raids and at the beginning of 1704 Father Kino was asked to furnish a large number of his Pimas to coöperate with the Spanish troops against the common enemy. The man of God had but to speak the word and the required number of braves to a man reported to the commander of the presidio of Fronteras. Chief Coro was of their number.

The Jesuits were the first to avail themselves of the now

flourishing port of Guaymas. They used it to shelter the vessels that were for many years the only means of communication between the California peninsula and the mainland. The Indians of the country around Guaymas, although situated in Lower Pimeria, whose inhabitants had very generally embraced the faith, were still given to paganism. It was plain that for the peace and prosperity of the region it was essential that these natives should become not only friendly and submissive to the Spaniards, but Christians as well. The people of Guaymas were in reality Pimas, and as no European had mastered their language better than Father Kino, whose name was by this time revered by every Indian from the Gila to the mouth of the Yaqui, he was requested this time to travel south and open a mission at Guaymas. He was well received everywhere along the route and at Guaymas itself. Before long he had prepared the way for another co-laborer who came later to till the soil of that portion of the Lord's vineyard.

But during his absence in Pimeria Baja new troubles were brewing in the Alta. The military authorities had undertaken to rule the natives in a high-handed manner, removing them hither and thither from their homes and treating them as slaves to serve their selfish purposes. The cattle and the crops of the Indians began to disappear, and if the wronged parties complained against the officers, they were branded and punished as rebels. Chief Coro of Quiburi was a good Christian, but he would brook no oppression. He told an officer to his face that the tyranny must cease, or he and his braves would take to the mountains; and he meant that the Spaniards must treat them fairly or accept war. At this challenge the malicious captain hurried off a courier to Sonora to notify the authorities that the Indians of Quiburi and of Cocospera (against whose chief he bore a grudge) were in open insurrection. Additional troops were sent to his aid, and Father Kino was asked to use his influence with the rebels, whilst the other missionaries were warned to save themselves and as much of the church ornaments as they could. At this juncture Kino invited Coro and the Cacique

of Cocospera to visit him at Los Dolores. Without delay they acted on the invitation and met a committee of civil officers who, at the request of Father Kino, had come to investigate the charges of insurrection. Of course they found peace reigning everywhere, and, to allay all fears, took down through Sonora the two chiefs, who were royally entertained and lionized at every stopping-place.

The world improves slowly. In some parts of these United States we still hear from time to time the alarm of a Negro or Indian insurrection. Investigation not unfrequently shows that an uprising is fostered to cover the evidence of some foul crime on the part of the whites against the black or the red man.

Father Kino visited the missions of Arizona for the last time in 1706, a year spent in almost uninterrupted travelling. Two incidents which occurred about this time are worthy of mention, as showing the masterful ascendancy which the apostle of Arizona had gained over the untutored children of the western plains. The Cacique of the Quiquimas and his people had decided to abandon in a body their old superstitions and embrace the Christian religion, of the teachings of which they must have had at the time a very imperfect notion, as the occurrence now to be related shows. Their priest, or medicine man, stood in the way, because he saw that his high dignity and profession would disappear with the tribe's conversion. He begged so persistently and threatened the wrath of I know not how many gods, should the fatal step be taken, that the simple folk determined to rid themselves of him. They put him to death and sent his scalp to Father Kino at Los Dolores to convince him of their steadfast determination to become Christians. In the spring of the same year, Coro, the chief of Quiburi, of his own accord, took a census of all the Subaypuris and of the other Pimas in southern Arizona, and in September headed a solemn embassy to Los Dolores of the representatives of the different settlements to reassure Father Kino that all their people desired to become Christians and to beg him to send priests to reside with and instruct them.

A word more about the last journey of the great missionary. Several times a year Kino had been in the habit of sending reports to his superiors in Mexico City and to the civil authorities. In these memorials he had stated at different times that the population in the region of Pimeria Alta, little known to the Spaniards, was very numerous, that the Indians were well disposed and desirous of embracing the faith, and he therefore earnestly requested that more helpers be sent him. But many contrary reports kept reaching the capital from the white settlements and the garrisons on the frontiers. To clear all doubts it was decided to send two prominent military gentlemen on a tour of inspection, who should report on the numbers, dispositions, and religious condition of the natives of Upper Pimeria. Father Kino travelled south some one hundred and twenty miles to meet them and conduct them to Los Dolores. The two officials, on arriving at the missionary's modest home, found it to be a veritable curiosity-shop, or museum of natural history, made up of the presents which the Indians from Lower and Upper California and Pimeria Alta had given him. The commissioners travelled no further than the borders of Arizona to a point near the Colorado, perhaps because the verbal assurances of Coro and his fellow-Caciques about the rest of the Pimeria Alta had sufficed to assure them. At all events, P. Kino's reports were invariably found correct.

At length age began to tell on him, and the last four years of his life were spent in ministering to the flock gathered around him at Los Dolores, and in consolidating the missions in the immediate vicinity. He died in the year 1710, at Los Dolores. I regret not to be able to give a more exact date or the particulars of the death of this truly apostolic man, who should stand second, I think, on the list of American missionaries, yielding place to none but the renowned Bartolomé de Las Casas, the Protector of the Indians.

To sum up the labors of Father Kino, it suffices to say that after examining his memoirs as given by Ortega, it is safe to estimate his travels in behalf of the American missions at not less than forty thousand miles on horseback and on foot. The fruits of these labors were shown in the building of about thirty

churches or chapels in the territory where the God of the Christians had had no home before P. Kino's going there. At the time of his death every mission or mission station was provided with a goodly number of cattle, sheep, hogs, fowls and the like. The Indians, who had generally gathered into pueblos around the churches or chapels, had also made considerable progress in agriculture, and every European produce at all suited to the climate is known to have been cultivated in Pimeria Alta and in Arizona two hundred years ago.

Incredible as it may seem, yet Kino himself plainly states the fact, that during his missionary career of thirty years he personally baptized upwards of forty thousand Indians. If we consider that the number of inhabitants in the Pimeria Alta could hardly have been less than fifty thousand in Father Kino's time, the figures he gives appear in no wise exaggerated. Probably more than half the Indians of Pimeria Alta inhabited what is now known as Arizona; and these Father Kino left practically converted to the Church, although it was unfortunate that there was lacking a sufficient number of priests for their catechizing to keep alive the faith among these natives. It is strangely surprising indeed that no record of this work should have been made, and that such a career should have remained almost unknown to the English-speaking Catholics of the United States for two hundred years.

The traveller on the Southern Pacific Railroad, before reaching Tucson, Arizona, from the east, meets with a quaint and ancient building, whose style of architecture and general aspect remind him of thousands of others just like it to be met everywhere throughout Spanish America. It is the church of San Xavier del Bac, built by Father Kino in 1700, the oldest building, as far as I know, consecrated to Catholic worship in the United States. I am aware that churches were built before 1700 in Florida, New Mexico and Arizona itself, but they have either disappeared or been replaced by more modern structures. That historical church (if we except the names given by P. Kino to a large number of places) is all that is left to remind us of this holy missionary's labors in the United States.

In Hoffman's Catholic Directory for 1899 San Xavier del Bac is given as an Indian mission attended from Tucson. The laconic rubric says: "Indian mission. Mass said every other Sunday and every Thursday in the week." And under another section: "San Xavier Indian School. Two Sisters of St. Joseph. Sister Fidelia, Supr." The Holy Sacrifice has been offered in that church for two centuries, or, to be exact, for one hundred and ninety-nine years, except for a few comparatively short intervals. Between the year 1700, when it was built, until Arizona became a part of the United States, it belonged to the diocese of Durango, in Mexico. For some twenty years after Father Kino's death the faithful Pima Subaypuris, who not only never fought the whites, but for many years proved the bulwark against the Apaches, were left almost entirely without spiritual ministrations. Rare indeed seemed to have been the visits to them during those long years of Father Campos, who survived Kino twenty-five years and resided for forty at San Ignacio. The chronicler Ortega informs us that "for about twenty years they were left without pastors and returned little by little to what appeared to be their former rudeness, retaining but few traces of the work that had been done among them. It is, nevertheless, true that while the depredations of the Apaches continued to be of yearly occurrence, these Pima Subaypuris never abetted them, but maintained their allegiance to the Spanish nation, and no man ever accused them rightfully of being the guilty parties."

But when Dr. Benito Crespo, Bishop of Durango, during a pastoral visitation, reached Suamca, Santa Maria, Guevavi, and San Xavier del Bac, in 1726, the descendants of the Catholic Indians in the neighborhood of Tucson presented themselves to the prelate, and though having the appearance of pagans, begged him to consider them as members of his flock. That zealous bishop thereupon wrote to Philip V, King of Spain, asking him to make an appropriation out of the crown revenues for the support of missionaries among the Pima Subaypuris. His request was granted, and in 1731 three Jesuits arrived in Arizona, one of whom died shortly after landing there, the second was incapacitated by sickness, and Father Ignatius Keler

was left alone as pastor of Suamca, Guevavi, and San Xavier del Bac, and continued as such until at least the year 1753. In April, 1768, the Jesuits were ordered out of all the Spanish dominions (Ortega, the conservator of Father Kino's manuscripts, included), and the missions of Arizona passed into the hands of the Franciscans.

Don José de La Puente Peña, Marquis of Villapiente, who died in 1739, left a legacy with sufficient funds to support two missionaries in Arizona. The funds, no doubt, disappeared with the Spanish rule on the American Continent. I point out this benefactor *ad aliorum edificationem*. May we not hope that some noble-minded Catholic or Catholics of these United States will contribute out of their abundance enough to support a resident pastor among the remnants of the gentle and faithful Pima Subaypuris, who not only never harmed the whites, but fought a hundred battles side by side of them and for them, until, decimated again, and again, and again, but one is left where there were a hundred?

L. A. DUTTO.

Mississippi City.

MY NEW CURATE.

XXVIII.—SUB NUBE.

GLORIOUS summer weather, gold on sea and land, but gloom of death and dole on our hearts, and dark forebodings of what the future has in store. I could hardly believe it possible that one night's agony could work such a change in the appearance; but when, next morning, I saw the face of Father Letheby, white and drawn, as if Sorrow had dragged his rack over it, and the dark circles under his eyes, and the mute despair of his mouth, I remembered all that I had ever read of the blanching of hair in one night, and the dread metamorphoses that follow in the furrows where Anguish has driven his plough. It appeared, then, that between the buoyancy of the day's success, and the society of friends, and the little excitements of the evening, he had not realized the extent of his

losses and responsibilities. But in the loneliness of midnight it all came back; and he read, in flaming letters on the dark background of his future, the one word: *Ruin!* And it was not the financial and monetary bankruptcy that he dreaded, but the shame that follows defeat, and the secret exultation that many would feel at the toppling over of such airy castles and the destruction of such ambitious hopes. He was young, and life had looked fair before him, holding out all kinds of roseate promises; and now, at one blow, the whole is shattered, and shame and disgrace, indelible as the biting of a burning acid, was his for all the long years of life. It was no use to argue: "You have done nothing wrong or dishonorable;" here was defeat and financial ruin, and no amount of whitewashing by reason or argument could cover the dread consequences.

"Come out," I cried, after we had talked and reasoned to no purpose; "sufficient for the day is the evil thereof. Let us have a walk; and the sea air will clear the cobwebs off our brains."

We strolled down by the sea, which to-day looked so calm and beautiful, its surface fluted with grooves where the sunlight reposed, and the colored plaits of the waves weaving themselves lazily until they broke into the white lace-work of sandy shoals. Nothing was there to show the pitiless capacity or the deep revenge it takes from time to time on its helpless conquerors. As we passed down by the creek, the "Great House" came into sight, all its blinds drawn and the white windows staring blankly at the sea.

"This poor child has a heavier cross before her than you," I said.

"Yes, but hers shall be healed in time. But who will wipe out dishonor?"

"I cannot see where the dishonor comes in," I replied. "You have neither robbed nor embezzled."

"I am a hopeless insolvent," he said. "I am security, sole security, for those men over at Kilkeel, whom I promised and guaranteed to safeguard. That I am bound to do on every principle of honor."

"Well, looking at it in its worst aspect," I replied, "insolvency is not dishonorable—"

"It is the very acme of dishonor in a priest," he said.

Then I saw the inutility of reason in such a case.

We dined together that evening; and just as the Angelus bell rang, we heard the hootings and derisive shouts of the villagers after the new hands that had been taken on at the factory. In a few minutes these poor girls came to the door to explain that they could not return to work. It was the last straw. For a moment his anger flamed up in a torrent of rage against these miscreants whom he had saved from poverty. Then it died down in meek submission to what he considered the higher decree.

"Never mind, girls," he said; "tell Kate Ginivan to close the room and bring me the key."

That was all, except that a certain listener treasured up all this ingratitude in his heart; and the following Sunday at both Masses, the walls of Kilronan chapel echoed to a torrent of vituperation, an avalanche of anger, sarcasm, and reproach, that made the faces of the congregation redden with shame and whiten with fear, and made the ladies of the fringes and the cuffs wish to call unto the hills to cover them and the mountains to hide them.

Nothing on earth can convince the villagers that the shipwreck was an accident and not premeditated.

"They saw us coming, and made for us. Sure we had a right to expect it. They wanted to make us drunk at the fishing-fleet; but the cap'n wouldn't lave 'em."

"You don't mean to say they dreaded your poor boat?"

"Dreaded? They don't want Irishmen anywhere. Sure, 'twas only last year, when they wanted to start a steamer between Galway and Newfoundland—the shortest run to America—the captain was bribed on his first trip, and tho' there isn't nothing but ninety fathoms of blue say-wather betune Arran and Salthill, he wint out of his way to find a rock, three miles out av his coorse, and—he found it. The Liverpool min settled Galway."

"And didn't the cap'n cry: 'Port! d—n you, port!' and they turned her nose right on us."

"But they were kind when they picked you up?"

"So far as talking gibberish and pouring whiskey into us, they were; but whin they landed us, one dirty frog-eater sang out:

"It's addiyou, not O revwar!"

Just a week after these events, that is the Wednesday after my great sermon, which is now a respectable landmark, or date-mark, at Kilronan, I got the first letter from Bittra. Here it is, brief and pitiful:

HOTEL BRISTOL, Paris, Sunday.

Rev. Dear Father Dan:

Here we are in the world's capital. The air is so light that you should sift the heavy atmosphere of Kilronan a hundred times to make it as soft and exhilarating. We ran through London, seeing enough to make one wish to escape it; and we are boulevarding, opera-seeing, picture-gallery-visiting, church-going since. The churches are superb; but—the people! Fancy only two men at Mass at Ste. Clotilde's, and these two leaned against a pillar the whole time, even during the Elevation. I had a terrible distraction; I couldn't help saying all the time: "If Father Dan was here, he'd soon make ye kneel down;" and I fancied you standing before them, and making them kneel down by one look. But the women are pious. It's all beautiful; but I wish I were home again! Rex is all kindness; but he's a little shocked at our French customs. "Are these Catholics?" he says, and then is silent. How is dear father? I fear he'll be lonesome without his *petite mignonne*. Mind, you are hereby invited and commanded to dine every evening with papa, and also Father Letheby. Love to St. Dolores! Tell Mrs. Darcy I inquired for her. What havoc she would make of the cobwebs here!

Dear Father Dan,

Always your affectionate child,

BITTRA ORMSBY.

P. S.—Remember you dine with papa every day. No ceremony. He likes to be treated *en bon camarade*! Isn't that good French?

"You never know what a pitiful thing human wisdom is," said Father Letheby, one of these dismal days of suspense, "until you come to test it in sorrow. Now, here's a writer that

gives me most intense pleasure when I have been happy; and I say to every sentence he writes: 'How true! How beautiful! What superb analysis of human emotion and feeling!' But now, it's all words, words, words, and the oil of gladness is dried up from their bare and barren rhetoric. Listen to this:

"A time will come, must come, when we shall be commanded by mortality not only to cease tormenting others, but also ourselves. A time must come, when man, even on earth, shall wipe away most of his tears, were it only from pride. Nature, indeed, draws tears out of the eyes, and sighs out of the breath so quickly, that the wise man can never wholly lay aside the garb of mourning from his body; but let his soul wear none. For if it is ever a merit to bear a small suffering with cheerfulness, so must the calm and patient endurance of the worst be a merit, and will only differ in being a greater one, as the same reason, which is valid for the forgiveness of small injuries is equally valid for the forgiveness of the greatest. . . . Then let thy spirit be lifted up in pride, and let it condemn the tear, and that for which it falls, saying: 'Thou art much too insignificant, thou everyday life, for the inconsolableness of an immortal,—thou tattered, misshapen, wholesale existence!' Upon this sphere, which is rounded with the ashes of thousands of years, amid the storms of earth, made up of vapors, in this lamentation of a dream, it is a disgrace that the sigh should only be dissipated together with the bosom that gives it birth, and that the tear should not perish except with the eye from which it flows."

"It sounds sweetly and rhythmically," I replied, "but it rests on human pride, which is a poor, sandy foundation. I would rather one verse of the *Imitation*. But he seems to be a good man and an eloquent one."

"He apologizes for the defects of philosophy," said Father Letheby. "He says:

"We must not exact of philosophy that, with one stroke of the pen, it shall reverse the transformation of Rubens, who, with one stroke of his brush, changed a laughing child into a weeping one. It is enough if it change the full mourning of the soul into half-mourning; it is enough if I can say to myself,—'I will be content to endure the sorrow that philosophy has left me; without it, it would be greater, and the gnat's bite would be the wasp's sting.'"

"Now this is a tremendous admission from a philosopher in love with his science. It shows that he cares for truth more than for mere wisdom—"

"Look here, young man, something has brightened you up; this is the first day for the fortnight that you have condescended to turn your thoughts away from the luxury of fretting."

"Ay, indeed," he said, and there was a faint halo around his face. "Three things—work, Dolores, and my weekly hour. I have trampled all my bitterness under the hoofs of hard work. I have my first chapter of 'The Cappadocians' ready for the printer. I tell you work is a noble tonic. It was the best thing Carlyle wrote,—that essay on Work. Then this afflicted child shames me. She takes her crucifixion so gloriously. And last, but not least, when I pass my hour before the Blessed Sacrament,—an hour is a long time, Father Dan, and you think of a lot of things,—and when all the Christian philosophy about shame, and defeat, and suffering, and ignominy comes back to me, I assure you I have been angry with myself, and almost loathe myself for being such a coward as to whimper under such a little trial."

"Very good! Now, that's common sense. Have you heard from the Board?"

"Yes; that's all right. They are going to hold an investigation to try and make that French steamer responsible, as I believe she is, for two reasons: she was going full speed in the fog; and she should have observed the rule of the road, or of the sea, that a steamer is always bound to give way to a sailing vessel. And I am becoming thoroughly convinced now, from all that I can hear, that it was no accident. I should like to know what took that steamer away from the fleet, and five miles out of her ordinary course. I'm sure the Board will mulct her heavily."

"But has the Board jurisdiction over foreign vessels ten or twelve miles from shore?"

"That I don't know. I wish Ormsby were home."

"So do I, except for the tragedy we'll have to witness with that poor child."

"Have you heard lately?"

"Not since she wrote from Paris."

"Alice had a letter from Florence yesterday. Such a pitiful letter, all about her father. There was a good deal that Alice did not understand—about Dante, and Savonarola, and the Certosa, but she said I'd explain it. Clearly she knows nothing as yet."

But the revelation was not long delayed, and it came about in this wise. I had a letter—a long letter—from Bittra from Rome, in which she wrote enthusiastically about everything, for she had seen all the sacred places and objects that make Rome so revered that even Protestants call it home and feel lonely when leaving it. And she had seen the Holy Father, and got blessings for us all—for her own father, for Daddy Dan, for Dolores, for Father Letheby. "And," she wrote, "I cannot tell you what I felt when I put on the black dress and mantelletta and veil, which are *de rigueur* when a lady is granted an audience with the Pope. I felt that this should be my costume, not my travelling bridal dress; and I would have continued to wear it but that Rex preferred to see me dressed otherwise. But it is all delightful. The dear old ruins, the awful Coliseum, where Felicitas and Perpetua suffered, as you often told us; and here Pancratius was choked by the leopard; and there were those dreadful emperors and prætors, and even Roman women, looking down at the whole horrible tragedy. I almost heard the howl of the wild beasts, and saw them spring forward, and then crouch and creep onwards towards the martyrs. Some day, Rex says, we'll all come here together again—you, and papa, and Father Letheby, and we'll have a real long holiday, and Rex will be our guide, for he knows everything, and *he'll charge nothing*." Alas! her presentiment about the mourning dress was not far from verification. They travelled home rapidly, up through Lombardy, merely glancing at Turin and Milan and the Lakes. At Milan, they caught the Swiss mail, and passed up and through the mountains, emerging from the St. Gothard tunnel, just as a trainful of passengers burst from the refreshment rooms at Goschenen, and thronged the mail to Brindisi. Here they rested; and here Bittra, anxious to hear English or Irish news,

took up eagerly *The Times* of a month past, that lay on a side table, and, after a few rapid glances, read :

A sad accident occurred off the Galway coast, on Monday, June —. The “*Star of the Sea*,” a new fishing smack, especially built for the deep-sea fisheries, was struck on her trial trip by a French steamer and instantly submerged. Her crew were saved, except Captain Campion, the well-known yachtsman, who had taken charge of the boat for the occasion. He must have been struck insensible by the prow of the steamer, for he made no effort to save himself, but sank instantly. As the disaster occurred ten miles from land, there is no hope that his body will be recovered.

How she took the intelligence, her blank stare of horror, when Ormsby entered the dining-room, whilst she could only point in mute despair to the paper; how, the first shock over, she fell back upon the sublime teachings of religion for consolation; and how the one thing that concerned her most deeply manifested itself in her repeated exclamations of prayer and despair: “His soul! his soul! poor papa!”—all this Ormsby told us afterwards in detail. They hurried through Lucerne to Geneva, from Geneva to Paris, from Paris home, travelling night and day, his strong arm supporting her bravely, and he, in turn, strengthened in his new-born faith by the tenderness of her affection and the sublimity of her faith.

Of course, we knew nothing of all this whilst the days, the long days, of July drew drearily along with cloudless skies; but oh! such clouded hearts! Suspense and uncertainty weighed heavily on us all. We did not know what to-morrow might bring. Occasionally, a visitor came over through curiosity to see the theatre of the accident, shrug his shoulders, wonder at the folly of young men, and depart with an air of smug self-satisfaction. There were a few letters from the factory at Loughboro’, complaining and then threatening, and at last came a bill for £96 0 0, due on the twelve machines, and an additional bill for £30 0 0, due on material. Then I wrote, asking the proprietor to take back machines and material, and make due allowance for both. I received a courteous reply to the effect that this was contrary to all business habits and customs. There the matter rested, except that one last

letter came, after a certain interval, peremptorily demanding payment and threatening law proceedings.

One shamefaced, dreary deputation came to me from the young girls who had been employed in the factory. They expressed all kinds of regrets for what they had done, promised amendment, guaranteed steady work for the future, would only ask half pay, would work for some weeks for nothing even until the debts were paid off. I referred them briefly to Father Letheby.

"They couldn't face him. If he was mad with them and scolded them, they could bear it and be glad of it; but they couldn't bear to see his white face and his eyes. Would I go and see him for them, and bring back the key to Kate Ginivan?"

I did, and came back with a laconic *No!* Then for the first time they understood that they had knocked their foolish heads against adamant.

"There's nothing for us, then, but America, your reverence," they said.

"It would be a good thing for the country if some of you went, whatever," I said.

The following Sunday a deputation appeared in the village—the good merchants from Kilkeel, who had subscribed the balance of two hundred pounds for the boat. They called just as Father Letheby was at breakfast, immediately after his last Mass. He received them courteously, but waited for what they had to say.

"That was an unfortunate thing about the boat, your reverence," said the spokesman.

"Very much so, indeed," said Father Letheby.

"A great misfortune, entirely," said another, looking steadily at the floor.

"We come to know, your reverence, what's going to be done," said the foreman.

"Well, the matter lies thus, gentlemen," said Father Letheby. "The Board of Trade is making careful investigations with a view to legal proceedings; and, I understand,

are sanguine of success. They hope to make that steamer responsible for the entire amount."

"The law is slow and uncertain," said the foreman.

"And we understand that the crew do not even know the name of the steamer that ran them down," said another.

"You may be sure, gentlemen," said Father Letheby, "that the Board will leave nothing undone to secure their own rights and those of the proprietors. They have already intimated to me that I shall be called upon to prosecute in case the Inspector of the Board of Trade finds that there was malice prepense or culpable negligence on the part of the master of the steamer, and I am fully prepared to meet their wishes. This means a prosecution, out of which, I am sanguine, we shall emerge victorious; and then there will be no delay in discharging our obligations to you individually."

"Live, horse, and you'll get grass," said one of the deputation insolently, presuming on the quiet tone Father Letheby had assumed.

"'Tis hunting for a needle in a bundle of straw," said another.

Father Letheby flushed up, but said nothing. The foreman assumed a calm, magisterial air.

"You will remember, Reverend sir," he said, "that this subscription to what some considered a Uropean¹ idea was not, I may say, advanced on our part. It was only at your repeated solicitations, Reverend sir, that we consented to advance this sum out of our hard earnings—"

"Hard enough, begor," said a member; "'t isn't by book-larnin', but by honest labor, we got it."

"If you would kindly allow me, Mr. —," said the foreman, in a commiserating tone, "perhaps I could explain to the Reverend gentleman our views in a more—in a more—in a more—satisfactory manner."

"There's simply nothing to be explained," said Father Letheby. "The boat is at the bottom of the sea; I am responsible to you for two hundred pounds. That's all."

"Pardon me, sir," said the eloquent foreman, who was net-

¹ "Utopian," I suppose, the poor man meant.

tled at the idea that his oratory was not acceptable—and he had once proposed a Member for Parliament—"pardon me, that is not all. We—a—are accustomed to repose in our clergymen the highest, and indeed, I may add, the deepest confidence. When that good lady—I quite forget her name, it is so long since I read my classics—perhaps, sir, you could help me—ahem!"

"I am quite at a loss to know to what excellent lady you refer," said Father Letheby.

"I'm very sorry to hear such a statement from the lips of a clergyman," said the foreman with much severity; "for the lady to whom I refer is the representative, and, indeed, the personification of Justice—"

"Oh, you mean 'Astræa,'" said Father Letheby.

"Quite so, sir," said the merchant pompously. "When Astery left the earth she took refuge in the Church."

"Indeed!" said Father Letheby, "I was not aware of that interesting fact."

"Well, sir," said the merchant, nettled at this sarcastic coolness, "at least we, laymen, are accustomed to think so. We have been taught to repose unbounded confidence in our clergy—"

"And how have I forfeited that confidence?" said Father Letheby, who began to see a certain deliberate insult under all this silliness.

"Well, you see, sir," he continued, "we relied on your word of honor, and did not demand the usual securities for the advance of our money. And now we find ourselves in a curious predicament—our money gone, and no redress."

"You doubt my word of honor now?" said Father Letheby, who, to his own seeming, had been a miracle of patience.

"We have been deceived, sir," said the merchant, grandly.

"Pray, how?" said Father Letheby. "You may not be aware of the meaning of your language, nor of the usual amenities of civilized society, but you should at least know that your language approaches very closely to insult."

"We *have* been deceived, sir," said the other severely.

"Might I repeat my question, and ask you how?" said Father Letheby.

"We got the most repeated assurance, sir," said the merchant, "that this boat would be a mine of wealth. Instead of that, it is, if I may so speak, a tornado of ruin and misfortune. It lies, if I may use the expression, at the bottom of the briny sea."

"To cut a long story short," said another of the deputation, "that boat was a swindle from beginning to end, and I know it—"

"Pardon me, gentlemen," said Father Letheby, rising, "but I must now cut short the interview, and ask you to retire—"

"Ask us to retire with our money in your pocket!"

"Turn us out, and we—"

"Now, gentlemen, there is no use in prolonging this unpleasantness. Be good enough to leave my house. Lizzie, show these gentlemen the door." He had touched the bell.

"We retire, sir, but we shall come again. We retreat, but we return. Like Marius,"—the foreman was now in the street, and there was a pretty fair crowd around the door—"like Marius, like Marius—"

"Who the d—l would marry the likes of you, you miserable omadhaun," said Jem Deady, who knew by instinct that this was a hostile expedition. "Give us de word, your reverence, and we'll chuck the whole bloomin' lot into the say. It was many a long day since they had a bat', if we're to judge by dere dirty mugs."

This was the signal for a fierce demonstration. In a moment the village was in arms, men rushed for stones, women, hastily leaving the dinner tables, gathered up every kind of village refuse; and amidst the din of execration and abuse, the shopkeepers of Kilkeel climbed on their cars and fled; not, however, without taking with them specimens, more or less decayed, of the *fauna* and *flora* of Kilronan, in the shape of eggs, redolent of sulphuretted hydrogen, a few dead cats, and such potatoes and other vegetables as could be spared from the Sunday dinner. The people of Kilronan had, of course, a perfect right to annoy and worry their own priests, especially in the cause of Trades-Unionism; but the idea of

a lot of well-dressed malcontents, coming over from Kilkeel to insult their beloved curate, was simply intolerable.

Nevertheless, that lonely walk by the sea-cliffs that Sunday afternoon was about the most miserable experience in Father Letheby's life. He did not know whither to turn. Every taunt and insult of these ignorant men came back to sting him. What would it be if the whole thing came to publicity in the courts, and he was made the butt of unjust insinuations by some unscrupulous barrister, or the object of the lofty, moral indignation of the bench! Yet he felt bound, by every law of honor, to pay these men two hundred pounds. He might as well be asked to clear off the national debt. Now and again he paused in his walk, and, leaning on his umbrella, scrutinized the ground in anxious reverie; then he lifted up his eyes to the far horizon, beneath whose thin and misty line boat and captain were sleeping. Then he went on, trying in vain to choke down his emotion. "Star of the Sea! Star of the Sea!" he muttered. Then, half unconsciously: "Stella maris! Stella maris!! Porta manes, et stella maris, succurre cadenti surgere qui curat populo!"

XXIX.—STIGMATA?

I do not think it was personal humiliation, or the sense of personal shame, or dread of further exposure, that really agitated Father Letheby during these dreary days, so much as the ever-recurring thought that his own ignominy would reflect discredit on the great body to which he belonged. He knew how rampant and how unscrupulous was the spirit of criticism in our days; and with what fatal facility the weaknesses and misfortunes of one priest would be supposed, in the distorted mirrors of popular beliefs, to be reflected upon and besmirch the entire sacred profession. And it was an intolerable thought that, perhaps in far distant years, his example would be quoted as evidence of folly or something worse on the part of the Irish priesthood. "When Letheby wasted hundreds of pounds belonging to the shopkeepers of Kilkeel," or, "Don't you remember Letheby of Galway, and the boat that was sunk?" "What was his bishop doing?" "Oh, he compelled him to

leave the diocese!" These were the phrases, coined from the brazen future, that were flung by a too fervid or too anxious imagination at his devoted head; and if the consolations of religion healed the wounds rapidly, there were ugly cicatrices left behind, which showed themselves in little patches of silver here and there in his hair, and the tiny fretwork of wrinkles in his forehead and around his mouth. Then, whilst speaking, he grew frequently abstracted, and would start and murmur: "I beg pardon! I didn't quite catch what you were saying." Then I understood that he had sleepless nights as well as troublous days; and all the time I was powerless to help him, though I yearned to be able to do so. What was most aggravating was the complete silence of Father Duff and his contemporaries during these days of trial, and the contemptuous and uncharitable criticisms that reached me, but did not reach Father Letheby, from quondam admirers and friends.

"Sure, we knew well how it would all turn out! These Utopian schemes generally do end in failure."

"If he had only followed the beaten track, there was every prospect of success before him; for, mind you, he had a fair share of ability."

"I wonder what will the Bishop do?"

"I dare say he'll withdraw faculties and ask him to seek a mission abroad."

"Well, it is a warning to the other young fellows, who were tempted to follow him."

I was hoping that the return of Bittra and Ormsby would wean him away from his anxiety. But this, too, was pitiful and sad beyond words. I ventured to go see her the morning after their arrival. Ormsby came into the drawing-room first, and told me all particulars of their journey, and prepared me to see a great change in his young wife. Nevertheless, I was startled to see what a transformation a few days' agony had caused. Bittra had a curious habit of holding her face upwards, like a child, when she spoke; and this innocent, ingenuous habit, so typical of her candor and openness of mind, was now accentuated by the look of blank and utter despair that had crept over her. If she had wept

freely, or been hysterical, it would have been a relief; but no! she appeared dazed, and as if stricken into stone by the magnitude of her sorrow; and all the little accidents of home life,—the furniture, the gardens, her father's room and his wardrobe, his few books, his fishing-rods and fowling-pieces,—all were souvenirs of one whose place could not be filled in her soul, and whose tragic end, unsupported by the ministrations of religion, made the tender and reverent spirit of his child think of possibilities which no one can contemplate without a shudder. How different the Catholic from the non-Catholic soul! What an intense realization of eternity and the future of its immortal spirits in the one! How utterly callous and indifferent to that immortality is the other! What an awful idea of God's justice in the one! What cool contempt for God's dispensations in the other! And how the one realizes the bursting of bonds and the setting free of the immortal spirit unto the vast environments and accidents of life, whilst the other sees but dead clay with some dim ideas of a shadowy and problematical eternity! "His soul! his soul!" Here was the burden of Bittre's grief. Ormsby could not understand it; he was frightened and bewildered. I tried every word of solace, every principle of hope, that are our inheritance, only to realize that

Not all the preaching since Adam
Can make Death other than Death!

Then I took her out into the yard, and placed her where her father had stood on the morning of her marriage, and where he heard "the Mass of his sad life ringing coldly to its end." I repeated every word he said,—his remorse, his faith, his determination for a future, his regret that he was not with her on the morning of her nuptial Communion, his promise to be at Communion the Sunday after they returned from the Continent. "And here," I said, "he stood when the Angelus rang, and, taking off his hat, reverentially said it; and I counted the silver in his hair. And do you think, you little infidel, that our great Father has not numbered the hairs of his head also—ay, and the deep yearnings of his heart?"

She looked relieved.

"Come now," I said, "put on your hat and let us see Dolores. She knows eternity better than you or I."

"May I ask Rex to come with us?"

"Certainly," as I thought what a merciful dispensation it was that a new love had been implanted where an old love was rudely snatched away.

"And Dr. Armstrong? He journeyed down from Dublin with us."

"Of course. He intends, I believe, to see Alice professionally."

"Yes. He is to arrange for a consultation with our doctor."

"Very good. We shall all go together."

So we did. And I had the supreme consolation to see these two afflicted ones mingling their tears in the chalice that was held to them to drink.

"One little word, Father Dan," said Alice, as I departed. "I don't mind Mrs. Ormsby. There is to be no operation, you promised me."

"No, my dear child, don't think of that. You will be treated with the greatest delicacy and tenderness."

The result of the investigation made next day was a curious one. It was quite true that her poor body was one huge sore; even the palms of her hands and the soles of her feet were not exempt. But Dr. Armstrong made light of this.

"I cannot promise to make her as handsome as I am told she was," he said; "but I can restore her health by powerful tonics and good food. That's no trouble. I've seen worse cases at least partially cured. But the poor girl is paralyzed from the hips down, and that is beyond human skill."

Here was a revelation. I told Alice about it after the doctors had left. She only said "Thank God!" But Dr. Armstrong's predictions were verified. Slowly, very slowly, in a few weeks, the external symptoms of the dread disease disappeared, until the face and forehead became thoroughly healed, and only a red mark, which time would wear off, remained. And her general strength came back, day by day, as fresh blood drove out all that was tainted and unwholesome, and even her hair began to grow, first in fluffy wisps, then in strong,

glossy curls, whilst a curious, spiritual beauty seemed to animate her features, until she looked, to my eyes, like the little Alice I had worshipped as a child. In a mysterious way, also, Alice and Bittra seemed to pass into each other's souls; and as the thorns withered and fell away from each young brow and heart, little roses of Divine love, reflected in human sympathy and fellowship, seemed to sprout, and throw out their tender leaves, until the Rose of Love took the place of the red Roses of Pain; and Time, the Healer, threw farther back, day by day, the memories of trials surmounted, and anguish subdued in its bitterness to the sweetness of resignation. And when, one day in the late autumn, when all the leaves were reddening beneath the frosts of night and the hushed, hidden grays of sombre days, Alice was rolled to the door of her cottage, and saw the old, familiar objects again; and the children clustered around her bath-chair with all kinds of presents of lovely flowers and purple and golden fruits; and as the poor, pale invalid stretched out her thin hands to the sky, and drew in long draughts of pure, sweet air, she trembled under the joy of her resurrection, and seemed to doubt whether, after all, her close little room, and the weary bed, and her own dread cross, and her crucifix, were not better. But now she understood that this recovery of hers was also God's holy will, and she bowed her head in thankfulness and wept tears of joy.

And so the cross was lifted from the shoulders of two of my children, only to press more heavily on the third. As the dreary days went by, and no relief came to Father Letheby, his suspense and agitation increased. It was a matter of intense surprise that our good friends from Kilkeel seemed to have forgotten their grievance; and a still greater surprise that their foreman and self-constituted protagonist could deprive himself of the intense pleasure of writing eloquent objurgations to the priest. But not one word was heard from them; and when, in the commencement of the autumn, Father Letheby received a letter from the Board of Works, stating that the Inspector of the Board of Trade despaired of making the owners of the steamer amenable, and stated, moreover, that they might be able

to indemnify eventually the local subscribers out of the receipts accruing from the insurance on the boat, no reply came to this communication which he had immediately forwarded to Kilkeel. He had one other letter from the solicitor of the Loughboro' Factory Company, stating that law proceedings were about being instituted in Dublin, at the Superior Courts. He could only reply by regretting his inability to meet the demand, and offering, as an instalment, to auction all his furniture and books, and forward the proceeds. And so things went on, despair deepening into despair, until one morning he came to me, his face white as a sheet, and held out to me, with tremulous hands, a tiny sheet, pointing with his finger to one particular notice. It was not much, apparently, but it was the verdict, final and irrevocable, of insolvency and bankruptcy. It was a list of judgments, marked in the Superior Courts, against those who are unable to meet their demands; and this particular item ran thus:

County	Defendants	Plaintiff	Court	Date of Judgment	Amount	Costs
Galway.	Letheby, Rev. Edward, R. C. Clergyman.	Loughboro' Factory Co., L't'd.	Q. B.	Oct. 12, 187—.	£126.0.0.	£8.12.6.

"This is the end," said he, mournfully, "I have written the Bishop, demanding my *exeat*."

"It is bad, very bad," I replied.

"I suppose the Kilkeel gentlemen will come next," he said, "and then the bailiffs."

"The whole thing is melancholy," I replied; "it is one of those cases which a man requires all his fortitude and grace to meet."

"Well, I made a complete sacrifice of myself this morning at Mass," he said, gulping down his emotion; "but I didn't anticipate this blow from on high. Nevertheless, I don't for a moment regret or withdraw. What is that you quote about suffering:

. . . aspera, sed nutrix hominum bona.

I'll make arrangements now to sell off everything, and then for

Larger constellations burning, mellow moons, and happy skies,
Breadths of tropic shade, and palms in cluster, knots of Paradise.

But the name I leave behind me—Letheby!—Letheby! It will go down from generation to generation—a word of warning against shame and defeat. Dear me! how different the world looked twelve months ago! Who would have foreseen this? And I was growing so fond of my work, and my little home, and my books, and my choir, and—and—the children!”

“Alice and Bittra have been pulled out of the fire unscathed,” I said feebly. “Why may not you?”

“Ay, but they had physical and domestic troubles,” he said; “but how can you get over disgrace?”

“That, too, may be overcome,” I replied. “Is there not something about ‘opprobrium hominum et abjectio plebis,’ in Scripture?”

“True,” he said, “there it is. I am forever grasping at two remedies, or rather supports—work, work, work, and the Example you have quoted; and sometimes they swing me up over the precipices and then let me down into the abysses. It is a regular see-saw of exultation and despair!”

“Let me know, when you have heard from the Bishop,” I said; “somehow I believe that all will come right yet.”

“No, no, Father Dan,” he said, “it is only your good nature which you mistake for a happy presentiment. Look out for a new curate.”

The events of the afternoon, indeed, did not promise favorably for my forecast. About three o'clock, whilst Father Letheby was absent, a side-car drove into the village, from which two men alighted; and having made inquiries, proceeded to Father Letheby's house, and told the bewildered and frightened Lizzie that they had come to take possession. Lizzie, like a good Irish girl, stormed and raged, and went for the police, and threatened the vengeance of the Superior Courts, at which they laughed and proceeded to settle themselves comfortably in the kitchen. Great fear fell, then, upon the village, and great wrath smouldered in many breasts; and, as surely as if they had lighted beacon-fires, or sent mounted couriers far and wide, the

evil news was flashed into the remotest mountain nooks and down to the hermitages of the fishermen. And there was wrath, feeble and impotent, for here was the law, and behind the law was the omnipotence of England.

What Father Letheby endured that evening can only be conjectured; but I sent word to Lizzie that he was to come up to my house absolutely and remain there until the hateful visitors had departed. This was sooner than we anticipated. Meanwhile, a few rather touching and characteristic scenes occurred. When the exact nature of Father Letheby's trouble became known, the popular indignation against the rebellious factory girls became so accentuated that they had to fly from the parish, and they finally made their way, as they had promised, to America. Their chief opponents now were the very persons that had hooted their substitutes through the village, and helped to close the factory finally. And two days after the bailiffs had appeared, an old woman, who had been bed-ridden for years with rheumatism, managed to come down into the village, having got a "lift" from a neighbor, and she crept from the cart to my door. Father Letheby was absent; he hid himself in the mountains or in the sea-caves these dread days, never appearing in the village but to celebrate his morning Mass, snatch a hasty breakfast, and return late at night, when the shadows had fallen. Well, Ellen Cassidy made her way with some difficulty into my little parlor, where, after I had recovered from my fright at the apparition, I ventured to address her:

"Why, Nell, you don't mean to say that this is yourself?"

"Faith it is, your reverence, my own poor ould bones. I just kem down from my cabin at Maelrone."

"Well, Nell, wonders will never cease. I thought you would never leave that cabin until you left it feet foremost."

"Wisha, thin, your reverence, naither did I; but God give me the strinth to come down on this sorrowful journey."

"And what is it all about, Nell? Sure you ought to be glad that the Lord gave you the use of your limbs again."

"Wisha, thin, your reverence, sure 'tis I'm wishing that I was in my sroud² in the cowld clay, before I saw this sorrowful

² Shroud.

day. Me poor gintleman! me poor gintleman! To think of all his throuble, and no wan to help him!"

"You mean Father Letheby's trouble, Nell?"

"Indeed'n I do,—what else? Oh! wirra, wirra! to hear that me poor gintleman was gone to the cowl'd gaol, where he is lying on the stone flure, and nothing but the black bread and the sour wather."

Whilst Nell was uttering this lonely threnody, she was dragging out of the recesses of her bosom what appeared to be a red rag. This she placed on the table, whilst I watched her with interest. She then commenced to unroll this mummy, taking off layer after layer of rags, until she came to a crumpled piece of brown paper, all the time muttering her Jeremiad over her poor priest. Well, all things come to an end; and so did the evolutions of that singular purse. This last wrapper was unfolded, and there lay before me a pile of crumpled banknotes, a pile of sovereigns, and a handful of silver.

"'Tisn't much, your reverence, but it is all I have. Take it and give it to that good gintleman, or thim who are houlding him, and sind him back to us agin."

"'Tis a big sum of money, Nell, which a poor woman like you could hardly afford to give—"

"If it were tin millions times as much, your reverence, I'd give it to him, my darlin' gintleman. Sure, an' 'twas he came to me up on that lonesome hill in all the rain and cowl'd of last winter; and 'twas he said to me, 'Me poor woman, how do you live at all? And where's the kittle?' sez he; but sure I had no kittle; but he took up a black burnt tin, and filled it with wather, and put the grain of tay in it, and brought it over to me; and thin he put his strong arm under my pillow, and lifted me up, and 'Come, me poor woman,' sez he, 'you must be wake from fastin'; take this;' and thin he wint around like a 'uman and set things to rights; and I watchin' him and blessin' him all the time in *my* heart of hearts; and now to think of him without bite or sup;—wisha, tell me, your reverence," she said, abruptly changing her subject, "how much was it? Sure, I thought there was always a dacent living for our priests at Kilronan. But the times are bad, and the people are quare."

It needed all my eloquence and repeated asseverations to persuade her that Father Letheby was not gone to gaol as yet, and most probably would not go. And it was not disappointment, but a sense of personal injury and insult, that overshadowed her fine old face as I gathered up her money and returned it to her. She went back to her lonely cabin in misery.

When Father Letheby came in and sat down to a late dinner, I told him all. He was deeply affected.

"There is some tremendous mine of the gold of human excellence in these good people," he said; "but the avenues to it are so tortuous and difficult, it seems hardly worth while seeking for. They are capable of the most stupendous sacrifices provided they are out of the common; but it is the regular system and uniformity of the natural and human law that they despise. But have you any letter for me?"

"None. But here is a tremendous indictment against myself from Duff."

"No letter from the Bishop?" he said, despondently, as he opened and read the letter, which ran thus:

Atheloy

13/10/7—.

Rev. Dear Father Dan:

How has all this miserable business occurred? Well, to our minds, you alone are culpable and responsible. We must seem to Letheby to be utter caitiffs and cowards, to allow matters to come to such a horrible crisis, especially in the case of a sensitive fellow like him. But up to the date of that horrible exposure in Stubbs', we had no idea there were complications with those factory people—nothing, in fact, beyond the responsibilities of that unhappy boat. Now, why didn't you let us know? You may not be aware that the evening of the disaster I made a solemn engagement to stand by him to the end; and now all this must seem the merest braggadocio. And yet, the thing was a trifle. Would you tell Letheby now, that it will be all right in a few days, and to cheer up; no harm done, beyond a temporary humiliation! But we'll never dine with you again, and we shall, one and all, brave the Episcopal anger by refusing to be your curates when Letheby is promoted.

Yours, etc.,

CHARLES L. DUFF, C.C.

"He's very kind, very kind, indeed," said Father Letheby meditatively; "but I cannot see how he is going to make it all right in a few days."

"It wouldn't surprise me much," I replied, "if that good young fellow had already put a sop in those calves' mouths over there at Kilkeel."

"Impossible!" he cried.

"Well, time will tell."

I called down to see Alice and talk over things. It is wonderful what a *clairvoyante* she has become. She sees everything as in a magic mirror.

"I think the holy souls will come to his relief," she said, in a cool, calm way. "He has, I think, a great devotion to the holy souls. He told me once, when we were talking about holy things, that he makes a *memento* in every Mass of the most neglected and abandoned priest in purgatory; but sure priests don't go to purgatory, Father Dan, do they?"

"Well, my dear, I cannot answer you in general terms; but there's one that will be certainly there before many years; and unless you and Father Letheby and Bittra pull him out by your prayers, I'm afraid—but continue what you were saying."

"He makes a *memento*," he said, "for the most abandoned priest, and for the soul that is next to be released. And whenever he has not a special intention, he always gives his Mass to our Blessed Lady for that soul. Now, I think, that's very nice. Just imagine that poor soul, waiting inside the big barred gates, and the angel, probably her warder for many years, outside. They don't exchange a word. They are only waiting, waiting. Far within are the myriads of holy souls, praying, suffering, loving, hoping. There is a noise as of a million birds, fluttering their wings above the sea. But here at the gate is silence, silence. She dares not ask: When?—because the angel does not know. Now and again he looks at her and smiles, and she is praying softly to herself. Suddenly there is a great light in the darkness overhead, and then there is a dawn on the night of purgatory; for a great spirit is coming down swiftly, swiftly, on wings of light, until

he reaches the prison-house. Then he hands the warder-angel a letter from the Queen of Heaven; and in a moment, back swing the gates, and in plunges the guardian angel, and wraps up that expectant soul in his strong wings, and up, up, up, through starry night and sunny day they go, until they come into the singing heavens; and up along the great avenues of smiling angels, until at last the angel lays down that soul gently at the feet of Mary. And all this was done by a quiet priest in a remote, white-washed chapel, here by the Atlantic, and there was no one with him but the little boy who rang the bell."

I had been listening to this rhapsody with the greatest admiration, when just then Bittra came in. She has got over the most acute period of her grief, "except when," she says, "she looks at the sea and thinks of what is there."

"Alice is prophesying," I said; "she is going to take Father Letheby out of his purgatory on Monday."

"Ah, no, Daddy Dan, that's not fair. But I think he will be relieved from his cross."

"And what about your own troubles, Alice?" said Bittra. "Is the healing process going on?"

"Yes, indeed, thank God," she replied, "except here and there."

Bittra was watching me curiously. Now it is quite a certain fact, but I never dreamed of attaching any importance to it, that this child had recovered her perfect health, so far as that dreadful scrofulous affection extended, except in the palms of her hands and the soles of her feet, where there remained, to the doctor's intense disappointment, round, angry sores, about the size of a half-crown, and each surrounded with a nimbus of raw, red flesh, which bled periodically.

"And here, also," she said innocently this evening, "here on my side is a raw sore which sometimes is very painful and bleeds copiously. I have not shown the doctor that; but he gets quite cross about my hands and feet."

"It is very curious," I said, in my own purblind fashion, "but I suppose the extremities heal last."

"I shall walk home with you, Father Dan, if you have no objection," said Bittra.

"Come along, child," I replied. "Now, Alice, we shall be watching Monday, All Souls' Day."

"Very well, Daddy Dan," she said, smiling. "Everything will come right, as we shall see."

As we walked through the village, Bittra said to me wonderingly:

"Isn't it curious about those sores, Father? They won't heal."

"It is," I said, musingly.

"I have been thinking a lot about it," she said.

"And the result of your most wise meditations?"

"You'll laugh at me."

"Never. I never laugh. I never allow myself to pass beyond the genteel limits of a smile."

"Then I think—but—"

"Say it out, child. What are you thinking of?"

"I think it is the *stigmata*," she said, blushing furiously.

I was struck silent. It was too grand. Could it be? Had we a real, positive saint amongst us?

"What do you think, Father Dan? Are you angry?"

"God forbid, child. But tell me, have you spoken to Alice on the matter?"

"Oh, dear no! I wouldn't dream of such a thing. It would give her an awful shock."

"Well, we'll keep it a profound secret, and await further revelations. 'Abscondisti haec a prudentibus, et revelasti ea parvulis.'"

But next evening, I think I threw additional fervor into the *Laudate's* and *Benedicite's* at Lauds.

But as I looked at Father Letheby across the table in the lamplight, and saw his drawn, sallow cheeks and sunken eyes, and the white patch of hair over his ears, I could not help saying to myself: "You, too, have got your *stigmata*, my poor fellow!"

CHURCH BUILDING.—IV.

Styles.

WHEN an architect plans a building, sacred or secular, he bears in mind, as we have seen, first of all, its practical requirements, and next the mechanical and physical laws to which the materials which he handles are subject. But there are other principles by which he is guided—in particular, the historical traditions of architecture and the æsthetic laws of art. These he has to be familiar with; but the priest, also, who wishes to follow him intelligently and helpfully through his work has to become, in some measure, acquainted with them, and it will be the purpose of the present and some of the following papers to help him to do so.

His first object should be to acquire some knowledge of the different styles of architecture employed in ecclesiastical structures.

I.

Style is in architecture what it is in language, a special form and combination of elements. Like literature, its aspects change from one period to another, making them easily recognizable as belonging to a given time, or country, or conception of art. Each style has a certain unity and correspondence of parts, constructive and decorative, which cannot be departed from without detriment to the work. An architect is supposed to be familiar with them all; and in an eclectic period, such as ours, his knowledge embraces forms of architecture which are much more of historical than of practical value. These latter the cleric can afford to neglect. As a student of history or as an antiquarian, he may be interested in the ancient monuments of Egypt, of Assyria, of Persia, or of Mexico; but they will help him very little, if at all, to understand the products of Christian architecture or to erect edifices for present use. What he needs to know is the different styles used in past and present times in the building of churches, and these are all comprised under the designation of classical and mediæval architecture.

To convey an adequate conception of them could not be attempted in these pages without exceeding the proper limits, and appealing, besides, to the help of illustrations. But the information may be easily got in other ways. Within the present century, and especially in its latter half, a considerable number of books have been written in French, in German, in English, destined to introduce the general reader to the leading forms and laws of architecture. Let the amateur student take up almost any of them, and, with a little care, he will find himself in possession of the characteristic features of the different styles which have successively prevailed in the civilized world from the foundation of the Church to the present day. A second perusal of the book will give him a more distinct and accurate conception of things. He will become more familiar with the numerous minor elements of architectural structure, their position, functions, laws, etc. He will get a command of the vocabulary, and thus be able to converse freely with architect and workman about all the particulars of their task. Among the most useful books on the subject, we may mention the following :

1. Fergusson: *History of Architecture*—A very able and interesting work, and very accessible in this country, since a new and cheap edition of it was published a few years back (Dodd, Mead & Co., New York).

2. Lübke: *History of Art*—Translated from the German and published also in cheap form by the same firm. A notable portion of it is devoted to architecture, and it will be found helpful in various other ways.

3. Rosengarten: *Styles of Architecture*—Also translated from the German. Clear and complete.

4. *Handbooks of Art History*—A valuable series published in London. Two volumes (very interesting) are devoted to Classic, Gothic, and Renaissance architecture; just what the clerical student wants to know.

5. *Architecture for General Readers*, by H. H. Statham (Scribners). Interesting and suggestive.

6. *Ecclesiastical Architecture*, by Prof. Martin (Cincinnati). Particularly valuable as bearing directly on our side of the subject.

7. Finally, the *French Manuals* of De Caumont, Malet, Gaborit, Pierret, deserve to be specially mentioned, besides many other works in German, French, and English, each adding new and interesting particulars. We shall have occasion to refer to them more than once later on.

Supposing, then, that our pastor engaged in the construction of a church has procured some of the above-mentioned books, we will confine ourselves here to general observations which may help him to use them profitably.

In the first place he should confine himself in the beginning to the study of the simple manual, and take up the others only when he has mastered its contents. He will thereby avoid much confusion of thought and derive a maximum of benefit from all his subsequent reading on the subject.

Next, he should start with the notion that there is in reality no such thing as a style of architecture distinctly ecclesiastical. What goes by that name is simply ordinary secular architecture applied to ecclesiastical purposes. The Church never had a style of her own. When she needed a sacred edifice, she turned to the architects and builders at her command, and they in turn carried out her wishes according to the established rules and methods of the period. Mediæval architecture, it is true, was chiefly devoted to the building of churches, but only as Greek architecture was to the construction of temples. Both found their principal development in the service of religion; but neither had anything exclusively sacred about them. The various forms of Gothic in the Middle Ages were used in the construction of castles, law courts, city halls, and costly private residences, just as they were followed in monasteries and churches. The stately tower, the buttress, the mullioned window, and the pointed arch were everywhere.

Finally, it has to be remarked that styles in architecture, just the same as in the other arts, are a living growth, consequently ever changing, ever evolving under the influence of events and surroundings, now rapidly, now slowly, and passing in succession through the various stages of progress and decay. With the solitary exception of the Renaissance period, of which later on, they proceed from one another by a sort of lineal

descent, each style being only a modification of the one that went before it, and the most recent exhibiting unmistakable traces of the most ancient. This is why we cannot thoroughly understand the particulars of any church we may happen to enter, be it old or new, unless we have grasped at least the leading features of the styles followed in earlier times. Modern architecture is an imitation of ancient. The architecture of the Middle Ages proceeds from that of the Romans, and the Roman architecture owes its most beautiful and striking features to that of the Greeks. The student has therefore to take them in succession, beginning with the last mentioned as the one from which all the others draw their origin.

GREEK ARCHITECTURE.

All assuredly was not original with the Greeks; yet that wonderful little people exhibited the same creative power in architecture as in every other form of art or of thought. What they may have borrowed at some remote period from older nations, they so transformed as to make it practically their own. The student may therefore start from the Greeks. Most of their architectural work has disappeared, and nothing of what remains is complete; yet there is enough to reveal the same sense of proportion and harmony of parts, the same simplicity of conception and exquisiteness of form which we admire in the immortal productions of their literature. As might be expected from their institutions and their history, the structures which they raised were chiefly religious. The ideal Greek edifice was a temple. In a Greek temple the student will find all the component elements of Greek construction and decoration, and before proceeding further he has to make himself familiar with them.

External beauty was the chief aim of the Greek architect, and he reached it by taking up and transfiguring the plainest form of structure. The four walls of his temple he surrounded by a row of columns forming a quadrangular portico or peristyle. The columns were crowned by an entablature or continuous course of masonry which bound them together on top and sustained the roof, while the gables at each end became the triangular enclosure known by the name of pediments.

Here, then, we have the essential features of all Greek architecture: *the column, the entablature*, and, in a minor degree, *the pediment*, each requiring a separate study.

The COLUMN, first, with its three component parts: the *base* by which it fixes itself solidly on the ground; the *shaft*, with its happy proportions, its exquisitely tapering form and its *flutings* or hollow mouldings; the *capital*, by which it connects itself visibly with and sustains the entablature. The capital itself has its parts: the *necking*, the *echinus*, the *abacus*, one over the other, each having its structural purpose, and each adding to the beauty of the whole.

The ENTABLATURE presents to the eye a rich and beautiful unity, but closer observation reveals in it three superposed parts: the *architrave*, resting directly on the capitals; the *frieze*, a larger surface, generally decorated; the *cornice*, projecting over the rest and elaborately moulded or carved. This cornice, carried round the triangular gable at each end, forms the pediment, the surface of which is often laden with bas-reliefs.

Besides these features, the student has to make himself familiar with the ORDERS, as they are called, of Greek architecture. For, while the Greeks remained constant in the use of the different features just mentioned, so that in presence of a Greek monument the eye always meets the same arrangements of columns, and entablatures crowning them, they offer, however, in detail three distinct varieties: the *Doric*, easily recognized by its greater massiveness, the absence of base to its columns, and the simplicity of its capital and entablature; the *Ionic*, more elegant and graceful, and distinguished at once by the *volute*s or rolls of its capital; the *Corinthian*, finally, also easily discerned by the rich acanthus leaves and graceful helices and little volutes that adorn its capital. Each of the three orders has various other distinctive features with which it is well to be acquainted.

Lastly, the ORNAMENTS used by the Greek sculptors should not be neglected. They are few in number, yet so appropriate and so artistically handled that the need is not felt to add to their number. *Mouldings* of definite form and combinations,

conventional imitations of the acanthus leaf and honeysuckle and palm, strings of oves and pearls-oves (or eggs, as they are sometimes called), and darts; these are the principal ornaments. They are almost all familiar to us in a way, as being used to decorate many of the subjects which surround us; but it is well to examine them separately, as they may be found in any of the above-mentioned books. As a means of impressing them on the mind, it would be profitable to sketch them, were it ever so imperfectly. Indeed, we may remark, once for all, that any attempt at drawing is beyond comparison the best way to realize and to remember the details of the whole subject upon which we are engaged.

Having thus made himself acquainted with the characteristic features of Greek architecture, the student may proceed to that of the Romans.

ROMAN ARCHITECTURE.

The Romans had subjugated the greater part of the known world before they began to cultivate the arts. When they did so, they took for their masters the Greeks whom they had conquered. Their architecture was, therefore, a reproduction or adaptation of Greek architecture, and in the countless monuments with which they covered the civilized world, we are constantly in presence of the familiar elements and combinations of Greek art: columns, entablatures, porticoes; the Doric, the Ionic, the Corinthian orders, with their usual ornaments.

Yet, with obvious points of resemblance between the two styles, there are equally striking differences. First, Roman Doric is not the same as that of the Greeks; neither is the Roman Ionic. In both cases several details are different, and the imitation is far beneath the original. The Corinthian order, on the contrary, though extremely graceful already with the Greeks, like all the other elements of their art, in reality reached its perfection only in the hands of the Romans. Again, the latter attempted to create an order of their own by combining the Ionic with the Corinthian capital, whence the name of *composite* which it bears; the attempt, however,

was not a happy one and added nothing to the resources of the art.

But another and still more important combination resulted in giving Roman architecture the most characteristic of all its aspects. We refer to the union of the Greek orders with the earlier constructive methods of the Romans. Long before they came into contact with Grecian culture, the Romans had raised important structures, with little elegance, it is true, but with much ingenuity and skill. The USE OF THE ARCH, practically unknown to the Greeks, was familiar to them. It allowed them to bridge over ordinary openings, such as doors and windows, with small materials, and, later on, to construct large vaults and cover in vast spaces. But when they came to realize the beauty of the Greek orders, while occasionally reproducing them in Greek types of buildings, they much more commonly used them to decorate their own structures. The arch, which in Greek monuments is never seen, in Roman buildings occurs almost everywhere, but combined with the classical orders. In this combination the arch generally represents the constructive element, the orders a decorative element, which might be removed without imperilling the stability of the structure.

Thus applied as a decorative screen, the orders were gradually modified. The sober, chaste ornaments of the Greeks gave way to others more elaborate and luxuriant. The columns, when too short to cover the space they were employed to decorate, were raised up on *pedestals*, an architectural element unknown to the Greeks. Frequently several superposed rows of columns became necessary to reach the summit of the wall, and, as a means of variety, each row belonged to a different order.

Finally, the Romans applied their methods to an extreme variety of buildings. Ancient Greece has left us little but her temples; whereas of Imperial Rome we have the remains of theatres, amphitheatres, palaces, law courts, baths, triumphal arches, memorial columns, funereal monuments, and we find them scattered all over the empire. In the hour of her triumph Rome imposed her architecture on the conquered nations

more universally than her laws. Under the emperors, in Greece, in Asia Minor, in Egypt, in Gaul, on the banks of the Rhine, just as in Italy or in Rome itself, the Roman architecture superseded all the other forms of construction and held undivided and undisputed sway.

Such were the conditions of the art when the Church was established and the Gospel first preached to the world. Had Christianity come forth sustained by secular authority, magnificent structures would, doubtless, have been erected from the beginning, in the richest Roman style, for the purposes of the new religion. But to witness anything of the kind the world had to wait through three hundred years of persecution. Only under Constantine and the Christian emperors did architecture begin to pay homage to the true faith. But already the art had degenerated, and its decline kept pace through the following period with that of the empire. Still its traditions were never entirely lost, and it is from them that the Church borrowed methods and inspirations the impress of which remains to the present day. As regards the most appropriate types to follow in her sacred structures, she could not think of adopting that of the pagan temples. In size and in shape they were entirely unsuited to her needs; but there was another kind of building which adapted itself almost perfectly to them,—the basilica,—and so the basilica becomes the prototype of the Christian church from the outset, and has remained so to the present day.

BASILICAS, PAGAN AND CHRISTIAN.

The basilicas of the Roman empire were law courts in which causes were pleaded and justice rendered. They also served as meeting-places for merchants for the transaction of commercial exchange and other similar purposes. They were generally spacious, and separated in the larger specimens by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance took a semi-circular shape, and in this apse, as it was called, raised above the level of the floor, sat the judge and his assessors, while right before him

stood an altar upon which sacrifice was offered before commencing any important public business.

Buildings of this kind were to be found in various parts of the capital and in almost every city of the empire. All the manuals referred to give ground plans of this style of building, and it is impossible to look at them without noticing the striking resemblance they bear to the prevailing form of our churches down to our own times. The form was at once adopted with slight modifications as most suitable for religious purposes. The apse was reserved for the bishop and his clergy; the faithful, following the division of sexes, occupied the centre and side aisles, while between clergy and laity stood the altar, together with the rostrum, from which the Sacred Scriptures were read and the sermons delivered.

On these lines were built numberless churches all over the Roman empire and probably beyond its limits. In Rome alone may still be seen over thirty churches dating from the fourth to the fourteenth century, all on the basilican plan. The basilica of St. Peter's, erected by Constantine on a magnificent scale, disappeared only in the fifteenth century, to be replaced by the immortal work of Bramante and Michael Angelo. In short, the basilica became the normal type of religious architecture, and has remained so, as we shall see, through all the Western Church in the midst of the various transformations of subsequent ages. But it was otherwise with the Eastern Church, in which there arose a new style which, because destined to exert a real influence on mediæval and modern architecture in the West, should not remain unknown to the student.

BYZANTINE ARCHITECTURE.

It arose in the East after the seat of the Roman empire had been transferred to Constantinople; it developed slowly and silently for two centuries, and finally reached and revealed its perfection in the church of Sancta Sophia, which remains to the present day one of the noblest structures ever raised by the hand of man. The Byzantine style would seem to have been elaborated as to form from the circular buildings of the West. The Romans gave the circular form to their tombs and sometimes

to their temples, and not a few of the early Christian edifices of Italy were built in that shape, especially baptisteries. They were covered in on top, sometimes by a wooden roof, sometimes by a dome as in the case of the Roman Pantheon. This last method of covering, transported to the East, became the characteristic feature of the new style. The Eastern churches were crowned with domes, resting, not on walls or pillars as in the Roman structures, but on four arches raised on the pillars, the triangular spaces formed by the arches and the circular base of the dome being built in and forming what was called *pendentives*. Instead of the circular form, these churches commonly assumed that of a Greek cross (*i. e.*, with four equal branches), the centre being crowned by the principal dome, while the branches were covered with lesser domes or barrel vaults. In this new style the other features of Roman architecture almost entirely disappear. The columns frequently give place to piers; the entablatures are transformed or vanish; the capitals so characteristic of the earlier styles present an entirely new aspect, the foliage with which they are decorated being peculiar in shape and cut into the block instead of standing out from it, as in the Ionic and Corinthian orders.

The student who has attentively examined any set of drawings representing Byzantine architecture in its main aspects and in its details can have no difficulty in recognizing them wherever he may subsequently meet them. The style, besides, is of interest as having originated important features and noble products of religious architecture, spread itself all over the East, and given birth to what is most characteristic in the religious architecture of Russia. It even penetrated into Western Europe, inspired the architects of St. Mark's in Venice, of St. Anthony's in Padua, and of a long line of domical churches which run from the south to the centre of France.

Here, then, is a first lesson in Ancient Architecture, and once more it must be learned well. A cursory glance given to the subject can serve no useful purpose. Some of the pages of the text-book adopted have to be read over and over again. The drawings have to be carefully examined and compared,

some of them, if possible, reproduced, and the leading features and principal details of each style made familiar. When this is done, the student will be in a condition to take up and understand the next chapter: Mediæval Architecture.

Brighton, Mass.

J. HOGAN.

SOME RECENT CONTRIBUTIONS TO BIBLICAL CRITICISM AND BIBLICAL THEOLOGY.

I.

PÈRE LAGRANGE, O.P., well known to the readers of this REVIEW, proposes under the title "The Blessing of Jacob,"¹ a specimen of a new Catholic commentary on the original text of the Bible. The Masoretic text is translated with all the restorations which critics exact from a comparative study of the ancient versions, especially the Septuagint. Various typographical signs and footnotes indicate the restored and reconstructed passages, and exegetical annotations give the reasons underlying the changes. Only afterwards—and this is perhaps more logical—comes a literary criticism of the chapter—to many the most interesting part—in which the character of the composition is determined, the authorship discussed, and its antiquity established, the hypercritics summarily refuted, and its Messianic significance pointed out.² It is to be hoped that encouragement will be given to the learned superior of the Biblical school at Jerusalem, and that contributors will join him, so that Catholics may be able to boast of a critical edition of the Bible.

¹ *Revue Biblique*, October, 1898.

² "La royauté est déposée dans Juda jusqu'au jour où quelqu'un, sans doute un Judéen en qui s'incarneront les destinées de la tribu, se servira du sceptre mis en réserve pour régner sur les peuples. Cette prophétie s'est réalisée dans l'empire universel exercé par Jesus Christ. C'est à tort qu'on cherche à prouver qu'au moment de sa naissance, le sceptre était sorti de Juda, puisque Hérode était Iduméen. Le sens du texte est au contraire que le sceptre ne sortira pas avant que quelqu'un vienne le prendre."

The critical spirit is really traditional in the Church, a truth which is evident to all who are acquainted, even slightly, with the history of theology. Father Lagrange himself illustrates this fact in a more recent article: "L'Esprit Traditionnel et l'Esprit Critique, à propos des Origines de la Vulgate."³

It is of particular interest just at this time to read in the article referred to the history of the difficulties which St. Jerome met, and the prejudices he had to overcome, even from his friend, the young Bishop of Hippo, in publishing the Latin Vulgate. But confident that his critical work was serving the truth—*veritas hebraica*—the obstacles served but to renew his courage. And to-day the Vulgate, although still imperfect, finds defenders as numerous and as ardent as were the champions of the Septuagint against Jerome. Very soon, perhaps, nobody will be scandalized at the critical tendencies of modern Catholic exegetes. Such certainly would be the case if all would follow the directions of the Encyclical *Providentissimus Deus*.

The Catholic University of Toulouse has just issued an inspiring and interesting book under the title, *Mélanges d'Histoire et de Littérature Religieuse*; 1899, Paris, xxxi-349. It is a compilation of the best articles from the pen of the late Abbé Jacques Thomas, professor of Scripture, who died September, 1893, thirty-nine years of age. The volume opens with a short biographical and critical introduction by Abbé Batiffol, who is convinced that the essays will help the movement of alliance between critical studies and sound orthodoxy: "Il tend à se créer, entre le 'higher criticism' et son contraire, une zone de science vraie, où les esprits qui ont de la méthode, des connaissances et de la loyauté se trouveront en lieu sûr et en bonne compagnie" (p. 31). The subjects treated in this book are: The Church and the Judaizers; Introduction to the Study of Hebrew; Programme of Studies of the Prophets; Study of Israel; The Oracle of Isaiah against the Philistines; The Lamentations of Jeremiah and the History of the Alphabet; Nineveh "the Great City;" The Vul-

³ *Bulletin de Littérature Ecclésiastique*, February, 1899.

gate and the Council of Trent; Mr. Loisy and Mr. Darmsteter.

An example of theological erudition as well as of keen criticism is to be found especially in the suggestive paper "The Vulgate and the Council of Trent," in which the author traces the history of the interpretation of the conciliar declarations about the Vulgate—"libros sacros prout in Veteri Vulgata latina editione habentur." As early as the year 1564, ten years after the closing of the Council, there was a tendency among theologians towards an exceedingly strict interpretation of the decree: "Habenda est pro legitima non solum quantum ad ea quae pertinent ad fidem aut mores, sed etiam quoad omnes litteras et apices; hoc enim necesse est fateri postquam haec ipsa editio decreta est esse authentica; de ratione scripturae authenticae est ut omnes ejus clausulae et apices certae et indubitatae auctoritatis sint.—Et ita communiter sentiunt omnes qui post concilium hac de re scripserunt." So wrote John of St. Thomas, a Portuguese who taught in the Spanish schools. In Spain in particular no other opinion could gain ground. The learned Jesuit Pallavicini, writing towards the end of the seventeenth century, in his history of the Council of Trent (1656-57), qualifies that opinion. "Pie creditur," says he, "but the Church does not condemn those who do not hold it. In the succeeding century it is strongly reprobated as an excess; and to-day we find it difficult to believe that it ever had any actual existence outside the fancy of Protestant writers. It did exist, however, and its history, concludes J. Thomas, teaches us a salutary lesson which is well expressed in the language of the Jesuit Mariana: "Pusillo homines animo . . . angustequae sentientes de religionis nostrae majestate, qui dum opinionum castella pro fidei placatis defendunt, ipsam mihi arcem prodere videntur, fraternam charitatem turpissime violantes." Let us fight our enemies, not our brethren.

Two years ago Fr. F. K. Zenner, S.J., published his *Die Chorgesänge im Buche der Psalmen* (Freiburg, 1897), in which he insisted on the recognition of the choral structure of many of

the Psalms as a necessary first step towards their critical emendation. A choral psalm would be essentially composed of a strophe sung by the first choir; an antistrophe sung by the second choir; then an antiphon, of which each verse—a verse having two parallel members—or each couplet is sung antiphonally, that is, alternately by the first and second choirs. How a psalm can be reconstructed from the recognition of this structural framework is readily perceived, for there was danger of the original order being upset by copyists. Let us suppose that the part of the first choir and that of the second were written separately, just as in modern music the scores of soprano, basso, etc., are separate. Instead of writing the antistrophe (second choir) after the strophe and inserting in the antiphon the verse to be sung by the second choir after the verse to be sung by the first, the copyist might, and likely would, choose the simpler method of writing out first all that belonged to the first choir, and then take the second choir's part. That such was the case for the Psalm *Memento Domine David*, Fr. Zenner had clearly and satisfactorily shown, so that the disarrangement of the stanzas of this Psalm is at once explained and corrected.

Father A. Condamin, S.J., has noted that the Canticle of Habacuc contains thrice the word *Selah*. This threefold repetition had proved a stumbling block to interpreters until Father Zenner's theory was applied to the Canticle. The satisfactory result of the test made by Father Condamin is given in the *Revue Biblique*.⁴

First Strophe (2-3).

First Antistrophe (3-5).

Antiphon (6; 9, 10; 7, 8; 11, 12; 8, 9; 13).

Second Strophe (14-16). Second Antiphon (17-19).

The most interesting part is the antiphon, which is very obscure and unsatisfactory in our text, but becomes clear and well connected if we read the verses in the order suggested by Father Condamin. Whilst we have in our Bible (6-13) the part of the

⁴ La Forme Chorale du Ch. 3 d'Habacuc, January, 1899, p. 133. We call attention to a recent article on Job from the same pen in the *Bulletin de Littérature Ecclésiastique*.

first choir written in full and followed by the part of the second choir, the reconstruction gives us the antiphon written by the poet, three of its six parts being meant for the first, three for the second voice, alternately, thus:

First Choir

verse 6
 " 7 -8a
 " 8b-9a

Second Choir

verse 9b-10
 " 11 -12
 " 13

Taken in the above order, the parallelism of the verses is seen to be well preserved and the connection of ideas quite natural:

- 6 The Eternal mountains will be crushed to pieces . . .
 10 The mountains gaze at thee and tremble.
 8a Art Thou angry, O Lord, with Thy rivers, or indignant with the sea?
 12 In Thy anger Thou treadest the earth under feet,
 In Thy wrath Thou crushest the nations.
 8b From Thy chariot of triumph,
 9a *Order the triumph of Thy tribes.*
 13 Thou comest forth for the triumph of Thy people.

The verse in italics is an emendation of the crucial Hebrew text by a slight change of letters, *אֲמַר יְשׁוּעוֹת מַטְוֹת אֶמֶר* instead of *אֲמַר יְשׁוּעוֹת מַטְוֹת אֶמֶר*. A very satisfactory meaning is obtained, parallel with Psalm 44: 5, and well connected with the rest of the Canticle.

"If there is any merit in this improvement," concludes Father Condamin, "it is due to Father Zenner." Such honesty and humility allied with such genuine science is very gratifying and encouraging. Should this method be adopted in the Polychrome Bible, it would be welcomed by scientific reviews. The learned Jesuit's work has so far passed unnoticed. Is the fault with his Catholic readers? At all events, we feel sure that when the Book of Habacuc appears in the Polychrome Bible, the editor, Dr. W. H. Ward, will recognize the work done by Catholic scholars in the field of Biblical criticism.

II.

A chapter of the history of dogma may be found in the paper by J. Touzard, S.J., on "The Gifts of the Holy Ghost."⁵ Starting from the fact that in our theologies the doctrine concerning the Seven Gifts of the Holy Ghost is associated with and generally based upon the text of Isaiah 11: 2, 3—*Requiescet super eum Spiritus Domini, Spiritus Sapientiae*, etc.—he strives to determine what was the idea of the prophet and what development this text received until the doctrine reached its definite form in St. Thomas's *Summa*.

The context—*Egredietur virga de radice Jesse*—shows that the general meaning of the passage is the portrait of an ideal king, a perfect judge upon whom the Spirit of Yahweh will bestow extraordinary justice. Six (not seven) gifts or qualities sum up the Divine action of Yahweh on His beloved judge: Wisdom, Good Judgment, Counsel, Fortitude, Science, Fear of Yahweh; then the conclusion that he will live in the fear of Yahweh.⁶ "The fear of Yahweh" is a Hebraism which means religion. The Septuagint, anxious to avoid a repetition of the term, used two words *φόβος* and *εὐσεβεία*. Readers who did not know Hebrew would naturally make a real distinction between the ideas expressed by the different words employed by the Septuagint, and so the Fathers who read the Bible in the Greek version counted seven qualities instead of six. The Greek Fathers, when they mention the number seven, see in it but the expression of the plenitude of the Divine Gifts communicated to our Lord or His members—(Irenaeus, Origen, Eusebius, Theodoret, St. Cyril). They never seem to think that this text indicates a group of seven special gifts and particular graces distinct from the other influences of the Holy Ghost on the soul. It was reserved to the Latin Fathers, with their genius for systematizing, to build the theory of the Seven Gifts on the text of Isaiah. St. Jerome

⁵ *Revue Biblique*, April, 1899. Father Touzard published in the same magazine (April, 1898) the first part of a study on "The Doctrine of Immortality."

⁶ Cheyne renders it: "And he will find a sweet savor in the fear of JHVH." But following Father Bickell, he considers it as a later addition. Isaiah, *Polychrome Bible*.

mentions the *septenarium* without any critical remark about the Hebrew text. St. Augustine (Serm. 345) explains our text as the synthesis of the Divine influence on Christian souls to lead them to perfection, and the series of *stadia* which a Christian must pass on the road to sanctity. St. Gregory (Hom. in Ezech.) insists on the very order in which Isaiah enumerates the gifts, *descendendo magis quam ascendendo*:—"Propheta quia de coelestibus Deus nos ad ima loquebatur coepit a sapientia et descendit ad timorem, sed nos qui terrenis ad coelestia tendimus, a timore ad sapientiam numerantes ascendimus." The way is thus paved for St. Thomas.

Against the naturalistic explanation conceived by Renan of the Messianic hope, Dr. Loisy⁷ gives a doctrinal exposition of the development of the notion of the Messianic kingdom which pervades the Old Testament, and even the Epistles of St. Paul and the Apocalypse, in which the coming of Christ and the Last Judgment are represented as imminent. This long and perpetual aspiration of the prophets was, according to Renan, nothing but a philosophical reasoning which Israel should necessarily and fatally make, when attaining the age of mature reflection: God is just; man is mortal; there must be a reparation afterwards; and, whilst other nations would conceive it under the form of the immortality of the soul, Israel expected the end of the world and the era of prosperity which was to follow the judgment of Yahweh. It is a theory of social justice proclaimed by socialistic preachers, the prophets.

That it was not likely to have been so results from the fact that the prophets rather see than reason. Instead of a work of deduction, we witness rather in the Messianic expectation a long series of religious traditions. The foundation of the hope is essentially religious and national, both sentiments being highly developed among the Hebrews. Yahweh is God. Yahweh Elohim is the God of Israel; hence the conviction that He will save and glorify Israel. He is a Yahweh Sebaoth,

⁷ "L'Espérance Messianique d'après Ernest Renan," *Revue d'Hist. et de Litt. Rel.*, Sept., Oct., 1898.

the Lord of Hosts, who will ever lead the people to victory; the same God who was in the beginning victorious over the elements created by Him and organized, will be triumphant to the end, when He will come to destroy the world; for the cosmology, the history, and the eschatology of the Old Testament are closely connected. The pagans will be the trophæum of the victory of Yahweh. If the equality of the Gentiles and of the Jews is forecast in Isaiah 53, it was proclaimed only by St. Paul, when the Kingdom of God was spiritually realized in the infant Church.

Evidently the outward forms of the hope of the prophets were derived from the objects and the events of their surroundings. They were men of their age, living on earth not in heaven, preaching to and exercising a great influence over their contemporaries. They must therefore speak their language in order to be understood. Hence it is that the Messianic hope has always reflected the general state, the aspirations and the preoccupations of every period of Israel's history. Psychologically man cannot imagine a future felicity except by idealizing what is good in the present, and by the radical transformation of its evils. But it is impossible that such a faith had rested on syllogisms, after so many sad events naturally calculated to destroy it. There was a mysterious and intrinsic force in that hope coming from Him who was the object of this great expectation: God stooping down to meet mankind.

From this suggestive paper of Dr. Loisy one may learn more about the Messianic hope than from large tomes supposed to exhaust the subject.

Can we still defend on merely historical and critical grounds the reality of the events taught in the Creed by the words: *qui conceptus est de Spiritu Sancto, natus ex Maria Virgine*? Father Rose, O.P., of the Catholic University of Freiburg, in a masterly article on "The Supernatural Conception of Jesus,"⁸ vindicates the solidity of our doctrinal position against the prevailing scepticism of Protestant ministers in Germany.

He begins with an exposition of all the modern difficul-

⁸ *Revue Biblique*, April, 1899.

ties which would tend to show that we must drop the narrations of St. Luke and St. Matthew about the infancy of our Lord. Nothing is concealed of what might give strength and solidity to these difficulties. Grouped as they are with every display of logical sequence and critical foundation, they produce on the reader a deep impression. But the refutation is as remarkable as the exposition is fair and honest. In the second part, instead of grouping, the skilful writer divides the forces of his adversaries. Then confining himself to the field of history and criticism, not trenching on philosophical ground about the possibility of miracles, he victoriously shows the foundations of our dogma. St. Mark's Gospel is presented by our assailants as the pattern life of Christ, because it begins only with the public ministry. But the silence of the Evangelist about the miraculous birth does not show that he did not believe it. His plan being simply to narrate the preaching of our Lord, it was not proper for him to dwell on the hidden life. Moreover, he employs expressions that serve to indicate what was his belief, for example where he says (6:3): *Nonne hic est faber filius Mariae?* and not: *nonne hic est filius Joseph?*

Does St. Paul, as is alleged, omit this mystery, or positively exclude it by expressions like *ex semine David*? St. Paul is a theologian and not an historian, and the argument *ex silentio* in his case thus carries no weight. Besides, it is admitted that he had no little influence with St. Luke, who very explicitly teaches this doctrine of supernatural conception. Tertullian calls St. Paul the *illuminator* of St. Luke. But supposing that St. Paul had believed this dogma, he could not have spoken with more care and delicacy of the Davidic descent of Jesus—*factum ex muliere* (Gal. 4: 4).

Is St. Luke, who so plainly narrates this supernatural event, trustworthy? If he were not, his prologue, addressed to the distinguished Theophilus, would be rather sarcastic. He evidently uses a Hebraic document; but from his *Acts* we know that St. Luke is skilful and exact in the handling of documents. Thus on principle we should trust him. Might we suppose in this particular case a prejudice against him? What about his difference from St. Matthew, especially in the case of the adora-

tion of the Magi, and the flight into Egypt, which harmonists find some difficulty in reconciling? It should be remembered that St. Luke does not intend to set forth events in their strict chronological order, neither in the Acts nor in his Gospel. Besides his doctrinal point of view—the preaching of the Gospel to the Gentiles—he has, as it were, a geographical plan. The Acts give the account of the spread of the faith in Judea, Samaria, and in the pagan world of Rome; his Gospel narrates the ministry of Jesus in Galilee, and outside of Galilee, in Jerusalem. But in his first chapter there was no need for such a plan, the hidden life being entirely a preparation. Thus he omits the episode of the flight into Egypt, because it did not enter into his special purpose.

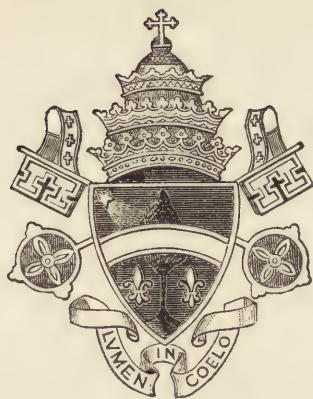
Nor would the discrepancies between the genealogies be an unanswerable difficulty. The evangelical pedigrees were copied from documents, and as the mystery of the virginal birth was a secret for the contemporaries of Jesus, these pedigrees would of course give the impression that Jesus was the Son of Joseph. St. Luke and St. Matthew, who had the revelation of the mystery, have explained and corrected these genealogies.

Finally, if it is objected that such a belief *could* not originate in Jewish surroundings, on account of their esteem for the state of marriage, an answer is not far to seek. Since criticism proves that St. Luke made use of a Palestinian document for his first chapters, and that the belief is there expressed *de facto*, the only safe conclusion is that this belief is not a product of popular imagination, but a direct revelation.

The paper ends with the discussion of the hypothesis: Suppose the Apostles had taught the natural birth of Christ, what would have been the teaching of the Fathers in the centuries between the first and the fifth? We should naturally expect that same view firmly held to, and that a period of discussion and contradiction would have ensued. As a fact, if we except the Ebionites, we have their perfect unanimity in favor of the virginal birth. Our faith is then substantiated by history when we profess: *Credo in Jesum Christum qui conceptus est de Spiritu Sancto, natus ex Maria Virgine.*

J. BRUNEAU, S.S.

Dunwoodie, N. Y.



Analecta.

E S. R. UNIV. INQUISITIONE.

I.

RESPONSUM AD QUAESTIONEM DE IMPEDIMENTO CONSANGUINITATIS.

Beatissime Pater :

Recens vulgata est responsio S. C. S. Officii data ad Episcopum Cenomanensem, circa impedimenta consanguinitatis multiplicia, casu quo duo sponsi in secundo gradu consanguinitatis revincti, avum et aviam habent in secundo item gradu coniugatos; ex qua responsione aperte sequitur :

(1) In casu contemplato adesse non solum impedimentum in secundo aequali, sed etiam in quarto aequali;

(2) Ideoque non sufficere declarationem, item nec dispensationem impedimenti in secundo aequali; unde matrimonium contractum in huiusmodi hypothesi, id est declarato et dispensato solo impedimento secundi gradus, esse nullum.

Sequitur praeterea (3) Consanguinitatem in quarto gradu esse duplicem; quia cum avus et avia sponsorum non se habe-

ant per modum unius stipitis sed ut personae, ideoque stipites distincti, iam duplex est via ad ascendendum usque ad ulteriorem stipitem.

Videtur autem illa duplex consanguinitas in quarto aequali ita duplex constituere impedimentum, ut si unicum declararetur et dispensetur impedimentum in quarto gradu (declarato item et dispensato altero in secundo gradu aequali), matrimonium foret nullum.

Porro frequentior praxis in Curiis ecclesiasticis nostrarum regionum duplex tantum, non triplex, in casu proposito retinebat et dispensandum curabat impedimentum: scilicet unum in secundo aequali; alterum in quarto aequali. Numquid igitur dispensationes sic datae nullius fuissent momenti et matrimonia sic contracta, invalida? Namque graves pro matrimoniorum valore adesse videntur rationes. Nam: (1) Dum oratores arborem genealogicam exhibent, ex qua aperte deducitur eos descendere in secunda generatione a parentibus qui in secundo gradu aequali contraxerant, liquide et candide aperiunt omnia, nec locus esse videtur subreptioni aut obreptioni. (2) Dum Curia, considerans casum et arborem genealogicam, dispensat super duplici tantum impedimento, res prout sunt, contemplantur et casui vero prospicere intendit; durumque videretur dicere matrimonium nullum fuisse, eo quod Curia, omnia casus elementa, habens, duplex tantum vidisset impedimentum, dum triplex erat.

Sed et alia difficultas oritur ex praefata decisione. Casu enim quo duo fratres duxerint duas sorores, iam eorum filii non duplici tantum sed quadruplici impedimento consanguinitatis in secundo aequali devincerentur. Quia nempe, si pater et mater singulorum non per modum unius stipitis se habeant, iam quoad singulos filios, duplex datur via ascendendi ad duplicem stipitem ulteriorem, unde quatuor sunt impedimenta quod nemo auctorum, si unus, me conscio, excipiat, docuit, nullaue ex Curiis, quantum scire fas est, in praxi servat; quando enim adsint sponsi quorum pater materque sunt respective frater et soror alterutrius patris et matris, Curiae dispensationem petunt aut concedunt super duplici tantum impedimento in secundo gradu aequali.

Quum vero in hac Dioecesi N. innumera sint matrimonia cum variis impedimentis consanguinitatis contracta, sequentium dubiorum solutio a S. Congregatione S. Officii enixe petitur nempe:

I. Quando duo sponsi constituuntur in secundo aequali consanguinitatis gradu, et eorum avus et avia ipsi in secundo consanguinitatis gradu matrimonium contraxerant, ita ut devinciuntur etiam quarto gradu consanguinitatis, utrum necessario petenda et obtinenda sit dispensatio super triplici impedimento, nempe in secundo et in duplici quarto, an valida sit dispensatio forsitan petita et obtenta super duplici tantum impedimento, nempe secundi aequalis et quarti item aequalis. Et quatenus negative ad secundam partem:

II. Quid agendum quoad matrimonia in hac Dioecesi cum simili dispensatione contracta, nempe super duplici tantum impedimento in secundo et quarto?

III. Dum duo fratres duas sorores duxerunt, num eorum soboles devinciuntur duplici vel quadruplici vinculo consanguinitatis in secundo aequali? Et quatenus quadruplici;

IV. Num invalida sint matrimonia inter huiusmodi contracta cum dispensatione super duplici tantum consanguinitatis impedimento in secundo aequali? Et quatenus invalida;

V. Quid faciendum quoad matrimonia in hac Dioecesi sic contracta?

Et Deus etc.

Feria IV, die 22 Februarii 1899.

In Congregatione Generali ab Emis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ad I. Quoad primam partem, affirmative ut in fer. IV. die 11 Martii 1896 in Cenomanen. Quoad secundam partem pariter affirmative; dummodo exponatur casus uti est, non obstante errore materiali in computatione impedimentorum.

Ad II. Provisum in praecedenti.

Ad III. Duplici tantum consanguinitatis impedimento in secundo gradu aequali.

Ad IV. et V. Provisum in praecedenti.

Sequenti vero Feria VI, die 24 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. PP. XIII. R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. et RR. Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquis. Not.*

II.

FACULTAS IN CASU MATRIMONIORUM LIBERORUM PENSATORUM.

Beatissimo Padre :

Il Vescovo N. N., prostrato ai piedi della S. V., rispettosamente espone quanto appresso :

Con decreto di Fer. IV 30 Gennaio 1867, confermato dall'altro di Fer. III loco IV 25 Maggio 1897, il S. Ufficio dichiarò :
 " Quoties agatur de matrimonio inter unam partem catholicam
 " et alteram quae a fide ita defecit, ut alicui falsae religioni vel
 " sectae sese adscripserit, requirendam esse consuetam et neces-
 " sariam dispensationem cum solitis ac notis praescriptionibus et
 " clausulis. Quod si agatur de matrimonio inter unam partem
 " catholicam et alteram, quae fidem abiecit, at nulli falsae reli-
 " gioni vel haereticae sectae sese adscripsit, quando parochus
 " nullo modo potest huiusmodi matrimonium impedire (ad quod
 " totis viribus incumbere tenetur) et prudenter timet ne ex dene-
 " gata matrimonio adsistentia grave scandalum vel damnum
 " oriatur, rem deferendam esse ad R. P. D. Episcopum, qui,
 " sicut ei opportuna nunc facultas tribuitur, inspectis omnibus
 " casus adiunctis, permittere poterit, ut parochus matrimonio
 " passively intersit tamquam testis *authorizabilis*, dummodo cau-
 " tum omnino sit catholicae educationi universae prolis aliisque
 " similibus conditionibus."

Ora il Vescovo oratore chiede umilmente la facoltà di permettere i matrimoni dei liberi pensatori secondo le norme del prefato decreto. Che ecc.

In Congregatione generali S. R. et U. Inquisitionis, habita ab EEmis et RRMis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus,

praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Reformatis precibus: I. An verba Decreti S. Officii fer. IV die 30 Ianuarii 1867 ad I "rem deferendam esse ad R. P. D. Episcopum qui, sicut ei opportuna nunc facultas tribuitur" extendi possint ad omnes Episcopos?

II. Et quatenus negative, orator Episcopus N. N. suppliciter petit ut sibi dicta facultas concedatur.

Resp: Ad I. Affirmative, facto verbo cum SSmo.

Ad II. Provisum in primo.

Feria vero VI, die 13 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquis. Not.*

III.

DE ABUSU DIFFERENDI NOTABILITER COLLATIONEM BAPTISMI.

Beatissime Pater:

Episcopus N. N. invenit in sua dioecesi lugendum abusum, quod scilicet nonnulli genitores, ob futes praetextus, praesertim quia patrinus vel matrina parati non sint, vel a remoto loco transire debeant, differunt collationem baptismi neonatis, non solum per hebdomadas et per menses, sed etiam per annos, uti manifestum apparuit occasione Sacrae Visitationis. Ad obviandum praefato abusui, omnes adhibuit conatus; valde tamen timet Orator ne illum iuxta vota eradicare possit.

Quibus positis, humiliter postulat utrum obstetrix, quando praevidet baptismum notabiliter differendum iri, possit illico neonatum abluere, quamvis iste in bona sanitate reperiatur, etiam insciis uno vel utroque conjuge, monito tamen de hoc parochos?

Feria IV, die 11 Ianuarii 1899.

In Congregatione Generali S. R. et U. Inquisitionis, habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, proposito suprascripto dubio, prae-

habitoque RR. et DD. Consultorum voto, iidem EEmi ac RRmi Patres respondendum mandarunt:

Urgendum ut Baptismus quam citius ministretur: tunc vero permitti poterit ut obstetrix illum conferat, quando periculum positive timeatur ne puer dilationis tempore sit moriturus.

Feria vero VI, die 13 eiusdem mensis et anni, in solita audientia R. P. D. Adessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSus resolutionem EEmorum Patrum adprobavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

IV.

DE ORDINATIONE IN QUA, EX INADVERTENTIA, CALIX TRADITUS
FUIT ABSQUE VINO.

Beatissime Pater:

Episcopus N. N., ad pedes S. V. provolutus humiliter exponit:

Nuper, in collatione generali Ordinum, sabbato Quatuor Temporum Adventus, accidit ut presbyteris ordinandis traditus sit, una cum patena et hostia, calix *absque vino*, ex mera Caeremoniariorum inadvertentia. Res processit omnibus nesciis, nec nisi vespere nota fuit, quum iam recessissent omnes ordinati, qui nec hodie defectum suspicantur.

Quare humiliter orator anceps quaerit:

I. An possit acquiescere? Et quatenus negative;

II. Quid agendum in praxi?

Et Deus etc.

Feria IV, die 11 Ianuarii 1899.

In Congregatione generali S. R. et U. Inquisitionis, habita ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis dubiis, prae-habitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ad I. et II. Ordinationem esse iterandam ex integro sub conditione et secreto quacumque die, facto verbo cum SSmo, ut sup-

pleat de thesauro Ecclesiae, quatenus opus sit, pro Missis celebratis a sacerdotibus ordinatis ut in casu.

Feria vero VI, die 13 eiusdem mensis et anni, in solita audientia R. P. D. Adessori impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit et gratiam concessit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

E SACRA CONGREGATIONE SUPER DISCIPLINA REGULARIUM.

CIRCA ADMITTENDOS CONVERSOS IN ORD. PRAEDICATORUM.

Beatissime Pater :

F. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad pedes Sanctitatis Vestrae humiliter pro-volutus, exponit quod decretum fel. record. Clementis X, 16 Maii 1675, prohibentis Conversos habitu donari, imo intra clausuram admitti, antequam vigesimum aetatis suae annum compleverint, non levibus hodie obnoxium esse inconvenientibus. Nam iuvenes qui, affante divina gratia, sacra claustra ingredi expetebant ad salutem aeternam tutius consequendam, has sanctas dispositiones, crescentibus annis, saeculi fallaciis decepti, saepe nimis amittunt, et, quando vigesimum annum attingunt, iam passionum illecebris falsaeque amore libertatis inveniuntur illaqueati. Quod si adhuc de sectanda religiosa perfectione familiae pulsant, audientes se debere sex menses postulatus peragere, posteaque per tres annos in qualitate Tertiariorum Religioni inservire, ut deinde ad novitiatum admittantur, post annum novitiatus vota simplicia et demum post tres alios annos vota solemnia tandem emissuri, tot inducias formidantes haud raro recedunt. Inde necessitas servos saeculares in Conventibus adhibendi cum dispendio non levi tam paupertatis quam vitae regularis. His perpensis et approbante Reverendissimo Ordinis Magistro P. Fr. Andrea Frühwirth, dictus Procurator suppliciter a Sanctitate Vestra petit, ut Ordinis Magister pro tempore certum numerum Postulantium Conversorum a Sanctitate Vestra determinandum, possit, quando annum decimum

et octavum incoeperunt, intra clausuram recipere ut ibi seriem probationum prudenter in Ordinem stabilitarum percurrant, suoque tempore ad professionem admittantur.

Sacra Congregatio super Disciplina Regulari, attentis expositis, benigne annuit pro petita facultate, sed per quindecim tantum Postulantes. Conversi saltem decimum octavum annum expleverint; et si aliquando ad formalem probationem erint admittendi, non prius admittantur nisi expleta aetate ad Constitutiones Apostolicas et Ordinis praefinita et in loco pro Novitiatu designato: servatis ceterum conditionibus, quae in decreto diei 10 Iunii 1880 reperiuntur. Contrariis quibuscumque non obstantibus.

Romae, die 23 Augusti 1898.

S. Card. VANNUTELLI, *Praef.*

L. + S.

A. TROMBETTA, *Secret.*

E S. CONGREGATIONE CONCILII.

DE RENOVATIONE CONSENSUS MATRIMONII CORAM MAGISTRATU CIVILI.

In Archidioecesi (Olomucensi) evenit casus, in quo sacerdos in periculo mortis assistebat matrimonio, quin fuerit expetita a c. r. Gubernio dispensatio super proclamationibus.

Iuxta legislationem civilem omissio proclamationum est impedimentum dirimens matrimonii ac in casu nostro revera proclamationes erant omissae, quin—uti de lege est—fuerit expetita dispensatio.

Aegrotus convaluit et erat pro foro ecclesiastico qua rite in matrimonium idque sacramentale copulatus; pro foro autem civili erat matrimonium nullum et sacerdos incurrit poenas in Codice civili sacerdoti illegitime matrimonio assistenti impositas.

Quoniam facta non possunt fieri infecta, Officium Archiepiscopale causam, ut nempe coniuges ob proles iam progenitas habeantur etiam pro foro civili coniuges veri, detulit ad c. r. Gubernium Moraviae, ut istud ex post det dispen-

sationem super proclamationibus ac habeat matrimonium sacramentale etiam pro foro civili ratum.

C. r. Regimen Moraviae nullo modo voluit annuere, immo postulavit, ut consensus matrimonialis de novo fiat, pro quo casu voluit dare dispensationem super proclamationibus; secus c. r. Gubernium minabatur matrimonii nullitatem ac sequelas criminosas ex illegitima assistentia sacerdotis matrimonio assistentis exortas.

Sua Celsitudo Reverendissima adiit sanctam Sedem Apostolicam, quid in casu agendum, et interrogavit, an non similis modus liceret, quem tolerat Sancta Sedes in regionibus, ubi matrimonium sic dictum civile de lege est, nempe ut coniuges, matrimonium sacramentale ineuntes, queant se sistere etiam magistratui civili eum in finem, ut meras caeremonias extrinsecas absolvant.

Et sacra Congregatio Concilii sub dato 7 Ianuarii 1899, Nr. 143/43 ita:

Perillustris ac Reverendissime Domine uti Frater!

In casu, quem exponis Tuis litteris diei 12 nuper elapsi Decembris matrimonii celebrati, quin urgente necessitate praemitterentur consuetae proclamationes, optime potes insistere apud coniuges, ut rite consensum renouent, ut matrimonium validum etiam ab auctoritate civili retineatur, dummodo coniuges moneas, hunc secundum verum matrimonium non esse, sed tantum extrinsecam caeremoniam ad explendas formas, quae ab eadem auctoritate civili exiguntur.

Et Deus interim omnia fausta Tibi largiatur.

Amplitudinis Tuae uti Frater

A. Card. DI PIETRO, *Praef.*

† B. *Archiepiscopus* NAZIANZENUS, *Pro-Secrarius.*

E SACRA CONGREGATIONE RITUUM.

I.

DECRETUM.

CANONIZATIONIS BEATI IOANNIS BAPTISTAE DE LA SALLE FUNDATORIS CONGREGATIONIS FRATRUM SCHOLARUM CHRISTIANARUM.

SUPER DUBIO.

An et de quibus miraculis constet in casu et ad effectum de quo agitur.

Quam praecllens quamque frugifera sit virtus naturalibus haud relictis viribus, sed altis fidei christianae fixa radicibus divinaeque gratiae suffulta praesidio, mire ostendunt eorum exempla, quotquot Ecclesia ad Beatorum Coelitem honores evexit. Nam praeter innumeros, qui causa Religionis martyres occubuerunt invicti; alii consepulti cum Christo solitariam vitam egerunt eamque intaminatam sic, ut cum Angelis de virtute certare visi fuerint; alii vero, quasi fluctibus obiecti quotidianae ac publicae vitae, mirum quantum in communibus etiam obeundis ministeriis profuere.

Extremis his est accensendus Ioannes Baptista de La Salle Religiosae Familiae Institutor, cui nomen a Scholis Christianis, quo viro insigni gloriatur iure saeculum XVII. Rhemis in Gallia ortus est anno MDCLI, nobili genere. Adolescentia pie integreque exacta, adlectusque anno aetatis suae XVI inter canonicos metropolitanae Ecclesiae Rhemensis sui expectationem, suscepto sacerdotio, non cumulavit solum, verum etiam longe superavit. Optime enim ratus, *non sua esse quaerenda, sed quae Iesu Christi*, mature coepit officio fungi sanctissime ad plurimorum salutem. Quo in ministerio etsi omnis generis muneribus parem se probaret, nihilominus visus est a divina Providentia designari maxime ad christianam adolescentium popularium institutionem. Itaque scholas, quas primarias vocant, condidit in Gallia, eamque invexit docendi instruendique rationem, quam institutione religiosae familiae perpetuam reddidit, et diuturnus usus per omnes fere orbis

regiones maxime probavit. Idem tyrocinia esse voluit formandis praeceptoribus qua disciplina aetas nostra gloriatur quasi recens inducta. Quamobrem mirum non est quod viro de hominum societate tam egregie merito Gallia statuam posuerit publice.

Verum longe maximam gloriam ei pepererunt praeclarae virtutes ab intimo sensu religionis profectae, quibus fructus est consequutus uberrimos, civili quoque societati valde proficuos. Sincera sane in viro fides nec sine operibus mortua; singularis pietas; vehemens ardor procurandae salutis proximorum. Caritatis enim igne sic exarsit, ut reiectis paternis bonis suaeque familiae commodis, abdicatis etiam honoribus humile et asperum vitae genus fuerit persequutus, nullis non obnoxium difficultatibus, insectationibus, contumeliis. Quibus ad ultimum confectus decessit septimo idus Apriles anno MDCCXIX propagata iam per varias orbis regiones ab se instituta Familia Fratrum a Scholis Christianis de re christiana et civili optime merita.

Quamquam autem, tanti viri sanctitate prodigiis etiam confirmata, de Beatorum Coelitus honoribus eidem decernendis multo antea poterat agi, divino tamen consilio factum videtur ut ipse ea aetate publico proponeretur obsequio atque exemplo, qua plurimorum excidit animis divina sententia, "*initium sapientiae timor Domini*," quum nempe adolescentes aut erudiuntur amoto Deo, aut sin minus ea disciplina aguntur quam non informat spiritus Christi sed humana prudentia, adeo ut vera maneat S. Augustini sententia "*Regnat*, (Enchirid. c. 117), *carnalis cupiditas, ubi non regnat Dei caritas*." Ex quibus facile intelligitur, non modo opportunum esse sed etiam perutile, in albo Sanctorum inscribi hoc tempore virum, imaginem referentem divini magistri, qui dixit: *Sinite parvulos venire ad me*.

His de causis instantibus Sodalibus Scholarum Christianarum ut Beato ipsorum Patri Ioanni Baptistae de La Salle supremum honorum fastigium imponeretur, eiusque rei gratia bina vulgarentur eius intercessione patrata miracula, Sedis Apostolicae venia, accurata in illa inquisitio facta est processualesque tabulae a S. Rituum Congregatione et recognitae et probatae sunt.

Horum primum contigit anno MDCCCLXXXIX in collegio Ruthenensi in Gallia. Leopoldus Tayac adolescens gravissima pneumonite detinebatur sic, ut medicorum spe omni abiecta, affecto lethaliter centro, in eo esset ut spiritum ageret. B. Ioanne Baptista de La Salle apud Deum sequestro repente morbus omnis evanuit.

Alterum accidit miraculum eodem anno in religiosa domo vulgo *Maison neuve* prope Marianopolim. Netheelmus e Congregatione Scholarum Christianarum insanabili poliomyelitis adeo laborabat e spinæ læsione orta, ut neque gradum facere neque ullo vel minimo sese pedum motu agitare iam posset. Immobilis itaque et medicorum omnium spe destitutus, procidens ante imaginem B. Ioannis Baptistæ multo cum fletu obtestatur ut ipsum aspiciat opemque ferat. Mirum! Subito vivere ac vigere pedes sensit, redire motum et qui modo semimortuus apparebat iam redivivus ac vegetus videretur.

De quibus miraculis triplici ad iuris normas actione est disceptatum. In Comitibus nimirum antepreparatoriis decimotertio calendas Augusti anno MDCCCXCVII habitis in Aedibus Rmi Cardinalis Lucidi Mariæ Parocchi Causæ Relatoris; in Conventu preparatorio ad Vaticanum coacto tertio calendas Septembres posteriore anno MDCCCXCVIII; ac demum in generali coetu ibidem coram Sanctissimo Domino Nostro LEONE PAPA XIII indicto hoc vertente anno, nono calendas Martias. Qua postrema in Congregatione Rmus Cardinalis Lucidus Maria Parocchi dubium ad discutiendum proposuit: "*An et de quibus miraculis constet in casu et ad effectum de quo agitur.*" Omnes Rmi Cardinales ceterique Patres Consultores suffragium singuli tulere; quibus Beatissimus Pater: "*Vestras de propositis sanationibus sententias intento secuti animo sumus. Nostrum tamen iudicium de more differimus, divinum lumen humillime imploraturi. Cupimus quidem ut tali viro qui Galliae nomen auxit Ecclesiamque totam virtute sua illustravit, maxima altarium honorum incrementa contingant quanlocius et feliciter.*"

Hodierna igitur die, Dominica quarta post Pascha promeritam laudem novensili Beato, Ioanni Baptistæ de La Salle, deferendam censuit. Rei igitur sacrae devotissime operatus,

hanc Vaticanam aulam adiit et arcessi iussit Rmos Cardinales Camillum Mazzella Episcopum Praenestinum S. R. C. Praefectum, et Lucidum Mariam Parocchi Episcopum Portuensem et Sanctae Rufinae Causae Ponentem, nec non Ioannem Baptistam Lugari Sanctae Fidei Promotorem, meque insimul infrascriptum Secretarium iisque adstantibus solemniter edixit: "*Constare de duobus propositis miraculis; scilicet de primo: Instantaneae perfectaeque sanationis adolescentis Leopoldi Tayac a gravissima pneumonite cerebralibus atque letiferis stipata symptomatis; et de altero: Instantaneae perfectaeque sanationis Fratris Netheelmi e Congregatione Scholarum Christianarum a poliomyelitis cronica transversa lumbari et ab ulceribus in cruribus.*"

Hoc autem Decretum in vulgus edi et in S. R. C. acta referri mandavit pridie calendas Maias anno MDCCCXCIX.

C. Ep. PRAENESTINUS *Card. MAZZELLA, S. R. C. Praef.*
L. + S. DIOMEDES PANICI, *S. R. C. Secret.*

II.

SOLUTIO VARIORUM DUBIORUM.

Rmus Dnus Prosper Iosephus M. Alarcon Archiepiscopus Mexicanus Sacrorum Rituum Congregationi ea quae sequuntur humiliter exposuit; nimirum:

(1) Ex antiquissimo usu in plerisque ecclesiis huius dioecesis loco Conopei apponitur ad ostium tabernaculi in quo SSma Eucharistia asservatur, tabula quandoque ex metallo, quandoque ex tela acu depicta vel etiam moderni temporis ex charta dicta oleographica, in qua apparent symbola SSmae Eucharistiae vel SSmum nomen Iesu aut alia huiusmodi, imo aliquando imago B. M. V.

(2) In usu pariter antiquissimo, loco antipendii quod totam anteriorem partem altaris tegat, penes aliquas ecclesias est parvum antipendium vulgo *Palio* circa dimidium metri habens ex quavis parte, quod suspenditur in medio altaris.

(3) Tandem loco tintinnabuli pro sacrosancto missae sacrificio, nonnullae Ecclesiae novissime coeperunt adhibere quoddam cymbalum dictum *Indorum Orientalium*, quod est ad modum magni catini semipendentis ab hasta lignea, et percussum ab acolitho sonum elicit.

Hinc idem Rmus Archiepiscopus ab ipsa Sacra Congregatione enixe postulavit an tolerari possit in casu usus tum praedictae tabulae ad ostium tabernaculi loco conopei, tum enunciati parvi antependii, tum demum supradescripti cymbali Indorum orientalium?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, audito voto Commissionis liturgicae, omnibusque accurate perpensis, rescribendum censuit: *Negative* ad omnia, seu non convenire, atque ita rescripsit.

Die 10 Septembris 1898.

C. Card. MAZZELLA, S. R. C. Praef.

L. + S.

D. PANICI, Secr.

III.

CIRCA USUM LINGVAE PALAEOSLAVICAE.

Utrum vi instructionis seu Litterarum SS. Rituum Congregationis d. d. 5 Augusti 1898, nonnullae paroeciae Archidioecesis Iadertinae adhuc ius habeant ad usum linguae palaeoslavicae in S. Liturgia, ex eo quod olim hac lingua utebantur, vel ex eo quod in praesens in iisdem paroeciis populus utitur in eadem S. Liturgia, quae latine perficitur, lingua slavica vulgari?

Et Sacra eadem Congregatio, ad relationem Secretarii, audito etiam voto Commissionis liturgicae, attentis expositis omnibusque rite perpensis, proposito dubio respondendum censuit:

Negative iuxta litteras SS. Rituum Congregationis d. d. 5 Augusti 1898, n. 1.

Atque ita rescripsit die 18 Novembris 1898.

C. Card. MAZZELLA, S. R. C. Praef.

L. + S.

D. PANICI, S. R. C. Secret.

IV.

DE PRECIBUS POST ABSOLUTIONEM AD TUMULUM.

Proposito dubio a R. P. Iosepho Preto Sacerdote Dioeceseos Vicentinae: Utrum in reditu in Sacristiam, absolutione

ad tumultum expleta, in officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversaria aut etiam extra has dies celebratis, dicenda sit antiphona: *Si iniquitates* cum psalmo *De profundis* et Oratione *Fidelium Deus?*

S. Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque rite perpensis, respondendum censuit: *Affirmative* iuxta Rituale Romanum et decreta in una *Congregationis Canonorum Regularium Lateranensium* ad 7 d. d. 2 Decembris 1684 et in altera *Florentina* d. d. 31 Augusti 1872.

Atque ita rescipit, die 11 Martii 1899.

C. Card. MAZZELLA, S. R. C. Praef.

L. + S.

DIOMEDES PANICI, Secret.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

URBIS ET ORBIS.

DECRETUM DE INDULGENTIIS APOCRYPHIS.

Nonnulla foliola prohibentur, utpote continentia Indulg. falsas, apocryphas et omnino indiscretas.

Ad hanc S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam plura delata sunt foliola quae preces referunt cum indiscretis Indulgentiis eisdem attributis, ac proinde iure meritoque de illarum authenticitate grave dubium obortum est. Porro haec S. Congregatio, ne Christifideles diu in errorem pertrahantur, utque, hisce praesertim temporibus, Ecclesiae hostibus omnis e medio tollatur praetextus irridendi inaeestimabilem Indulgentiarum thesaurum, qui pie, sancte et incorrupte est administrandus, sui muneris esse duxit haec foliola ad examen revocare, et siquidem repertum est in illis promulgari Indulgentias falsas, apocryphas et omnino indiscretas, haud cunctandum existimavit quin praefata foliola pro-

hiberentur et in eisdem assertae Indulgentiae declararentur apocryphae et falsae.

Quare Emi Patres in generalibus Comitiis ad Vaticanum sub die 5 Maii 1898 coadunati, omnibus mature perpensis, unanimi suffragio rescripserunt: *praefata foliola ad hanc Sacram Congregationem delata fore omnino proscribenda, eisque adnexas, uti dicitatur, Indulgentias apocryphis et falsis esse accensendas.*

De quibus dein facta relatione SSmo Dno Nostro Leoni PP. XIII in audientia habita die 26 Maii 1898 ab infrascripto Cardinali Praefecto, Sanctitas Sua Emorum Patrum sententiam approbavit et confirmavit, mandavitque expediri generale Decretum quo infra inserta foliola, vel si quae existunt alia ab his parum discrepantia etiamsi diversis edita typis, proscriberentur, et Indulgentiae in eisdem relatae omnino uti falsae et apocryphae damnarentur.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 26 Maii 1898.

L. + S. FR. HIERONYMUS M. Card. GOTTI, *Praef.*
ANTONIUS *Archiep.* ANTINOEN., *Secretarius.*

Foliola praefata varias precum et indulgentiarum formulas continent quarum titulos edidisse hic sufficiat:

(1) Litanie della B. Vergine addolorata. (PP. Pio VII attribuitur.)

(2) La Corona di spine. (PP. Leoni XIII 1894 attribuitur.)

(3) Rivelazione fatta a S. Bernardo di Chiaravalle dell' incognita e dolorosa piaga della spalla di N. S. J. C. (Ex decret. auth. 18 falso citatur.)

(4) Corona de los merecimientos de la pasion y muerte de N. S. J. C. (1868.)

(5) Parole dette de Maria SS. addolorata quando ricevette nelle braccia il suo diletteissimo Figliuolo. (Montefortino, 1893.)

(6) Extrait de la vie du B. Frère Innocent a Clusa. (De Passione Christi.) Indulg. 100,000 annorum.

(7) Indulg. que le pape Georges III a accordé, etc., 5676 ann (num. plagorum Xri).

(8) Orazione di S. Gregorio Papa che si trova a lettere d'oro in S. Giovanni in Roma. "Stabat Virgo juxta crucem, videns pati veram lucem," etc.

(9) Lettera di Gesù Cristo etc.

(10) Breve S. Antonii Patavini.

(11) Corona del Signore. (Faenza 1871.)

(12) Memoria del glorioso Transito di S. Benedetto.

Et alia similia quae a rudibus, typis impressa aut manuscriptis, circumferuntur. [Adnotat. Edit. AM. ECCL. REVIEW.]

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—S. CONGREGATION OF THE INQUISITION:

1. Answers various doubts regarding the nature of a marriage dispensation required in certain degrees of consanguinity. When two brothers marry two sisters, their children contract the *impedimentum consanguinitatis in secundo gradu aequali*, not in *quarto gradu*, as is assumed by some.
2. Grants faculty to Ordinaries regarding marriage contracted with "free-thinkers" professing no religion.
3. Allows private Baptism by a nurse in certain cases where there is *positive* fear that the child, although apparently in good health, may die before it is likely to receive Baptism.
4. Decides for the conditional repetition of the ordination rite in a case where inadvertently the empty chalice was presented to the ordinand in the conferring of Holy Orders.

II.—S. CONGREGATION OF REGULAR DISCIPLINE revokes a decree of Clement X regarding the admission of converts to the Order of Friar Preachers (Dominicans).

III.—S. CONGREGATION OF THE COUNCIL allows that Catholics married in the Church may renew their matrimonial consent before a magistrate, where

such is required by the civil authority for recognizing the legitimacy of the marriage.

IV.—S. CONGREGATION OF RITES:

1. Publishes Decree regarding the process of canonization of the Blessed de la Salle, Founder of the Brothers of the Christian Schools.
2. Answers a number of liturgical *dubia* regarding Mexican customs about the tabernacle, the antependium, and the use of a gong at Mass.
3. Forbids the use of the Palaeo-slavic language in places where the Slavic liturgy has already been abolished in favor of the Latin.
4. Wishes the Ritual to be observed in regard to the prayers said after funeral Masses "post absolutionem ad tumulum."

V.—S. CONGREGATION OF INDULGENCES directs attention to the criminal abuse of spreading spurious indulgences. This decree was referred to in the July number of the REVIEW. (*Cf.* p. 82.)

HAVE THE DECREES OF THE PROPAGANDA THE AUTHORITY OF PONTIFICAL ACTS?

Qu. Is it true, as De Herdt asserts, *first*, that the decrees of the Congregation of Propaganda have the same binding force upon regulars and seculars in missionary countries? *Secondly*, that the enactments of the S. Congregation have in all respects the same weight and authority as if they were issued by the Sovereign Pontiff himself?

Resp. The enactments of the S. Congregation de Propaganda Fide, sealed and signed by the Cardinal Prefect and Secretary, have the sanction of the Pope, and though they cannot, properly speaking, be termed Pontifical acts, they have the same binding force as those acts which are called "Apostolical Constitutions." This was expressly defined by Urban VIII and by Innocent X (July 30, 1652), both of whom state that the regular decrees of the S. Congregation de Propaganda Fide "vim et valorem habent Constitutionis Apostolicae." (*Cf. Collect. S. C. de Prop. Fide, cap. I, n. 11.*)

As regards religious communities who have their own Cardinal Protectors or whose Superiors-General have the right to grant faculties and designate special missions for the members of their respective communities, it is understood that, whilst they may enjoy certain privileges and be in some respects independent of the local bishops, they are nevertheless subject to the authority of the Propaganda. This is implied in the very scope and purpose for which the S. Congregation was founded, as Gregory XV has expressed it in his Constitution of erection, "quia per eam negotium propagationis fidei in universo mundo Cardinalibus illius spiritualiter committitur, et superintendant omnibus missionibus ordinatur, non obstantibus privilegiis quibuscumque Ordinibus, Religionibus, Societatibus et Institutis quocumque nomine nuncupatis." (S. Cong. de Prop. Fide., Part. 5, Dec., 1640.)

SHOULD EXTREME UNCTION BE ADMINISTERED TO CHILDREN?

Qu. Could you give Extreme Unction to a child of six years who has not yet made his first confession, although he appears intelligent enough to make it properly, and would do so if paralysis of the throat muscles did not prevent him from speaking? One of the priests here gives him occasionally (conditional) absolution, assuming that the child may sin by impatience under much suffering, even though he never complains in any way. Would Extreme Unction profit the child, under the supposition that absolution in a contrite state would wipe out all the sins he might have committed at his age?

Resp. Children who are supposed to be sufficiently intelligent to understand the nature and efficacy of the Sacrament of Extreme Unction may very properly be anointed, even if they have not previously made their first confession. This course would seem obligatory in cases where the child cannot confess or receive absolution by reason of some physical impediment, since Extreme Unction becomes in that case the direct means of conveying the sacramental grace by which sin is remitted.

Even assuming that the child in question has never com-

mitted any wilful sin, but kept his baptismal innocence perfectly unsullied, Extreme Unction could still be of benefit to him by weakening the effects and power of original sin, such as evil inclinations or temptations that might beset him before death and render the last struggle harder, even if they did not jeopardize the child's salvation. "Dari potest et debet Extrema unctio pueris—modo rationis aetatem attigerint, quamquam antea neque confessi sunt neque S. Eucharistia donati . . . Imo extremam in dubio usu rationis dandam sub conditione esse, auctor est S. Alphonsus cum aliis multis, n. 719, eaque obligatio gravissima est quando per absolutionem non ita secure subveniri potest pueri salutem, si forte peccaverit." (Lehmkuhl, *Theol. Mor.*, II, n. 576 ad 2.)

SISTERS RENEWING THEIR VOWS.

Qu. A priest, while preparing for the celebration of Mass, was told by the sister-superior of the parish convent, that it was customary on *that* day to renew their vows; and just before receiving Holy Communion, the nuns approached the altar-rail at the usual time, and read aloud the act of renewal, whilst the Blessed Sacrament was exposed, or previous to the *Misereatur*, etc. The priest was afterwards told that such a proceeding was unlawful. Can you enlighten me on the above matter, by giving date of prohibitory decree, if one exists, which I think doubtful?

Resp. The practice of renewing the vows publicly during Mass, as stated by our correspondent, may be tolerated where it has become customary, provided the formula of Renewal of Vows is pronounced aloud by one of the sisters, whilst the others join in silence. It is preferable, however, that the renewal take place outside the Mass. The custom according to which each sister reads the act of renewal aloud before receiving Holy Communion is not permitted. We quote the decree of the S. Congregation of Rites bearing on this subject:

Sacerdos Joseph Maria Finotti in civitate vulgo Colorado Americae Septentrionalis degens exposuit S. R. C. quod invitatus ad excipiendam votorum religiosorum renovationem Sororum a S. Josepho nuncupa-

tarum invenerit in ejusmodi functione obtinere morem, quo, scilicet, antequam singulae Sorores SSam. Eucharistiam recipiant, votorum formulam emittant, ita tamen ut unaquaeque prius formulam ipsam recitet, deinde SS. Sacramentum statim sumat; stando interea sacerdote sacram hostiam in manibus tenente ante altaris septa. Quum hic mos irregularis sibi visus fuerit, satius putavit illum sequi qui alibi servatur, juxta quem Sacerdos dicto *Misereatur* et *Indulgentiam* ad altare conversus expectat usque dum omnes Religiosae votorum formulam protulerint: hoc autem actu expleto et dicto *Domine non sum dignus* SS. Eucharistiam distribuit. Jamvero praedictus sacerdos scire cupiens quid hac in re tenendum sit, eandem S. R. C. adiit solutionem sequentium dubiorum humillime expostulans, nimirum:

- I. An liceat accipere renovationem votorum primo modo?
- II. An propria ratio sit ea quam ipse sequutus est?
- III. Et quatenus nulla sit propria, quatenam sit admissa approbata ratio recipiendi emissionem aut renovationem votorum?

Sacra vero Rituum Congregatio ad relationem subscripti Secretarii, audita sententia in scriptis alterius ex Apostolicarum Ceremoniarum Magistris, propositis dubiis sic respondendum censuit:

Ad I. *Non licere, et modus in casu prorsus eliminandus.*

Ad II. *Convenientius EXTRA MISSAM, et tantum in Missa tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex Monialibus ratihabita mentaliter a ceteris.*

Ad III. *Provisum in precedenti.*

Atque ita respondit ac servari mandavit. Die 10 Januarii, 1879.
(*Decret. Auth. 5759.*)

HYPNOTISM AND WONDERWORKING.

(Communicated.)

Not long ago, a short, dark-looking man presented himself to me as a priest and agent for the Armenians, who, he said, were ready to flee *en masse* to America in order to escape the cruelty of the Turkish authorities. He wore the flowing robe of the common Asiatic fashion and an ordinary American hat. Despite his sanctimonious air, which seemed to indicate a martyr recently escaped from the Mussulmanic tortures, there lurked in his eyes something of the treachery of vicious habits. He had testimonials from the ecclesiastical authorities, which seemed to me to be genuine, and endorsed by the handwriting of an archbishop quite familiar to me; he also carried documents as an emigration agent from the civil officials.

On the strength of these testimonials I allowed him to say Mass next morning at a convent ; but I found that some of the nuns refrained from receiving Holy Communion that day, under a feeling of suspicion that there was something not right about the Armenian priest.

Some time after breakfast we went together to a neighboring hospital. There my Armenian addressed one of the patients, a Protestant, suffering from an incurable disease, saying that he would cure him, as he possessed wonderful powers given to him in the Orient. I did not like the idea of having such experiments as I judged he might try, performed in the place, and peremptorily forbade him to make the attempt. He yielded with a sort of sanctimonious resignation, and I then and there concluded that he was either a knave or out of his mind. The sisters in the hospital and convent were warned to permit no "miraculous cures," under whatever pretext this "Oriental priest" might offer to perform them.

The next train took our Armenian thaumaturgus to a town about two hundred miles farther north. The missionary of the place, a friend whom I have known for more than ten years, and whom I lately met, told me a sad story of the havoc this pretended thaumaturgus created in his mission, and, indeed, in the priest's own home circle, by the use of hypnotic experiments. I refrain from relating the disgusting details, but merely write to warn my brother-priests to be on their guard against such and similar impostors, who, under one pretext or another, apply the dangerous practice of hypnotism. It is difficult to estimate the awful consequences of the use of such means, even where men are sincere in their belief that it can be used beneficially ; but we have no power to prevent dangers of the most serious nature to faith and morals and physical health which come from impostors when once we allow such remedies at all.

I have reason to believe, from a considerable experience, that priests in many cases treat this matter as of little consequence, and occasionally play with hypnotism. The priest who was "taken in," and thus opened the way for the activity of the villain whom I have described, is an excellent missionary, and his family are fine specimens of solid Christian people with good sense ; yet they did not see the danger until the father of the family found it necessary to drive out the Armenian wonderworker under the cover of a pistol.

F.

THE COMPARATIVE NUMBER OF THE SAVED AND LOST.

Qu. The enclosed clippings from the Cincinnati *Catholic Telegraph* explain that the Rev. Dr. Stang's article in the June issue of the AMERICAN ECCLESIASTICAL REVIEW, entitled "That Sermon of Father James on Fire and Brimstone," has given rise to an interesting discussion on the number of the saved, and prompts me to ask you :

1. What is to be thought of Dr. Stang's stand ?
2. Was any of Suarez's works or any other book placed on the Index for teaching that more were saved than lost ?
3. What is the opinion of the REVIEW of Father Walsh's book on *The Comparative Number of the Saved and Lost* ?

Resp. We subjoin the "enclosed clippings."

THE NUMBER OF THE ELECT.

A writer in the AMERICAN ECCLESIASTICAL REVIEW, at the close of his attempted correction of the doctrine of the relative paucity of the elect, insisting that this doctrine rests on misinterpretation of certain Biblical passages, succeeds admirably in placing against himself that very charge of Biblical misinterpretation. . . .

We have no wish to encroach on the province of Biblical exegetes by attempting to correct Father Andrew's specimens of Biblical interpretation, but we would offer a few remarks on the subject of "The Paucity of the Elect."

Let it be noted, then, that the orthodox theologians maintain as *certain* the proposition that if the whole number of mankind is reckoned, the greater portion thereof is not saved. Indeed, in 1772 the Sacred Congregation of the Index condemned a certain book for teaching that it is likely (*verisimile esse*) that the number of the elect is much greater than the number of the damned.

Again, Suarez teaches that from among the Catholics, the children being counted, the greater portion will be saved.

But a difference of opinion exists when the adults only are reckoned, nor can the difference be set aside by off-hand methods. One view maintains that *probably* the majority of adult Catholics will be saved, a view which Suarez restricts to those adults only who are really practical Catholics. Newman would have said that this view must be limited to those who obey the Church not from constraint, but from love of God. The second view maintains "with greater extrinsic, and, perhaps, intrinsic probability," to use the language of Berthier, that among the adult Catholics, too, few are saved. Compare for reference *Cornelius a Lapide*, commenting on St. James 2: 13: "Strive ye to enter in at the narrow gate." The reason for the paucity of the elect is not far to seek. So few are saved because so few do what is required. Our Lord states the requirement thus: "If thou wilt enter into life, keep the commandments." As regards the Confessional, it seems to be a place for strictness, for it is the place of a judge, though a judge in mercy. St. Paul requires mildness in a clergyman as a habit, but mildness does not exclude strictness, which also has many degrees, and excludes rigor as surely as strictness excludes laxity.

B. D.

THE NUMBER OF THE ELECT.

B. D., who in last week's impression of the *Catholic Telegraph*, condemns under the above caption, in quite a matter-of-fact manner and with the "cathedrated authority of a prælector," the opinions of the Rev. Dr. Stang, of Louvain University, as unorthodox and as based on Biblical misinterpretations, may have unnerved some pious souls, and chilled their hearts as Massillon did Father James', "like an icy blast coming from a graveyard in midwinter." For this reason, and to show that Father Stang is in the company of pious and sound theologians, we direct the readers of the *Telegraph* to that admirable book, recently issued from the press of Burns & Oates, London, and entitled: *The Comparative Number of the Saved and Lost*, by the Rev. Nicholas Walsh, S.J. Father Walsh, like that other famous Jesuit and theologian, Suarez, is a "mildist," and concludes from his interesting, instructive, and exhaustive study of the subject, that in all probability the majority of mankind are saved. *The Catholic Book News* (Benziger Bros.), of February, 1899, announces this splendid work with this comment: "The author upholds with great earnestness and effectiveness the grounds for embracing the mildest and most consoling opinion on the great question that is in this volume proposed for discussion."

L.

A REJOINDER.

"B. D.," whose presentation of the doctrinal teaching of Catholicity relative to the number of the elect is being corrected in this issue by "L.," wishes to assure his critic of willingness to be corrected in a reasonable way, and he leaves it to "L." to decide whether the correction he furnishes is reasonable. "B. D." desires to have it understood that he attempted, as best he could, to present the teaching of the dogmatists with whom he is conversant, and he deliberately reiterates the statement that a certain book was condemned in 1772 by the Congregation of the Index, for teaching that the number of the elect (from among the totality of mankind) is much greater than the number of the damned. "B. D." does not relish the tenor of such teaching for himself, unlike the old lady who, on being told by a liberal Protestant pastor that there is no hell, remarked lugubriously, "I expected better things." Such questions are not to be determined, however, by sentiment, but by revealed data.

B. D.

The strictures of "B. D." hardly require any serious rejoinder, since they are merely a reassertion (with some confusion of terms) of the popular opinion which Dr. Stang's article was intended to controvert, and against which Father Walsh, S.J., argues in his book, *The Comparative Number of the Saved and Lost*, with sound and solid arguments, although without show of scholastic erudition.

The reference which "B. D." makes to "a certain book condemned in 1772 by the Congregation of the Index for teaching that the number of the elect (from the totality of mankind) is much greater than the number of the damned,"

as though this fact answered the statements of Dr. Stang, shows plainly enough that if "B. D." has attentively read the article which he criticises, he does not measure the force of words or the logical sequence of thought. The proposition condemned by a decree of May 22, 1772, and which "B. D." has, presumably, in mind, is taken from a dissertation by B. Piazza (for a time defended by two eminent scholars, Joseph M. Gravina and J. B. Gener), in his work, *De Paradiso*, III, c. 5, and reads: "Verisimile est, electos homines respectu hominum reprobatorum longe numerosiores esse. Id autem luculentissimis probationibus ostenditur, petitis hinc inde et undequaque argumentis e sacra pagina, e patribus, e theologis qua scholasticis qua asceticis, e cœlestibus revelationibus, e theologicis conjecturis selectis quidem ac propemodum innumeris." Dr. Stang makes no statement which could logically be construed into an assertion that "the number of the elect is far greater than that of the lost, and that this can be proved by incontrovertible arguments." There is a wide difference between maintaining that most of the souls whom God destined for eternal salvation are surely lost, and saying that we do not know anything of the kind, and that certain scriptural expressions so interpreted and popularized by great preachers need not be so interpreted, or that to do so is not at all wise in an age when the laws of coercion and the principle of fear, which at one time were necessary to move very stiff necks bearing rude heads, have yielded to the spirit of freedom and rational obedience. Dr. Stang does not dogmatize; he interprets, albeit against a generally accepted view. The same is true of Father Nicholas Walsh, S.J., who says in his preface: "It (the book he writes) advocates an unpopular opinion opposed to those held by the great majority of writers and preachers. . . . I call my opinion unpopular—though it is hard to make out why it should be so—because for the one who advances it in book or pulpit, there are the many who uphold the contrary, and some of them in so decided and strong a manner as to suggest that none other is tenable." Among the many, there are such men, indeed, as St.

Thomas; at least, the Angelic Doctor inclines that way, whilst limiting his view by the statement that, after all, God alone can know: "*Melius dicitur quod soli Deo est cognitus numerus electorum in superna felicitate locandus*" (I p. qu. XXIII, a. 7). But recent and sound theologians have amply shown that the arguments advanced by the Doctor are such as to make anyone acquiesce in the opinion that most of those who come under the direct influence of redeeming grace are benefited by it unto salvation.

Such views cannot be called lax views in theology; they are quite compatible with the utmost rigorism in defending the principles of the Catholic Church and loyalty to her teaching. There is a Catholic instinct that knows how to differentiate between a reckless or insidious liberalism in exegesis and the free exercise of reason within the limits of defined or implied doctrine. Every theologian knows that there are "traditions" which are merely the expression of what one or another able teacher has expressed as his view at a given time and under particular circumstances; and there is a "tradition" bearing the sign manual of the Holy Ghost and belonging to the divine deposit of revealed truth. The difference between a traditional interpretation and an authoritative tradition is as great as that which exists between the apocryphal writings of the apostolic and patristic ages and the inspired writings of the Bible.

THE PROPER VESPERS FOR SUNDAY SERVICE.

Qu. A few years ago my neighbor, who is a devoted admirer of the St. Cæcilia school of music and who trains his own choir for the Sunday services, persuaded me to introduce the Vesper chant according to the ecclesiastical *ordo* observed in our diocese. I secured an excellent organist, purchased a number of vespersals, and laid great stress upon regular rehearsals of the choir. It has all gone very well. We had the proper psalms and the antiphons and hymns for the feast or day, and I felt we were doing things right, except now and then, when one of the principal singers or the organist would be absent. Then there was bungling and mistaking, which at times brought us to the verge of dis-

edification. On such occasions I inwardly resolved to return to the old system of simply chanting the same set of Vespers—the Vespers of the Little Office of the Blessed Virgin—each Sunday, and thereby avoid trouble and danger of disedification, for I like to have everything in my church to be decorous and pitpat. Still, I do not wish to sacrifice the observance of what the Church prescribes or wishes to mere smoothness of system. Hence, I wish to ask—

1. Is there anything objectionable in having the Vespers of the Blessed Virgin regularly on Sundays, or would the Church have us observe the Office of the day in preference, even when it is difficult or morally impossible to chant the Office of the day without errors and distractions arising from imperfect rendering of the chants, which vary quite frequently and are in some cases difficult to master?

2. In case it is perfectly lawful to chant the Vespers of the Blessed Virgin, and the celebrant recites them in the church with the congregation, would he be obliged to recite privately the Vespers of the day according to his ordo, or would the principle, *officium pro officio valet*, hold good in the case?

Resp. There is no objection whatever to singing the Vespers of the Blessed Virgin at the regular service on Sundays and holidays; and it is decidedly preferable to do so in parish churches where the Office of the day cannot be chanted with becoming decorum or completeness. Of course, where the Office is well rendered, it is different. But our people do not follow, as a rule, the diocesan directory, and they hardly understand the difference, unless it were carefully and constantly explained to them. Hence they are not particularly benefited by the observance of the regular Vespers, and any notable deficiency in the rendering of the Office would hinder rather than foster devotion. This applies, of course, to churches in which the Canonical Hours are not chanted as a matter of obligation. The following decree is pertinent to the matter:

Dubium: Utrum in ecclesiis mere parochialibus ubi non adest obligatio chori, Vesperae quae ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debent officio diei ut in Breviario, vel desumi possint ex alio officio, puta de SS. Sacramento vel de B. V. M.?

Resp. Licitum est in casu Vesperas de alio officio cantare dummodo ii qui ad canonicas horas tenentur, privatim recitent illas de officio occurrenti. (S. R. C., 29 Dec., 1884.)

The last part of the *Responsum* answers the second question, showing that the principle *officium pro officio valet* finds no application in such cases, and that the celebrant of the Vespers of the Blessed Virgin would have to recite privately the Vespers of the regular Office.

DOES THE CHURCH PRAY FOR CHILDREN WHO DIE WITHOUT BAPTISM?

(Communicated.)

Allow me to call attention to a fact which has apparently been overlooked in the controversy about the future condition of children who depart this life without Baptism. In 1857, the S. Congregation was asked whether a mother, whose child had died without Baptism could receive the *Benedictio mulieris post partum*; and if so, whether there should be any change in the prayer said over the mother. In that prayer we read the words: "Praesta ut post hanc vitam ad aeternae beatitudinis praemia cum prole sua pervenire mereatur." The S. Congregation answered that the prayer was to be said without change. I find this decree cited in the AMERICAN ECCLESIASTICAL REVIEW (Vol. II, p. 382), in an answer to the query whether a mother whose child had died without Baptism should be "churched," and think it a good argument against the extreme view of those who hold that such children are inevitably and eternally lost.

LET THERE BE SMALLER CONGREGATIONS.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW:

In the July number of the REVIEW, in the article entitled, "Recent Schismatical Movements among Catholics in the United States," the writer puts his finger on the wound of the Polish social body in America. This suggests the application of a remedy, which may be found by ascertaining the cause and nature of the affection.

The reason of the existence of Polish Independent Churches in our midst is not to be sought in the fact that the Poles have not a bishop or bishops of their own nationality here. It is true, indeed, that much complaining is heard in this regard; and the argument that a bishop of Polish nationality, familiar also with German and English, would in so much be better equipped for the directing of a diocese of mixed population, seems in itself plausible enough.

Nevertheless, the true cause of the present unhappy movement among the Poles in this country is that their congregations are too large. We find in the case both of Chicago and Buffalo that the movement of separation sprang from just this undue size of their parishes. The same is true of Milwaukee. As long as the parishes were kept within proper proportions, there was no thought of independence. But as soon as healthy divisions were stopped, and large congregations began to develop—of about 1,300 families, say—the result was another Independent Church.

What has turned out in Chicago, Buffalo, and Milwaukee, might have been forecast from the very nature of the case. For it is well understood that to govern a parish properly, the pastor must control its members, must “know his sheep”—that is to say, *the pastor* must know them personally, and not leave them to his assistants altogether. This necessary knowledge is impossible if his congregation counts some 10,000 souls, or perhaps 20,000, or even 40,000, as is the case of one congregation in Chicago. No one shepherd can look after so large a flock. Even a pastor of a small parish will have difficulty to satisfy every member of his congregation; for a pastor whose flock runs into the thousands it is quite impossible to influence the discontented members and make them keep peace or submission.

The need then is for smaller congregations, for more pastors, and fewer assistants. This is not my opinion only. I understand that the Apostolic Delegate has declared himself in favor of small parishes. Nationality need not enter at all into the question of the appointment of bishops, and our present hierarchy will be able to control and rule the Polish element, if we have due regard for the old Roman maxim: *Divide et impera.*

W. KRUSZKA,

Rector of St. Wenceslas Church (Polish),
Ripon, Wis.

DO DIVORCE LAWS LIMIT THE MARRIAGE CONTRACT?

Qu. I promised a few friends to send the REVIEW the enclosed case. We meet it frequently in the colonies, and we would like to know how it would be regarded in the United States.

Mary, a Catholic, discovers that her Protestant husband, John, had been divorced from his former wife, Alice, a Protestant, still living. Mary alleges that before her marriage she was not aware of John's divorce. She now asks to be admitted to the Sacraments, and wishes her pastor to recognize her as John's lawful wife.

Fathers A and B have discussed the case, assuming that both John and Alice were validly baptized.

Father A contended that John's marriage to Alice was probably invalid, on the grounds that John, before he married Alice, knew how easily a divorce might be obtained from the civil courts; so also did Alice. In consequence, they did not consider marriage an indissoluble contract. In point of fact, very few Protestants do—at least eight out of every ten Protestants here and in America marry subject to the civil law that they may be divorced should they so desire, hence there is "defectus consensus." Furthermore, John was prepared to declare, if asked, that his consent to a marriage with Alice was only conditional, and therefore invalid. On the other hand he understood that Mary did not recognize divorce as Alice did, and consequently, in marrying her, as he was free to do, he took Mary's view of the contract, and contracted an indissoluble marriage according to the teaching of the Church.

Father B took the contrary view, and argued that ninety-nine per centum of our Protestant neighbors regard marriage almost as sacredly as we do ourselves. It is simply outrageous to say that any considerable percentage of Protestants marry with the expressed or implied intention of seeking subsequent divorce if it should suit them. Such a contingency does not present itself to Protestant minds on their marriage morning. It is unjust, nay, impossible, to presume their placing a condition at that moment; nor would the fact that they afterwards availed themselves of the facilities afforded by the civil law prove that their consent at the time of the marriage ceremony was conditional. There is no evidence to show that John's consent to his marriage with Alice was only conditional. As matters now stand it would be absurd to take his word for it. If he had given mere conditional consent to his marriage with Alice he would do in like manner with Mary, and her belief in indissolubility would not influence him. In a word, said B, Father A's sympathy with Mary has carried him too far. If the Church once admit under any circumstances that the marriage of a Catholic to a divorced person is valid, she opens a door that can never be closed.

Would the AMERICAN ECCLESIASTICAL REVIEW kindly give its opinion on the case and on the arguments of Fathers A and B, and take also the case when there is grave doubt about the baptism of John and Alice.

AN AUSTRALIAN CURATE.

Resp. As the case is stated, the marriage between John and

Alice (both being validly baptized) is to be regarded as *valid*, and hence Mary would not be admitted in the Catholic Church as the lawful wife of John.

The same would have to be maintained if the baptism of the two parties were doubtful. In the matter of marriage, doubtful baptism (whether it regards the *fact* of its having been administered, or only the *validity* of its administration) is equivalent to certain baptism, and, until disproved by positive evidence, renders the contract valid. "*Toties supponi debet baptismum, quoties positivis aut ineluctabilibus probationibus non ostenditur illud nullatenus aut non rite fuisse collatum. Proinde in dubio standum est pro valore ac legitimitate matrimonii*" (Ballerini *Opus Mor.*, Vol. VI, tr. X, n. 1075).

The fact that John believed, at the time of his contracting marriage with Alice, that he could some day be divorced from her, does not invalidate the marriage for the simple reason that a *belief* is not equivalent to an *intention*. Unless he declared his formal intention not to contract indissolubly, he is presumed to wish to contract a true marriage; and a true marriage as Alice must have accepted it, in its ordinary and true sense among Christians (baptized or presumably baptized), means inseparable union. He accepted the conditions, taking her for wife, without protest, and thus bound himself, despite the erroneous notion that the contract might be broken. Had he declared this notion as an actual intention, Alice would hardly have accepted him, even though she was a Protestant. That this is a view which has authoritative sanction in the Church is clear from a declaration of Pius VI, who repeats substantially the teaching of Benedict XIV: "*Si nulla fuit apposita expressa conditio repugnans substantiæ matrimonii, licet contrahentes generatim intendant contrahere juxta placita sectæ aut legis concedentis dissolutionem vinculi conjugalæ, nihilominus matrimonium valide contractum censendum erit, ideoque ortum perpetuum vinculum conjugale*" (*Cf. Gury-Baller., Tract. de matrim., Vol. II, n. 752 ad resp. I, a*).

Theologians generally concur in this view. Indeed, it may be taken for granted on the whole that people who enter a contract of marriage have at the time no *intention* of making use of

divorce, but give their consent absolutely. Hence there is no *defectus consensus*, whatever view they may hold as to the possibility of rescinding the contract under unforeseen circumstances.

LITURGICAL BREVIARY.

G.—PRIVATE ADMINISTRATION OF VIATICUM.

1. What things are to be provided by the priest having to carry the Viaticum privately to a dying person?

(1) On the altar:

- (a) a vessel with water and purifier;
- (b) two candles burning;
- (c) white bursa containing corporal;
- (d) tabernacle key;

(2) in the sacristy:

- (a) surplice and white stole;
- (b) small pyx in silk case to hold the Blessed Sacrament;
- (c) Ritual; (oil-stocks).

2. How does the priest proceed?

- (1) Puts on surplice and stole;
- (2) takes the case containing pyx, and goes to the altar;
- (3) after customary genuflection and short prayer, he spreads the corporal and opens the pyx;
- (4) opens the tabernacle door, and genuflects;
- (5) transfers one or more Particles from the ciborium into the pyx;
- (6) closes the pyx and covers the ciborium, which he puts back into the tabernacle; genuflects; closes the tabernacle door;
- (7) purifies fingers in the vessel of water on the altar;
- (8) fastens the pyx case, folds the corporal, etc.;
- (9) descends and prays a few moments;
- (10) hastens reverently to the sick.

N. B.—If the small pyx containing the Blessed Sacrament is kept in the tabernacle ready for sick-calls, so that the priest

need not open the ciborium and transfer the Particles, etc., he simply takes the pyx case from the tabernacle without being vested with surplice and stole and without lights.

H.—VIATICUM IN CASES OF IMMINENT DEATH.

1. How does the priest administer Viaticum when he fears that death may supervene before he can perform all the prescribed ceremonies?

- (1) He gives absolution at once;
- (2) then administers Viaticum, pronouncing the usual form, *Accipe frater (soror)*, etc.

2. If the person continues to live, does the priest supply the omitted prayers?

No (but at once administers Extreme Unction).

3. If the person dies before being able to swallow the Sacred Species?

- (1) The priest takes It reverently from his tongue;
- (2) wraps It in the corporal or puts It in some vessel (*not* in the pyx);
- (3) takes It with him to the church;
- (4) puts It in the tabernacle (in a separate vessel) *donec corrumpatur*, after which It is put in the sacrarium.

I.—DISTRIBUTION OF COMMUNION OUTSIDE THE MASS.

1. Prepare:

- (1) Two lighted candles on the altar;
- (2) burse containing corporal;
- (3) small vessel with water, and purifier.

2. How does the priest proceed?

- (1) Washes his hands;
- (2) puts on surplice and stole (color of the day);
- (3) goes to the altar (*capite tecto, manibus junctis nisi deferat bursam*);
- (4) genuflects, and prays a moment;
- (5) unfolds corporal;
- (6) takes ciborium from tabernacle;

- (7) *Confiteor*, and *Misereatur*, etc.;
- (8) takes ciborium, turns to the people, and holding a Host in right hand above the ciborium, says: *Ecce Agnus Dei*, etc.—*Domine non sum dignus*, etc.
- (9) descends, and beginning at the Epistle side distributes Communion, saying: *Corpus Domini Nostri Jesu Christi*, etc.;
- (10) returns to the altar, deposits ciborium on corporal, genuflects;
- (11) purifies his fingers; covers the ciborium,—
- (12) saying (*alta voce*) the antiphon *O Sacrum Convivium*, —*Panem de coelo*, etc. (T. P. *Alleluia*). — *Domine exaudi*, etc.—*Dominus vobiscum*, etc.—*Oremus: Deus qui nobis sub sacramento mirabili*, etc. (T. P. *Oremus: Spiritum nobis*, etc.);
- (13) puts ciborium in tabernacle; genuflects, and closes tabernacle door;
- (14) turns toward people and blesses them, saying (*alta voce*): *Benedictio Dei omnipotentis*, etc.
- (15) folds corporal; puts it in the burse; returns to the sacristy.

Note:

- (1) The blessing is to be given whenever Communion is distributed outside Mass, even during Exposition of the Blessed Sacrament;
- (2) the priest does *not* kiss the altar before giving the blessing;
- (3) the blessing is not given with the ciborium;
- (4) the ablution of the fingers is either consumed in the Mass or poured into the sacrarium.

K.—COMMUNION IMMEDIATELY BEFORE OR AFTER MASS.

1. May Communion be distributed immediately before or after Mass?

- (1) Yes, whenever there is a reasonable cause;
- (2) even before or after requiem Masses, in which case the celebrant omits the blessing, and likewise the *Alleluia* in Paschal time;

- (3) Communion may be distributed by a priest passing the altar on which the tabernacle is located, on his way to say Mass at another altar.
2. How is this done?
- (1) The priest, fully vested for Mass, proceeds to the altar, places the chalice toward the Gospel side, takes the corporal from the burse, which he puts in its accustomed place, unfolds corporal, opens the tabernacle, and proceeds in the manner described for distributing Communion *extra Missam*;
 - (2) if the communicants are likely to remain during the Mass the celebrant omits the blessing after giving Communion before Mass.

Book Review.

ANCIENNES LITTERATURES CHRETIENNES. II. La Littérature Syriacque par Rubens Duval. Paris: Victor Lecoffre. 1899. Pp. 426. 12mo. Prix, 3 francs 50.

Not long ago M. Lecoffre, the Paris publisher, conceived the idea of issuing a library or series of text-books dealing with the various sources of Church history, and covering the entire field of historical growth and religious controversy from the beginnings of Christianity down to the present time. The whole subject is divided into topics or periods, one or more of which are assigned to different writers, who work independently of each other, but at the same time constitute a committee under the direction of M. Pierre Batiffol, President of the Catholic Institute of Toulouse, as director of the series. The volumes are issued separately and at undetermined intervals, in moderately sized volumes of about 400 pages each. The titles of the works thus far planned are: The Origin of Catholicism; Christianity of the Roman Empire; The Churches of the Roman World; Ancient Christian Literature; The Old Theology; Ancient Institutions of the Church; The Churches of the Barbarian World; The Churches of the Syrian World; The Byzantine Church; The States of the Church; The Reform of the Eleventh Century; The Priesthood of the Empire; History of the Development of Canon Law; Ecclesiastical Literature during the Middle Ages; The Theology of the Middle Ages; Christian Institutions; The Church and the Orient in the Middle Ages; The Epoch of Boniface VIII and Martin V, Roman Pontiffs; The Church at the End of the Middle Ages; The Protestant Reformation; The Council of Trent; The Church and the East since the Fifteenth Century; Catholic Theology since the Sixteenth Century; Protestantism since the Reformation; The Growth of the Church since the Sixteenth Century; The Church and the Old Régime; The Church amid the Political Revolutions from 1789 to 1870; Contemporary Church History.

Such are the grand links of the historical chain presented to the student in this *Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique*.

tique. Thus far three volumes have appeared, the first, *Le Christianisme et l'Empire Romain*, being already in its third, and the second, *La Littérature Grecque*, in its second edition. The style and character of the work are neither strictly critical, like the works of Janssen or Hefele, nor didactic in the sense of being elementary, but occupy a place midway between the two, and rather fulfil the requirements of W. Oncken's projected plan for a *Histoire Universelle*, which might serve the demand for solid information among the general mass of educated persons.

As to the merits of the particular volume before us, which deals with the Syriac literature, we need hardly say that the subject-matter, apart from any special treatment, is of exceptional importance to the student of Church History. The writings of the Edessene school form a link that brings us close to the Apostolic age, and the Peschitto, as well as Tatian's Diatessaron, bear witness to an early Christian activity, not only of the Osroënic kingdom, but of the regions where the Aramaic dialects were generally spoken. The value of Ephrem's writings, even if there were no other, can hardly be overestimated from the theological and liturgical point of view. Next we have the acts of the martyrs of the early part of the fourth century, not only illustrating the Persian reign of Sapor II, but also that of Diocletian and Licinius. No less significant, at least from the dogmatic point of view, is the Christian poet Balaeus, and the more prolific Isaac of Antiochia, with whom Professor Bickell has made us familiar of late. There are other early Syrian writers, such as Cyrillonas and Rabulas of Edessa, to whom we owe much as to tributaries swelling the comparatively scanty sources which bring direct confirmation of the work done in the early Church, when the importance of preserving records was hardly thought of, and in any case was rendered difficult amid the persecutions to which Christians everywhere found themselves subjected. M. R. Duval gives us a good survey of this field by first making us acquainted with the store of Syriac literature as we possess it to-day, and next introducing us to the writers in chronological order down to the middle of the thirteenth century, when, with the capture of Bagdad by Houlagon, the Abbasides dynasty ceased to exist, and the Mongolians entered, leading an age of intellectual darkness.

The plan suggested by the publication of these volumes in French ought to be taken up by some of our own students, supplementing the present series with some volumes dealing with the Church history of the English-speaking races.

SHORT CATECHISM OF CHURCH HISTORY for the Higher Grades of Catholic Schools. By the Rev. J. B. Oechtering. St. Louis, Mo.: B. Herder. Pp. 127.

One of the wisest moves that the directors of our Catholic schools could make toward efficient culture is the introduction into the higher classes of a catechism of Church History such as the one before us. It may appear a slight matter at first sight to supply the Catholic pupil with a sort of analysis or pointed survey of the historical events in which the Church has played a central part; but it is of immense value as long as we have in such an analysis a simultaneous statement of the principles which must guide the student of history in his view of the facts. Our young people receive their impressions of the right or wrong in history from the way in which principal events are described by the writer of the book which happens to be first placed in their hands. They have no suspicion at the time they learn their history in the Catholic school that there are other views, partially or wholly wrong views, held by writers who have a great name in the world's literature and art. And when these secular masterpieces of style are held up to the admiration of the Catholic pupil, he becomes aware for the first time of these false views, and of the fact that he is expected to condone the misstatements of an historian who perverts the truths which concern our noblest ideal, because such an historian has written in a popular and pleasing style. A conflict ensues in the youth's mind, and unless at that period of his mental development someone comes to his aid, teaching him to distinguish between the substance and the form of truth, he is liable to become a sceptic, not only in the domain of historic truth, but also in that of revealed truth. One safeguard, which education itself supplies against this danger, is found in teaching the young mind from the first to realize God's rightful control, through Church or State, of all human events; in showing that, as religion rules the conscience, the higher element, as the State rules external conduct, so the Church is above the State in dignity, whilst each has its separate sphere. Thence follow the principles which must regulate human conduct in its relation to the rulings of Divine Providence as they are illustrated in the history of nations. Such is the plan followed in the little manual of Church History by Father Oechtering. The relation of Church and State he accordingly characterizes as one of mutual aid in the attainment of perfect happiness. "Church and State should maintain a friendly union, both independent in their own spheres, but protecting and helping each other in order to promote the honor and

glory of God and the eternal and temporal welfare of the people." This principle in its most practical development is shown to have been realized in the happiest ages of the Jewish theocracy, and later in the Middle Ages in England, Scotland, Ireland, the Frankish Empire, Norway, Poland, Spain and Portugal, Hungary, Germany, and Italy, irrespective of the particular form of government existing in these different countries. Yet he shows that if this ideal cannot always be verified, the Church, if properly safeguarded in the exercise of her rights, is necessarily helpful to the State. "Where, as in our country, Church and State are separate, the Church is on the side of the Constitution, law, and order, and teaches her children to cherish and uphold them."

As a sample of the pithy and comprehensive method in which the author teaches the pupil to draw practical conclusions from his study of history, we give the following:

Q. What dangers threaten Christendom at the present time?

R. (1) The spirit of infidelity, which is fostered by godless education, a licentious press, and secret societies.

(2) The spirit of anarchy, which threatens authority, law, and order.

(3) The spirit of liberalism, which pretends to reconcile Catholic truth with the false doctrines of modern thought.

(4) The spirit of socialism and communism, which attempts to destroy the family and the rights of property.

In this way the youth learns not only to state the facts of history as he was taught them, but he learns also the use of them when, later on, he discovers them to be at variance with statements from other popular sources. Thus he is being equipped for a just defence of the truths of faith and the wise power that rules the consciences of men through the Catholic Church. The book is small and well printed. Bishop Spalding, in his preface, gives it an excellent recommendation.

THE CHILD OF GOD, or What Comes of our Baptism. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. London: Burns & Oates. (Benziger Bros.) 1899. Pp. 283.

A volume entitled *First Communion*, published about two years ago without the author's name, has proved itself in many quarters a most efficient help in the preparation of children for their first approach to the Holy Table. It was an altogether new idea, at least in print; not a manual of instruction, but a "picture-book" in words. It made the Life of our Blessed Saviour enter largely into the prepara-

tion for First Communion, and thus familiarized the mind and heart of the children with Him who was to be their dearest love on earth.

The present volume is from the same author; it is also a child's book, and it aims at bringing home to the minds of our little ones a sense of the responsibilities which follow upon the Sacrament of Holy Baptism. Its use should precede that of the book on First Communion.

Apart from the attractiveness with which Mother Loyola knows how to invest her subject, by pretty stories and catching illustrations, for the children who are being instructed, our teachers might learn from the method which she suggests a good lesson for the way in which the child's intelligence and conscience are best reached. These two faculties are, as Father Thurston points out in his preface, the last of all to quicken into life. The keenest little brains have often no conception how to think, or how to think about themselves. "Being good," in their idea, is constantly identified with avoiding scoldings, saying many prayers, making the Nine Fridays, etc. These things are good; but they give no guarantee of stability. What we have most urgent need to teach them is "how to take a moral lesson to heart, to keep watchful eye on failings, to carry out resolutions about the moulding of their own characters." And herein Mother Loyola shows her superior appreciation of the difficulties which hedge round the young minds. She not only selects apt illustrations, but she also develops them so as to set the intelligence of the child working. The examples are largely chosen from sacred history, but they are related with a certain dash and sprightliness, giving them in many instances a new meaning; here and there, stories from profane history or from actual life, such as the details of railroad incident, in Chapters II and XI, are interwoven with the happiest effect.

We have no doubt that many religious teachers and intelligent mothers will find in these volumes the means of securing a lasting blessing for the little ones entrusted to their eternal safekeeping.

THE RELIGION OF SHAKESPEARE. Chiefly from the Writings of the late Mr. Richard Simpson, M.A. By Henry Sebastian Bowden, of the Oratory. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 428. Price, \$2.00.

Shakespeare, in relation to the religious thought of his day, has been a favorite theme of study, particularly in recent years, with the admirers of Elizabethan literature. Mr. Simpson, on whose MS. notes

Father Bowden bases his edition of the present work, had, as early as 1858, defended the thesis that Shakespeare was, in all probability, a Catholic.¹ The argument, as may readily be supposed, called forth applause from Catholics, and M. Rio, author of *L'Art Chrétien*, improved on Mr. Simpson's reasoning by attempting to show that Shakespeare could not have been anything else but a fervent champion of the Catholic faith. There were, however, opponents in the Protestant field, such as Bishop Wordsworth, and, later, Lord Mahon, who strenuously defended the then generally accepted belief that Shakespeare was a faithful follower of the Established State-religion. It was apparently to answer Lord Mahon's criticism in the *Edinburgh Review* (1866), that Mr. Simpson had written the notes which form the basis of the present work. Since that time different writers in England, America, and Germany have undertaken to show that Shakespeare had no religion whatever, that he was a positivist, a pantheist, or an agnostic, according to the point of view one might wish to take in the intellectual, moral, or social order. Even within these times a discussion is going on in *The New York Times—Saturday Review*, in which one of the writers solves the whole difficulty by stating that every disputant is apt to find his own creed in Shakespeare, because this master of the human heart's secrets "held the mirror up to nature, and of course each reader sees his face reflected." But there is no question about Shakespeare's holding a mirror reflecting nature. The question is, of what material he constructed his mirror. Is it of the brilliant, but brittle, substance which the art of the so-called Reformation period produced? or is it the solid metal fashioned into English style on the principles and pattern of Roman workmanship? To scan the surface which reflects every human emotion faithfully, may deceive us in the matter, but the sound ought to tell, whether those critics are right who claim that the religious convictions of Shakespeare are the outcome of the Reformation. Hence, there is a special opportuneness in the argument which clearly demonstrates how utterly the great poet and dramatist was out of harmony with the prevalent religious views of his day.

Mr. Simpson and Father Bowden, who was obliged to supplement in great part the work edited by him, bring out two points of much value in this controversy about Shakespeare's religion. They show that the Stratford master was not on the winning side in his day, in politics or religion. He certainly had ample opportunity of appealing to the popular prejudice about monks and nuns, popes and cardinals,

¹ Cf. series of articles in the *Rambler*, 1858.

which forms the farcical element of so many plays of his time. In all his adaptations of old plays of his time, such as "King John," for the stage of his own day, it will be noted that he has carefully expunged everything that was intended as a satire upon the Old Faith. In the second place, we find him everywhere studiously depreciating the new order of things, whilst he extols the virtues of the generation that reflected the traditions of old. He had no great esteem for the clergy or the creed of the day, and, as Mr. Thornbury, a very strong Protestant, tells us in his history of *Shakespeare's England*, "the poet seems to fall back, as in 'Romeo and Juliet' and 'The Two Gentlemen of Verona,' on the ideal priest of an earlier age. It is indeed true that he always mentions the Old Faith with a certain yearning fondness."² Proofs of this are in abundance in both the plays and the sonnets. He introduces the Church of Rome, her ministers and doctrines and rites, not after the manner of Spenser, as a type of falsehood and corruption, nor like Marlowe and Greene, as a symbol of exploded superstition, but as the natural representative of things high, pure, and true, and therefore to be treated with reverence and respect. He is best when in the atmosphere of the sanctuary:

"Thus did I keep my person fresh and new,
My presence like a robe pontifical."

(*I Henry IV*, iii, 2.)

He is worst when he draws upon his immediate surroundings for the lauded patterns of life, finding the hypocrite, the canting courtier, and the pedant prospering in the atmosphere of the new order of things in which the Church ministers to the State, where he finds

" . . . strength by limping sway disabled
And art made tongue-tied by authority."

It would lead us beyond our scope to enter into the proofs and illustrations which the authors of the present work bring to show how far removed Shakespeare was in sympathy and principle from the prevailing religious profession of his day and country. His familiar reference to Catholic views and practices, his careful and consistent avoidance of anything that could be construed into slur or criticism upon the Catholic faith, are equally unaccountable, whether we regard Shakespeare as the playwright who wishes to please his audience, or as the powerful corrector of an erring and wilfully corrupt morality.

To say that Shakespeare had no religious convictions is absurd³ in

² Vol. I, 211.

³ See an article on this subject, by the Rev. H. T. Henry, in the *AM. ECCLES. REVIEW*, November, 1897.

face of the professed tendency of his plays ; to say he was a reformer of the Protestant type is to contradict the evidence of one's senses, for, if words mean anything, Shakespeare had no favors to bestow on the new religion. What then was he? Richard Davis, a Gloucestershire clergyman, two centuries ago, wrote that a monument of the poet, then extant at Stratford, said "He died a Papist." We may believe it, for there are abundant reasons why Shakespeare should not have made that fact more manifest in his plays than the internal evidence otherwise shows.

CHRISTIAN PERSECUTIONS: Being a Historical Exposition of the Principal Events from the Christian Era to the Present Time. Written from an Unprejudiced Standpoint. By Asa H. Craig. Burlington Publishing Company, Burlington, Wis.

Here is a book which will convince people who are easily convinced that Catholics are not so very bad or wrong. It will please those Catholics who, while reading it, manage to remain under the impression that it embodies the homage of Protestant testimony to the truth of the Catholic religion and to the honor of Catholic institutions.

As a matter of fact, the author has, with considerable industry, gathered from mainly Catholic sources the apologetic views of topics which have furnished during centuries the staple pretexts for arousing among non-Catholics animosity against Catholics. Here and there the author indicates an alternate source which leaves a contrary impression, with a show of the effort to bear impartial testimony. It will be noticed by the really thoughtful reader that the sources are not given with the text of the citations, but that there is only a general reference at the beginning of the volume to the commonplace literature of Church History, mainly Catholic. As to supposing that Mr. Craig writes from any sense of conscientious duty forced upon him by a recognition of the truth of Catholic claims, there is internal evidence enough to show the absurdity of such an assumption. However, the book will do good, if the impression that it is an impartial argument from an honest adversary is not forced upon people gifted with inquisitive intelligence. The author is not a Christian, I believe, but he writes for the avowed purpose of advancing the cause of *true* Christianity, and that from a conviction that Christianity has a truth. This is odd ; and those who examine the book carefully will no doubt discover other earmarks suggestive of the fact that we have here an admirable business enterprise, rather than the result of high motives in behalf of truth and charity. The sale will be, of course, among good-natured Catholics.

THE GUILD LIFE OF ST. ANTHONY OF PADUA. Compiled and Abridged from the Popular Life of St. Anthony by Father Leopold de Cherancé, O.S.F.C., the Primitive Legend, and other sources. With an Account of the Foundation and Work of the Guild of St. Anthony. London, E. C.: R. & T. Washbourne; Benziger Brothers. 1899. Pp. 99. Price, 50 cents.

There has been of late years a marvellous revival of devotion to St. Anthony of Padua, and the fact is an indication that the recurrence of certain evils in the social and in the spiritual order naturally leads us back to the adoption of those remedies which operate through faith and charity, and which the charlatanism of irreligious progress had for a time eliminated from the popular mind. St. Anthony, whilst on earth, used to show himself generously helpful to people in need of any kind. As he stood well with the Divine Master whom he had vowed to follow in the evangelical path, all persons who knew him felt that by his prayer he might obtain for them whatever they wanted from God. The influence which the saint thus obtained over the people, he utilized to teach them in turn to be helpful to others, and by this means he solved one of the social problems of his time and place, in alleviating pauperism and creating a renewal of those relations which made men of all classes realize that they were brothers, and that he who would be partaker of his heavenly Father's kingdom must love and serve his brethren as Christ had loved and served us. "The Bread of St. Anthony," collected from those who would honor the saint, by those who imitate him, brings help to the poor, grace and prayer to the giver, and renders more fervent the devotion and self-sacrifice of those who beg in the name of the saint. "The Bread of St. Anthony is thus a very mediæval expression of Faith, Hope, and Charity, applied to the practical needs of modern life. . . .

The little volume is published to familiarize us with the work of a society founded in honor of St. Anthony at Crawley, Sussex, England, a few years since, by the Franciscan Fathers of that place. The *Guild*, as the society is called, rapidly spread throughout English-speaking countries, and at present counts numerous branches affiliated to the Crawley centre, where the *Franciscan Annals*, the regular organ of the union, appears every month. The concise biography of the saint, which forms the bulk of the manual, very aptly leads the reader to a proper appreciation of the spirit and methods adopted by the Guild of St. Anthony, and concludes with a brief account of its charitable and educational mission. It will afford helpful material to priests who cultivate a special devotion to the saint in their churches.

Recent Popular Books.¹

AGATHA WEBB: *Anna Katharine Green*. \$1.25.

A mysterious murder, which an adventuress attempts to turn to her own account, is the mainspring of action in this story, and in the end is shown to be the culminating incident of many lives, and also a riddle capable of at least four reasonable and satisfactory interpretations, the true one being entirely unreasonable and unexpected. The book is a masterpiece of its species, except in its author's neglect to describe the morbid and disgusting curiosity and mean suspicion with which the rustic New Englander invariably surrounds every person remotely or nearly connected with a murder, as has been shown in scores of recent trials. The suffering of the finer characters is, therefore, rather understated, but on the other hand, the reader's attention is not distracted from it by trifles, so that he fully appreciates it.

ALASKA AND THE KLONDIKE: Angelo Heilprin. \$1.75.

Although primarily intended for readers seriously intent upon a visit to the Klondike, the chapters describing the author's journey to the gold regions, and his examination of the mining camps, give him material for many pages interesting to the merely curious inquirer. The book gives a geological history and description of the country, explains the methods of working the mines, and also the legal regulations under which the work is pursued. The author was leader of the Peary relief expedition in 1892, and is familiar with the problem of life in regions of extreme cold.

APPRECIATIONS AND ADDRESSES DELIVERED BY LORD ROSEBURY: Edited by Charles Geake. \$1.75.

Lord Rosebery's assumption of the character of Mr. Gladstone's political heir would be incomplete without a very audible assertion of versatility, and this volume seems intended to impress that characteristic upon the Philistine by confronting him with a series of convincing proofs. The subjects treated are golf, Stevenson, Burns, London, sport, public libraries, Mr. Gladstone, the duties of a town councillor, parliamentary oratory, the civil service, the duty of public service, Eton, Scottish history, and the English-speaking brotherhood. The papers are sometimes happily phrased, but are written with unequal merit, and in nearly all manifest the quality in which Lord Rosebery most strongly resembles Mr. Gladstone,—constant evasion of the point under discussion, and adroit

substitution of argument, refuting what nobody has ever denied. They furnish material for a fair understanding of the author in his public capacity.

BEACON BIOGRAPHIES: Phillips Brooks, M. A. De Wolfe Howe; David G. Farragut, James Barnes; Robert E. Lee, W. P. Trent; James Russell Lowell, Edward Everett Hale, Jr.; and Daniel Webster, Norman Hapgood. \$0.75.

These five biographies are so written as to serve equally well as introductions to a comprehensive study of their subjects, or as manuals of ready reference for those already well informed, and each one is written by a person carefully chosen because of some especial fitness for the purpose. Mr. Barnes, for instance, is a student of naval matters, and has written of them in good prose and stirring verse; Mr. Trent is a Southern scholar, akin to General Lee both in politics and in literary tastes; Mr. Hale is the son of one of Lowell's life-long friends. Each biography has a chronological table and a bibliography, an explanatory preface, and a carefully chosen portrait, and all have an exquisitely engraved title-page. The editor of the series is the author of the first volume, and has evidently spared no pains in securing uniformity of excellence in the volumes, which very nearly approach perfection in the eyes of the bibliophilist.

CHARLOTTE CUSHMAN: *Her Letters and Memories of her Life*: Emma Stebbins. \$1.50.

This is a new edition of memoirs published not long after the death of the greatest of American actresses, of whose goodness, industry, and artistic conscientiousness it gives a very striking view. As Miss Cushman's dramatic career covered a period of forty years, and included performances in all the important American theatres, in London and the provinces, and in Dublin, it is one of the most important in the history of the American stage, and as she made many long visits to England and to the continent, staying longest in Rome, her letters reveal much of life among Americans abroad before Mr. James and Mr. Oliphant made them self-conscious. One portrait from a photograph and another from the bust by Miss Stebbins illustrate the text.

COSMOPOLITAN COMEDY: Anna Robeson Brown. \$1.00.

This, the first American novel of the recent war, has the American widow of a

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

Russian prince for its heroine, and for its chief incident her acceptance from the Spanish crown of a huge pearl, given as the price of the plans for new coast fortifications, drawn by her cousin, a patriotic, rich man, who has offered his services to the General government. The Spanish agent is a French Jew, and the plot is somewhat hindered in its working by the devices of a romantic and half-crazy Cuban, to whose family the pearl really belongs. The scheme is thwarted by the princess's sister-in-law, an Anglo-Russian artist, who dresses as a boy, and in the end marries the American. A French maid, a group of Russian servants, and an English companion help to justify the adjective in the title, and the story is told with pleasant briskness.

CROMWELL'S OWN: Arthur Pater-son. \$1.50.

The hero, the son of a victim of Anglican intolerance, joins himself to the fortunes of Cromwell, whose ward he marries. The author's aim is to show the Protector, as husband and father quite as much as soldier and politician, and he chooses to take the latest view of him, excluding the brew-ery, and also much of the cant, and making Cromwell an English gentleman, not too austere to love horses and to indulge in refinements of good living and costly equipage. The art of the book is excellent—so excellent that it should not be given to young readers without minute explanation and comment.

CRUISE OF THE GOLDEN WAVE: W. N. Oscar. \$1.50.

Mr. Clark Russell and Mr. Gilbert seem to alternate as models with the author of this story. The crew of the Golden Wave mutinies, and two of her officers and some of the men are killed, but the survivors and the passengers find means to compel the mutineers to decent behavior. They take the vessel to an island where a great treasure is hidden, and the passengers secure it for themselves, and in the course of these events the mutineers are killed, after which comes rescue, and marriages are arranged among the survivors. The author actually makes all this seem possible, and invents a new nautical hero, a brave and modest wit.

DREAMERS: A CLUB: John Kendrick Bangs. \$1.25.

The "dreamers," a group of friends, write parodies, choosing as victims Anthony Hope and Mr. Dooley, and Messrs. Kipling, Davis, Howells, Doyle, and Barrie, and doing their work very well. The pictures attempt to burlesque those of the most fiercely emblematic artists, but fail in the effort to be more absurd than the originals.

ETCHINGHAM LETTERS: Sir Frederick Pollock and Mrs. Ella Fuller Maitland.

This correspondence touches on art, politics, letters, and criticism of character, and contains some well-wrought description,

but it tells no story, and is intended for readers of essays rather than for novel-lovers. It simulates a real correspondence with marvellous art, and is one of the most original books of the year, both authors being equipped for their work with a variety of special knowledge. The American edition will not appear until autumn.

EUGENIE, EMPRESS OF THE FRENCH: Clara Tschudi. Translated by E. M. Copé. \$3.00.

It would be too much to expect a Norwegian to describe an Irish-Spanish woman with reasonable charity, and Miss Tschudi seems to have accepted all the stories that Legitimist wit and Republican malice could invent against the Empress, together with a choice selection from those prepared for German and English newspaper readers, and blends them with no slight dash of feminine dislike for a beautiful woman. It is not necessary to be a partisan of Napoleon III or an apologist for the Second Empire to refuse to accept this biography of the most dignified and saddest of sovereigns in exile, but the book is worth reading, merely as an example of inventive imagination. Miss Tschudi is not to be regarded as the inventor; she is nothing worse than an incompetent critic of evidence.

HEART AND SWORD: "John Strange Winter." \$1.00.

The heroine, entering upon a dramatic career with no preliminary training, in an incredibly brief space becomes the first actress of her time, and gives the author the opportunity to describe the chief theatrical celebrities, male and female, and to show how social success comes to an actress, and in what ways it is used to advertise the pet charities of great ladies. The author chooses to give this comedy an ugly ending and to drown two sinners who show no smallest sign of repentance; consequently, the latter half of the book is not worth reading.

HEART OF MIRANDA: H. B. Marriott Watson. \$1.50.

These stories are described by their author as mostly winter tales, a Shakespearian reference much prettier than the allusion in the dedication, in which they are described as "dissected pieces." The latter phrase is fairly indicative of the character of the book, in which the author has evidently set himself to show that a sensible man can produce quaint nonsense, nightmare imaginings, and fragmentary sentiment as well and even better than it can be done by æsthetes capable of nothing else. The task is very well performed, but is hardly worth performing.

HENRIK IBSEN: Björnsterne Björnson. George Brandes. \$1.50.

The first three of the four criticisms here published give the critic's first impressions of the author's early works; the second his views of those published prior to its date of 1882; and the third his present opinions of what has since

been published, so that it is a specimen exposition of Ibsen's standing in Norway from the beginning of his career. Dr. Brandes is no blind worshipper, although he is inclined to regard Ibsen as that mournful object, a dramatist with a moral purpose concealed in his plays. The fourth paper, a comparatively cool criticism of Björnson, is excellent.

HISTORY OF THE NEW WORLD CALLED AMERICA: Edward John Payne. Vol. II. \$3.00.

These two volumes trace the history of the Western Continent and its peoples only to that period in which the warrior class was recognized as essential in the organization of the most advanced races. The author's theory that the development of any given tribe is directed and controlled by its food-supply is supported by arguments drawn from sources so many and so various that the book is as valuable to the mythologist as to the ethnologist. He has no sentimental affection for the noble savage, and no tendency to fancy that the condition changed by European invasion was real civilization, to be deeply lamented. The books are strongly fascinating, and the first, which appeared seven years ago, created an impatient demand for the second.

HOOGLIGAN NIGHTS: Clarence Rook. \$1.25.

Alf Hooligan, product of the London Board school and the slums, unmitigated by religion and unweakened by morality, is the chief character in this book, which has the negative merit of not being sentimental. Hooligan never lapses into decency, but is a plain, consistent brute in all the relations of life, entirely understanding himself and his position. Necessarily, his portrait is repulsive, but as the author does not attempt to make it moving, the book is not immoral. It is wholesome reading for those languid philanthropists who ascribe all individual wickedness to society, and will show them the real criminal more plainly than their own eyes ever would.

IN CASTLE AND COLONY: Emma Rayner. \$1.50.

The heroine, a Swedish nobleman's daughter, is betrothed in babyhood to one of her father's friends and brought to America after his death, at the moment when the Dutch and Swedes are struggling for the possession of the Delaware. The contest between Stuyvesant and Printz is made part of the story, of which the hero is a convict unjustly exiled. The heroine is shrewd, but womanly, and her mother and guardian are strong and noble characters. The picturesque real personages and the author's inventions are brought into harmonious relation, and the story is as well written as "Free to Serve," her first book.

KINGDOM OF HATE: Tom Gallon. \$1.00.

One of the many novels suggested by Anthony Hope's imaginary realm and its

imaginary sovereigns. In this story the princess, through the machinations of her cousin and rival, is compelled to marry, a proceeding which dispossesses her. By chance the place of the hireling who has consented to wed her is taken by a man who has fallen in love with her without knowing even her name, and other chances bring him the cousin's confidence and take him into the kingdom in dispute. Here socialist plots, political plots, and royal intrigues keep him in a state of pleasant liveliness until, just as his wife owns that she loves him, the socialists blow up the kingdom and leave her no subjects worth mentioning. It is a pleasant tissue of bare possibilities.

LADY LOUISA STUART: Selections from her Manuscript: Edited by A. J. Home. \$2.50.

The daughter of the Earl of Bute, the niece of Red John of the Battles, the cousin of his daughter, Lady Mary Coke, the friend and correspondent of Sir Walter Scott, has a range of anecdote that begins with her grandmother, Lady Mary Wortley Montague, and comes down to the year of her own death, 1851. Her letters and descriptions are written with clever good nature and the book is an addition to historical knowledge.

LIFE AND WORK OF THOMAS DUDLEY, SECOND GOVERNOR OF MASSACHUSETTS: Augustine Jones. \$5.00 (net).

Governor Dudley has long suffered from imputations drawn from a few phrases in Winthrop's diary, and from the reflected reputation of his son, who was intensely royalist, and held the king's commission to govern the colony. Mr. Jones, setting himself to the task of giving him due honor, discovers that he deserves more, rather than less, than Winthrop, and in the course of maintaining his argument, writes a good history of the Massachusetts Bay Colony up to the time of Dudley's death. As a member of the Society of Friends, he judges impartially between Puritan and Brownist, and Puritan and Baptist.

MASQUES AND MUMMERS: Charles Frederic Nirdlinger. \$1.50.

Criticisms of actors and plays, and some clever sketches on subjects bearing on the drama are collected in this volume, which is copyrighted by Mr. Charles Belmont Davis. The criticism is that of a man with no prejudices in favor of the Robertsonian school of unnatural goodness, and with some contempt for its younger members, but with a savage scorn for plays calling themselves real because ugly and vile. It ought to neutralize some of the mischief done in the names of Maeterlinck and Ibsen.

RACES OF EUROPE: William Z. Ripley. \$5.00. Supplementary Bibliography. \$1.00.

The author studies the various races of Europe through their physical characteristics, basing his theories of origin and migration mainly upon coloring, stature, skull formation, and fortifying them with nearly

250 typical portraits and a mass of statistics, and illustrating them by 85 maps. The personal characteristics are referred to the influence of environment recent or remote, and modern history and contemporary research furnish corroborative matter. The subject is so complicated that only professional anthropologists and geographers can find much real profit in reading the book, but as dabbling in science has been fashionable since the publication of Dr. Nordau's well-known work, it is fortunate that this is so written that even perversity can extract no harm from its pages.

STRONG ARM: Robert Barr. \$1.25.

The chief group of short stories in this book deals with the Fehmegericht, which the author seems to fancy is unknown in fiction, in spite of Sir Walter Scott. The other tales relate the doings of fantastic knights and kings, and of secular archbishops, against whom Mr. Barr has an especial grudge, disposing of them after the style of Richard III. The ingenuity of the tales is pleasant, but not sufficiently diversified to make it possible to read many of them in unbroken succession.

THAT FORTUNE: Charles Dudley Warner. \$1.50.

This third volume of the set beginning with "A Little Journey in the World," and continued in "The Golden House," has for its heroine the daughter of Carmen, the evil genius of the preceding books. She is reared in superabundant luxury, but is so closely guarded and so judiciously taught by an admirable governess that her inherited tendency to be mercenary and lawless is quite extinguished, and she insists upon marrying a poor but upright man. Incidentally Mr. Warner shows the secret springs by which capital dishonorably invested controls many publications reputed to be honest, and describes the temptations laid in the path of clever writers and the punishment inflicted upon those who will not yield. There is as little difficulty in recognizing persons and firms in his book as in Mr. Chambers's "Outsiders."

TRAIL OF THE GOLD SEEKERS: Hamlin Garland. \$1.50.

The author's adventures were of the same order as those of the King of France with twenty thousand men. He desired new sensations and he obtained them by traversing the prairie route to Dawson and coming home when his receptive faculties were exhausted. It is impossible to be troubled by his voluntary incurred sufferings, and the unfortunate tendency, so strongly marked in his fiction to exaggerate everything repulsive and ugly, is even more evident in his treatment of the trials endured by his unhappy fellow-travellers, and it requires some effort to read him without lapsing into a heathenish frame of mind. The verse scattered here and there in the volume does not resemble any heathen verse that has survived.

VENGEANCE OF THE FEMALE:

Edited by Marrion Wilcox. \$1.50.

The author has impaired what might be a book of salutary influence by inserting an allegory of the relation of man to his Maker, and the mutual influence of men and women, written with the desire of being satirically subtle and succeeding in being weakly blasphemous. Aside from this, the volume contains charming views of Spanish and Italian family life, written with loving and humorous appreciation, and tacitly reproving the American's inherited tendency to "leave 'arf a brick," at the stranger, and to judge foreign nations by Corporal Trim's standard.

WAR WITH SPAIN: Henry Cabot Lodge.

The excellent delineators of military and naval scenes, Mr. Zogbaum and Mr. de Thulstrup, and some other excellent artists and some skilful photographers contribute the best part of this volume. The author is too deeply involved in politics to treat either the causes or the conduct of the war with perfect impartiality, and he has not the art of making a battle inspiring or even real. His book simply indicates what the Republicans and especially the adherents of the administration would like to have the country accept as the history of the contest.

WHEN THE SLEEPER AWAKES: H. G. Wells. \$1.50.

Like the author's other books, this is a phantasy, based on science, a dream of the city of the future as it might be if man were left to his own inventions for two centuries. It is a horrible place, whence the snobbery of heathen socialism has driven all kindly service and sweet charity, honeycombed by plots, saturated with advertising, lighted and warmed by hideous machinery, and protected from the weather and cut off from the sunlight by a roof. It is written with much skill and with delicate scorn for the material and avaricious spirit of the time.

WORKS OF LORD BYRON: Letters and Journals, Vol. III: Rowland Protheroe.

This volume includes letters written between August, 1813, and November, 1816, and among them are 118 not included in Halleck's edition. They have been very carefully collated with the originals, and they cover the entire period of Byron's courtship and married life. Letters from Scott, Leigh Hunt, Hogg, and Jane Claremont are among them.

YELLOW WALL PAPER: Charlotte Perkins Stetson. \$0.75.

A brief and powerful study of a mind hovering between sanity and insanity. It is so true to life that no hysterical woman or timid child should read it. The "wall paper" forms the cover and makes the heroine's madness comprehensible.

Books Received.

- THE CATHOLIC HIGH SCHOOL BIBLE HISTORY. For the use of Junior Classes. By Sister F. Isabelle Kershaw. Part II. London: Burns & Oates; New York: Benzinger Brothers. 1899. Pp. 162. Price, 50 cents.
- SCRIPTURE MANUALS FOR CATHOLIC SCHOOLS. (Arranged with a view to the Oxford and Cambridge Local Examinations.) Edited by the Rev. Sydney F. Smith, S.J. The Gospel According to St. John. By the Rev. Joseph Rickaby, S.J. *The Same*. 1899. Pp. 168. Price, 80 cents.
- CAMBRIDGE CONFERENCES. Second Series. Delivered to the Catholic Undergraduates of the University of Cambridge, in the Chapel of St. Edmund House, Lent Term, 1899. By Joseph Rickaby, S.J. *The Same*. 1899. Pp. 84. Price, 40 cents.
- DE OPERE DIVINI EXEMPLARISMI. Auctore Ernesto Dubois, C.SS.R. Fasciculus Continens: I, Conspicuum virorum litteras ad auctorem missas; II, Periodicorum libellorum articulos circa Exemplarismum; III, Auctoris responsionem ad aliquas observationes. Romae ex Typographia Della Pace, Philippi Cuggiani. 1899. Pp. 61.
- DIONYSIUS DER KARTHÄUSER. 1402-1471. Sein Leben, sein Wirken. Eine Neuausgabe seiner Werke. (Mit Autograph und Porträt.) Aus dem Französischen mit einigen Ergänzungen des Verfassers in's Deutsche übersetzt von einem Priester des Karthäuser-Ordens. Mülheim: A. D. Ruhr, Verlag von M. Hegner, Katholische Buchhandlung. 1898. Pp. 109.
- DAS VORMOSAISCHE PRIESTERTHUM IN ISRAEL. Vergleichende Studie zu Exodus und 1. Chron. 2-8. Von Fr. v. Hummelauer, S.J. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1899. Pp. 106. Price, \$1.15.
- ST. IGNATIUS OF LOYOLA. (*The Saints*.) By Henri Joly. Translated by Mildred Pardridge. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. 262. Price, \$1.00.
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PONTIFICAL COLLEGE JOSEPHINUM.

THE Pontifical College known by the name of "Josephinum" is a unique institution among the ecclesiastical colleges and seminaries of the United States. It owes its foundation to the Right Rev. Mgr. Joseph Jessing.¹ A native of Münster in Westphalia, he entered at an early age the ranks of the Prussian army. During a five years' term of service he was privileged to attend the royal military academy until 1860, when he abandoned the military career in order to enter the ecclesiastical life. The wars of 1864 and 1866 called him back once more to the army in the defence of his country. At the conclusion of the peace-treaty he resolved to devote himself to the foreign missions, and with this in view he sailed for America. Having completed his theological course at Mount St. Mary's of the West, he was ordained to the sacred ministry, and sent to do missionary work in the city of Columbus. After some time spent there he was assigned to the charge of the Sacred Heart Church, at Pomeroy, Ohio.

It was whilst at this latter place that Father Jessing began the publication of his now widely circulated paper, the *Ohio Waisenfreund*. His avowed purpose was to devote the proceeds of his editorial work to the education and support of homeless orphan boys. The enterprise soon proved successful, and in 1875 he was able to put into operation his charitable

¹ Born November 17, 1836.

scheme. An orphan asylum for boys was opened at Pomeroy, under the patronage of St. Joseph. God prospered the undertaking from the very beginning, and in 1877, on account of the rapid growth of the institution, Father Jessing deemed it prudent to resign his parochial duties and to remove his home to Columbus. Here he bought a house and plot of ground to answer the purposes of the asylum. So great was the progress made during the next few years that, in 1880, a new building had to be erected, which was opened on October 15, in honor of St. Thuribius, an American saint. Since then the chapel has been enlarged and serves now exclusively for the use of the seminary. Soon more ground was needed, and in time the entire square which at present constitutes the site of the Josephinum was acquired. Since the purchase of the first tract of ground eleven fine brick buildings have been raised for the various purposes of the institution. In 1896 a structure was completed for the use of the orphans and to accommodate the Franciscan Sisters who attend to the domestic cares. This house is separately located, so as to divide the grounds of the orphanage from those intended for the students. It also contains a chapel dedicated to St. Rose of Lima, the first American saint. Another more recent addition to the group of college buildings is a four-story house, erected last year to provide private rooms for each of the students in the theological and philosophical departments.

It was stated above that the institution began originally as an asylum for boys bereft of homes; hence it was known for some years under the name of "St. Joseph's Orphan Asylum." In course of time, however, the scope of the institution was widened, and the whole complex of buildings representing different departments of boys' training is now known as the "Josephinum."

During the twenty-four years of its existence the institution has sheltered a very large number of boys, to whom the founder has been a father to care for their wants in a true Christian sense. They were received in the spirit of Christian charity, simply for the love of God.

It is needless to say that at the outset of his work Father

Jessing was obliged to cope with many difficulties akin to those which arise in the endeavor to shelter and educate boys who had been under no definite educational influence before they came to him. Furthermore there devolved upon him the task, after having brought them through their elementary education, of finding permanently useful and honorable employment for them. The founder set himself to work out some satisfactory solution of this problem. Many experiments were tried, some of which proved successful, whilst a few had to be abandoned. In these days of mechanical inventions and factory competition the difficulty is much greater than it was when tradesmen were not so numerous. The printing department supplied a useful means of suitable occupation, and in the course of years many competent printers and pressmen have been trained and sent forth from the Josephinum. The tailoring establishment likewise turned out efficient lads, who thereby found it possible to earn an honorable livelihood. A shoe department, inaugurated years ago, has not been so successful. Whilst Father Jessing was thus endeavoring to find new means for providing a useful sphere for his boys in other directions, the happy thought came to him of establishing an ecclesiastical art department. He at once set about the carrying out of his plans, and in 1884 he founded an industrial school of art, where every variety of church decoration and ecclesiastical work, such as altars, pulpits, and other church furniture, is made in the most approved and finished styles, under the direction of skilled and artistic workmen. In this work many of the youths find a good opportunity of mastering the different branches of the art of interior church-furnishing. The whole department is under the supervision of Mr. Herman Alard, well known to church builders as an artist and designer of superior merit; and the best testimony of efficiency in this department is found in the excellent work of the Josephinum, which may be seen in several churches of the United States. Lately, however, the Right Rev. founder has transferred this art department to a company of Catholic gentlemen who continue it under the title "Josephinum Church Furniture Company."

In order to afford an opportunity for practical instruction

in farm work, which, though not so lucrative as the average trades, is at least steady and not subject to factory competition, Father Jessing purchased a hundred-acre tract of land near Columbus. At the same time the land was intended for the production of the necessary supplies for the institution. Both ends have been in a measure achieved, although perhaps not as well as was expected. From time to time the heart of the Right Rev. Monsignor is cheered with happy letters from former inmates of the Josephinum, written in thanks for his many kindnesses and fatherly care of them.

In 1888 a college designed for the education of young men for the sacred ministry was established in connection with the orphanage. The new enterprise was the outcome of a short article that had appeared in the *Ohio Waisenfreund*, on the subject of aiding poor boys to obtain the means to study for the sacred ministry. The article was suggestive and brought a number of applications from boys of German extraction, destitute of the means to defray the expenses of a collegiate course, to Father Jessing, asking him for direction and assistance. With full trust in the blessing of God and in the generous spirit of the German Catholics, the founder of the Josephinum determined to remove the financial difficulty from the way of so many talented and pious young men, by organizing a free college, where the ordinary curriculum of studies preparatory to the seminary course might be pursued. Commending this new undertaking to St. Joseph and resting on our Saviour's words: "Whatsoever you do for these, the least of my brethren, you do for me," he received several of the young men into his house in Columbus, where a chance would be afforded them to start their studies. The ages of the candidates who presented themselves ranged from fourteen to sixteen years. Father Jessing turned his own apartments into class-rooms and constructed a former workshop into a suitable habitation for the new students. Studies began on September 1, 1888, and thus the now flourishing Pontifical College of the Propaganda made its beginning. Success marked the work of the first year, despite the many inconveniences connected with the infant institution. In the meantime new candidates applied for admission, and in 1889 a

second class was organized. Since then the institution has steadily grown, the same mode of procedure being observed during the years following its foundation up to the present date. To-day the College Department and Seminary of the Josephinum consist of six classes of the collegiate course, two of philosophy and four of theology. Every facility is offered for fully equipping the students for their future duties on the mission.

As before stated, the Josephinum is an absolutely free college for those students who are unable to meet the expenses of a college course. Those who happen to have sufficient means to defray part of their board or to provide their own clothing are, of course, expected to do so, and thus to relieve in some degree the burden resting upon the College, which was primarily founded for poor students. The present faculty includes, besides the Right Rev. Rector, eleven priests and several lay professors.

The undertaking was an individual enterprise, and the founder deemed it advisable to place the institution on a canonical basis, so as to enhance its efficiency in the service of the Church in America. As one of the chief aims of the College is to send forth priests conversant with both the German and English languages, its scope appeared wider than would have been required to satisfy the needs of the Diocese of Columbus, which numbers only 60,000 Catholics, of whom very few are of German birth. The aim of the College could never have been attained if the College had been identified with any individual diocese. In view of this fact, the establishment was offered to the province of Cincinnati as a seminary for the education of German priests. The bishops, however, did not see their way to taking any definite steps in the matter. Recourse was then had to Rome, and the College was aggregated to the Holy See, with these specifications, that the main object already mentioned be provided for, and that the whole institution be under the direct jurisdiction of the Propaganda. On December 12, 1892, the S. Congregation for the Propagation of the Faith ratified the proposal, and gave to the College canonical constitutions. The Sovereign Pontiff graciously sanctioned both the enactments of

the Propaganda and decreed that the Josephinum be incorporated as a Pontifical College under the immediate authority of the Propaganda.

The costs of the buildings and the maintenance of so many pupils were borne by the proceeds of the *Ohio Waisenfreund* and the generous donations of German Catholics, as well as by the income derived from the foundation of scholarships. These had been inaugurated in 1893, when the Rector announced through the columns of his paper his intention of soliciting foundations for the permanent support of the clerical students of the institute, \$5,000 being the sum necessary for a scholarship. To maintain the twelve classes prescribed by the constitution at least one hundred endowments were needed. The funds were generously subscribed. Between September, 1893, and July, 1894, six perpetual burses were established. During the following year the number was increased to sixteen; and before the close of the scholastic year of 1896, nine more were added. At this writing the fiftieth fund has been subscribed. It looks as though the financial basis of the Josephinum were secured.

At the close of the scholastic year of 1894, the late Apostolic Delegate, Cardinal Satolli, honored the College by a visit. The eminent guest came in his official capacity and remained three days. On the same occasion he ordained to the priesthood the Rev. Father Peters, the first student from the College to be raised to the sacred ministry. Fifteen candidates took the *juramentum* to the Holy See prescribed for papal colleges, and twenty seminarians who had bound themselves during the previous year received clerical tonsure.

On June 5, 1894, the College was incorporated under the laws of the State of Ohio, as a legal body, with power to confer degrees and academical honors. The official title of incorporation is, "The Pontifical College Josephinum of the Sacred Congregation for the Propagation of the Faith."

By a decree of the Propaganda, dated April 2, 1894, the following privileges were granted to the institution:

(1) The students of the Josephinum are permitted to assume the habit of the Collegium Urbanum, at Rome.

(2) The Josephinum has been constituted a regular parish, with full canonical rights, the Rector being the incumbent.

At the instance of Cardinal Satolli, the Supreme Pontiff conferred upon the founder of the Josephinum the dignity of "Domestic Prelate;" it was intended as a mark of recognition of the excellent work which Father Jessing had done in establishing the Seminary.

In order to further strengthen the intimate relations with the Holy See now enjoyed by the College, it is proposed, with the approval of the Holy Father, to found a College in the Eternal City where the more advanced students of the Josephinum will be enabled to take higher courses in philosophy and theology. As it is, some of the students now go for this purpose to the Urban College, of which the Josephinum is an affiliation. The Rev. Dr. J. Seuffert, Professor of Moral Theology and Canon Law, was the first to return to America, after completing such a course in Rome. It is hoped that the funds requisite for carrying out this plan will soon be at hand.

Last June, marking the close of the eleventh scholastic year, the Josephinum was visited by the present Apostolic Delegate, Archbishop Martinelli. On this occasion six alumni, who had commenced and finished their studies at the institution, were raised to the sacred priesthood. Eight others received subdiaconate, four minor orders, and four were tonsured.

The number of the students at present in the College is 167, of whom 73 have taken the *juramentum* of the Propaganda; of these latter 14 are in Holy Orders and 32 are clerics. The course which the College offers is complete, and it is the aim of the founder to make the Josephinum a theological school of the very first order in excellence of studies and ecclesiastical discipline, where holiness of life and knowledge go hand in hand. The priests who leave the institution receive their appointments directly from the Propaganda, although the field of their labors is confined to the United States.

HORÆ LITURGICÆ.

III.

I HAPPENED to come across an old number of the *Irish Ecclesiastical Record*,¹ in which there was an article on "The Catholic Principle of a Liturgical Language," and amidst much that was interesting my eye fell on the following passage:

"But perhaps the wildest outburst during the eighteenth century of this dangerous error, condemned so often by the Church, is to be studied in the abortive schismatical Synod of Pistoja, held under the protection of the Grand Duke of Tuscany and presided over by Scipio Ricci,² Bishop of Pistoja and Prato, in which it was determined, amongst other innovations contrary to the practice of the Church, to celebrate the Liturgy in the vulgar tongue and to read all the prayers of the Mass in a loud voice, suppressing entirely this particular application of the discipline of the *Secret*, which has come down to us from the earliest times, and the principle of which is manifestly maintained in the prayers and the ceremonies of the Holy Sacrifice."

The latter part of this sentence made me rub my eyes. There was clearly a misapprehension on the part of the Reverend writer of the causes which brought about the custom of saying certain parts of the Mass as it were in secret. I noticed that Dom Gueranger is frequently mentioned as an authority. He was an ardent lover of liturgical studies. But apart from the fact that his efforts were disastrously crowned with a certain success, owing in part to an over-weaning turn of mind, Dom Gueranger happens to be of very little authority. He did not often understand the drift of the documents he was discussing and suffered from the effects of his position. He was writing to support a thesis and not to find out what the *monumenta* themselves taught. At all costs he was determined to uphold certain aspects of history which are hopelessly discredited; and he ardently sympathized with that courageous logician, Louis Veuillot, who affirmed ignorance to be quite as serviceable as knowledge for the vindication of truth. To him, like to so

¹ October, 1888.

² He was nephew to the Ricci, General of the Jesuits at the time of the suppression.

many others, the defence of a thesis was far more easy than the discovery of truth. While giving Dom Gueranger all the credit which is undoubtedly his due, for directing the French mind away from the vapid, sentimental prayers which fill their prayer books,—prayers of no authority whatever,—to the grave majestic prayers of the Liturgy, he has been found to be so unreliable in his statements, so reactionary in his treatment of historical facts, that he is no longer looked upon as an authority.

A new school of liturgists has arisen in France and is using the methods of historical inquiry which are now universally recognized as the only true methods of arriving at satisfactory results. This new school in fact has retraced its steps to the profound knowledge and well-balanced criticism which make the French liturgical, historical, and patristic schools of the eighteenth century of such weight. It has gone back to that great school of which the foremost representative is a man whose name has been covered with opprobrium by interested opponents, and who, like many other good men and true, has been called a Jansenist, because he knew the truth and spoke it out, and because, instead of accepting his century as the *ne plus ultra* of liturgical perfection, he dared to inquire into the origin of things and learned what history could tell him. I refer to the honorable name of Dom Claude de Vert, a Benedictine monk of Clugni, who wrote the *Explication simple, litterale et historique des cérémonies de l'Église*, in four volumes. This is by far the best work on the subject. So imbued had I been with the charge of Jansenism against this author, that I began his work with a certain amount of trepidation. As my delight increased on reading, so did my surprise. There is absolutely not a word of Jansenism in the book. Far from it, although lamenting as many of us do that much of the old beauty and significance has passed away, and perhaps expressing a wish for their revival, —and who is there who knows and loves these things that does not wish to see them restored?—he says, concerning the very question of the secret parts of the Mass, that the Church is the mistress of the matter; it is for us to judge whether it is *à propos* and to permit it, and as long as she does not, "it would

be a crime to do otherwise, the most specious reasons will always be confounded by the usage."³ It is an honor to me to write the above in defence of the learned and orthodox Dom Claude de Vert, and I would I could send others to the marvellous mine of knowledge contained in his volume.

But now to the point of this article. What does history teach us concerning the practice of saying certain parts of the Mass in secret? Is it in any way a remain of the *disciplina arcana*, as the writer in the *Irish Ecclesiastical Record* suggests?

Clearly not. What was, as regards the Mass, the *disciplina arcana*? The whole of the Mass of the faithful—that is, after the Gospel or homily—was, in regard to the non-baptized or uninitiated, the Secret. The word *Secret* was used only in reference to them, not to the body of the faithful, who, in the words of St. Augustine: "Know all things and hear all things." To them it was given to know the mysteries of the Kingdom of God. To the others the deacon addressed the words: *Foris Catechumeni*, or, according to St. Gregory,⁴ *Si quis non communicat, det locum*. This was, of course, like the pagan formula Virgil mentions: *Procul, O procul esto profani*.⁵

Here we gain one step: the Secret did not apply to any one particular prayer of the Mass, but to the whole of the Mass proper.

Let us see how it came about. In the old Roman Rite, as depicted in the *Ordines Romani*, we can see how things worked. The uninitiated have been dismissed and the Sacrifice begins. The officiant salutes the people with the *Dominus vobiscum* and then adds *Oremus*. But no prayer was said. While the material for the Mass was being offered and prepared the choir sang the psalm called from its position the *Offertorium*. The officiant, however, said no prayers at the oblation. Those now said are of much more recent date (about the eleventh century) and do not enter into our consideration. Nevertheless, we may add that after they were introduced there could be no use in saying them out aloud, as the choir are then engaged in singing the

³ Vol. I, p. 349, ed. 1710.

⁴ *Dialog.* Lib. II, c. 23.

⁵ *Æneid*, 6.

Offertory. The materials for the Sacrifice being prepared, the priest calls on the assembly to pray—*Orate Fratres*, etc., and after their reply he recites the prayer which in the older missals is known by the name of the *Oratio super oblata*. How came it to be called, as it is to-day, the "*Oratio Secreta*"?⁶

Now the reason why this prayer is called *Secreta* is decidedly not because it is said in a low, secret voice (others argue it is said in a secret voice because it is called the *Secreta*; a pretty vicious circle!), but because it is the beginning of the sacrificial prayers, the whole of which was an *Actio* or *Oratio Secreta* to the uninitiated. We have an example of calling the whole of a service by the name of the first prayer in the case of a *Requiem* or a *Dirge*. That this is the real significance of the word *Secreta* will now appear. In an old MS. Sacramentary of Tours this prayer is called the *Arcana*. In other books it is called the *Secreta parva* in contradistinction to the Canon, which is known as the *Secreta major*; although sometimes the latter is called simply the *Secreta*, as by Innocent III in his *De Sacro Altaris Mysterio*.⁷

Another meaning attached to the term *Secreta* as applied to the prayer before the Preface is, according to Cassander,⁸ as follows: "We must not imagine that this prayer is called the Secret because the laity were not allowed to learn it or to hear it, but only because it was not sung, but said in the same tone as the Canon." And of the Canon itself he says: "This part of the Mass is also called the Secret, not because, as some imagine, the people were not allowed to hear it said, or to read it, or to know it by heart, but because it was found suitable to pronounce it in the speaking tone." So *Secreta* means practically that which is not sung; for example, the Preface. "*Clamat ad populum ut . . . habeat. . . Sursum corda, ac deinde ut Gratias agat Deo . . . igitur hoc necessario extollitur voce.*" Peter the Venerable (1158), abbot of Clugni, in his statutes speaks of low Masses as "*Missae Secretae.*"⁹ That

⁶ In the Milanese Rite this prayer is said in the same tone of voice as the Collect and Post-Communion.

⁷ Migne, *P. L.*, vol. 217, p. 840.

⁸ *Liturgia*, c. 28.

⁹ Migne, *P. L.*, vol. 189, p. 1027.

this prayer and all the Canon were said in a loud voice by the celebrant is clear from the *Amens* still preserved in the missals we use to-day. Cardinal Bona quotes Florus, deacon of the Church of Lyons (860), as mentioning the custom of the faithful saying *Amen* to the prayer. Paschasius Radbertus, abbot of Corbie (865), says: "Qua prece¹⁰ expleta, consona voce omnes *Amen* dicimus."¹¹ Rabanus Maurus (856) and Walfridus Strabo (849), though writing in detail about the Mass, gave us no hint that the Canon was said in an unintelligible tone. The first to mention the change seems to be the pseudo-Alcuin¹² in the tenth century; and the other liturgical writers, such as John Beleth Durandus and Robert Paululus, speak of the custom as a simple novelty, using such terms as "Cum antiquitus," or "Cum olim," or "Cum primitus publice et alta voce Canon diceretur."

Let us now see what it was that brought about the change. First, as regards the *Oratio super oblata*, and then the Canon. It must be remembered that high Mass gives the rule for low Mass, not *vice versa*. Now, it was that eternal question of Church music and the vagaries of choirs, even in those far-off days,¹³ that made the priest say these prayers in a tone unintelligible to the people. It was just about this time that the Plain Song was losing its syllabic character (as in the *Sanctus* for a Requiem Mass), and was being tortured by all sorts of elaborations until it was becoming impossible to catch what the word was. All that could be heard was a syllable lost in a maze of 20 to 200 notes which went wandering up and down the gamut. Also at this time there were feeble first attempts at harmony, and counterpoint was exercising the ingenuity of composers. Hence the music of the *Schola Cantorum* was beginning to assert itself unduly. It ought to have finished its psalm before the *Orate Fratres*. But who ever knew a choir to consider anyone but itself?

¹⁰ "Ut fiat Corpus et Sanguis Dilectissimi Filii Tui, D.N.J.C."—*Ibid.*, Vol. 120, p. 1365.

¹¹ Migne, *P. L.*, vol. 119, p. 72.

¹² *Ibid.*, vol. 101, p. 1256.

¹³ Did not Mark Twain say that he once heard of a choir that was well behaved, but it was so long ago that he did not know when or where it was?

According to the old *Ordines Romani* the Pope before beginning the *Orate Fratres* used to make a sign for the *schola* to end. They might have done so for the Pope, but not for anyone else. Hence it came about that the priest, instead of waiting as he ought to have done (or better still, cutting the choir short), went on with the prayers he had to say in a speaking tone; and as there was no use in trying to make himself heard above the music, he said them quietly to himself and so saved his voice for the Preface.

According to the old custom, having sung the Preface, the priest sang with the *schola* the *Sanctus*. Charlemagne¹⁴ ordains that the priest should join his voice to those of the holy angels and of the faithful in singing the *Sanctus, Sanctus, Sanctus*. This would look as though the custom was even then beginning to drop out and had to be restored. The author of the *Micrologus* mentions the same custom. But when the Plain Song became elaborate and the priest could no longer join in, there was again only one of two courses to follow: either to wait until the choir were willing to allow him to proceed, or to continue the Mass in the same way as he had said the *Oratio super oblata*. It is easy to see what course would be chosen, especially, as Dom Claude de Vert remarks, seeing that Latin was no longer understood of the people, the priest consulted first his own convenience and was not sorry to profit by all the changes, and was ready to give weight to every excuse which would add to his comfort and save his voice and throat by now reciting secretly what formerly he had to say aloud when the priest was heard by everyone.¹⁵

We may add to our proof that "from the earliest times"¹⁶ all the Canon was said aloud, the following facts: The Emperor Justinian¹⁷ orders priests and bishops to celebrate the prayers of the oblation in a loud and intelligible voice so that the people, hearing what is said, should be drawn to lift

¹⁴ Capit. an. 787, caput 50.

¹⁵ Cf. *op. cit.*, vol. I, p. 317.

¹⁶ *Irish Ecclesiastical Record*.

¹⁷ *Nova*, 123.

up their hearts to God with more devotion. From this the learned Dominican Goar, in his notes on the Euchologia, concludes that in the sixth century the prayers of the Canon were said out aloud. I think we may also add that evidently the custom of saying them secretly had been then begun. And this may be explained by the position in which Christians now found themselves to be. No longer confined to catacombs or to small secret chapels, in which the voice could travel without difficulty, priests found themselves celebrating in large churches, where it was a distinct effort to make the voice heard throughout the building.

The *Ordo Romanus XIV* orders the priest to recite the Canon in the same tone of voice in which he said the *Sanctus* with his ministers, and so in an intelligible way. The Council of Basle condemns the *abuse* of certain churches where private Masses were said in so low a tone that they could not be heard by the assistants. The numerous examples quoted by Dom Claude de Vert go to prove that the Gallican Church kept up the old tradition for a long time. The Council of Rheims (1583) orders that the priest when saying Mass should pronounce the words so clearly and distinctly that the assistants might hear him.

We may mention too the well established fact that "from the earliest ages" priests used to concelebrate with the bishop, saying all the words with him and even consecrating with him. We have kept some remains of these concelebrations. The Ordination Mass and that of the consecration of a bishop are concelebrations; and the universal custom of priests receiving Communion on Maunday Thursday with stoles is a remain of the day when they concelebrated with him, and the fact that they, clad in sacrificial vestments, take part with him in the blessing of the Holy Oils. According to the Apostolic Constitutions and the appendix to the *Ordo Romanus I*, this practice of concelebration is ordered. Amalaricis speaks of it at Rome in the eleventh century; and Innocent III¹⁸ says the cardinal priests surround the Roman pontiff and concelebrate with him. Durandus remarks the same.

¹⁸ *Op. cit.*, cap. 25.

In the primatial church of Lyons, and at Vienne on all solemnities, and in many other churches on Maunday Thursday,—Chartres, for example,—the bishop concelebrated with his clergy. The Carthusians, who have kept up so many old customs, do this on Christmas Day, Easter, and Pentecost. Only the superior officiates at the Mass; the other priests concelebrate with him.

It has been left to the post-Tridentine rubricians to substitute *secreto* for *submissa voce* and to give quite another idea to our minds. The Council of Trent, in its wisdom, left many things indefinite and would not decide where decision was not absolutely necessary. As regards the Mass, the Fathers contented themselves with asserting that there are some things recited *submissa voce* and others *elata* or *elatiore voce*. Now here it seems to us clear that *submissa voce* is not identical with *secrete* in the sense modern rubricians attach to it. The word *elata* is opposed to *submissa*, the argument being the stronger when the comparative form is used. On the other hand we must bear in mind that the words *secrete*, *tacite*, *submissa voce*, *tono legendo*, etc., meant simply “not sung.” Are we to understand even the Pian Missal to mean against all history *secreto*, to mean something else than the Tridentine Fathers understood by *submissa voce*?

From a careful study of the Missal as we now have it, we find the same ambiguity of expression. Sometimes these preceptive rubrics simply give a verb without any adverb, thus leaving the question of tone untouched. Let us put the rubrics together; but for our purpose it will be quite enough to mention the place and indicate the precise words used:

1. Offertory Prayer: (the Missal says) *dicit*.
2. Orate Fratres: no distinction between the first two words and the rest of the sentence: *dicit*.
3. Amen: *submissa voce*.
4. The Secret Prayer: *subjungit*.
5. Per omnia, etc.: *clara voce*. Does not “*clara voce*” here mean the same as “*elevata*” or “*alta*”?
6. Sanctus: *dicit*.
7. Te igitur: *dicit*.

8. Memento: no rubrics of silence; "orat aliquantulum . . . deinde prosequitur."
9. Hanc igitur: dicit.
10. Words of Consecration: "profert verba consecrationis secrete,¹⁹ distincte et attente."
11. Simili modo: dicit.
12. Words of Consecration: "profert . . . attente, continue et secrete."
13. Haec quotiescumque: dicit secreto.
14. Unde et memores: dicit.
15. Supplices: dicit.
16. Nobis quoque: elata parum voce dicens. There is no indication that this direction is only for the first three words.
17. Per Ipsum: dicens.
18. Per omnia: dicit cantando vel legendo.
19. (a) Amen (festae): secrete dicit;
(b) Amen (feriae): submissa voce dicit. Here evidently the sense is the same and history tells us what that sense was.
20. Libera: dicit.
21. Per eundem: dicit.
22. Qui tecum: dicit.
23. Per omnia: dicit.
24. Pax Domini: dicens.

The other parts of the Mass I need not refer to, as they are (1) of a much later period; and (2) they concern the priest personally. But even here it is "dicit," "dicens secrete," "elevata aliquantulum voce dicit ter devote et humiliter" (the whole of the "Domine non sum dignus").

Turning to the directive rubrics prefixed to the Missal, § xvi, the Franciscan author uses two indications of pitch: "clara voce" and "secreto." This latter he understands so that while the priest can hear himself saying the prayers, the bystanders can not. In High Mass he makes use of another term to which he affixes no meaning: *submissa voce*, and makes confusion worse confounded.

¹⁹ There is absolutely no reason why this word *secrete* should be taken in any other sense than the ordinary one of *submissa voce*, which is equivalent to "not sung," sung words being indicated by *elata voce*.

From the historic facts before the reader enough has been said to allow him to sum up the matter somewhat in this fashion:

1. Up to the tenth century *Secreta* was not confined to the *Oratio super oblata*, but meant the whole Canon.

2. It was so called because it was the secret hidden in the early ages from the uninitiated.

3. It was not said in silence, but out aloud. It was not sung.

4. The reason for saying this part of the Mass unintelligibly was not in any way to preserve the *disciplina arcani* which soon went out of date; but—

5. It came from the over-elaboration of (a) the Offertory, (b) the *Sanctus*.

Therefore, the reader will conclude that the writer in the *Irish Ecclesiastical Record* when he says "to read all the prayers of the Mass in a loud voice, suppressing entirely this particular application of the discipline of the Secret which has come down to us from the earliest times, and the principle of which is so manifestly maintained in the pages and ceremonies of the Holy Sacrifice," has been misled by the term *secret* as applied to the *Oratio super oblata*. The testimony of at least one thousand years is against him.

In this (I am afraid somewhat diffuse) sketch I have been simply concerned with an historical inquiry as to the custom of saying the prayers of the Mass aloud or, as we say now, in secret, and to see whether the *disciplina arcani* had anything to do with the matter.

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London, England.

MY NEW CURATE.

XXX.—ALL'S WELL.

THE soul of Jem Deady was grievously perturbed. That calm and placid philosopher had lost his equanimity. It showed itself in many ways,—in violent abstraction at meal-times, and the ghoulish way in which he swallowed cups of tea; and bolted potatoes wholesale; in strange muttered soliloquies in which he called himself violent and opprobrious names; in sacrilegious gestures towards Father Letheby's house. And once, when Bess, alarmed about his sanity, and hearing dreadful sounds of conflict from his bedroom, and such expressions as these: "How do you like that?" "Come on, you ruffian!" "You'll want a beefsteak for your eye and not for your stomach, you glutton!" when Bess, in fear and trembling, entered the bedroom, she found her amiable spouse belaboring an innocent bolster which, propped against the wall, did service vicariously for some imaginary monster of flesh and blood. To all Bess's anxious inquiries there was but one answer: "Let me alone, 'uman; I'm half out o' my mind!" There should be a climax, of course, to all this, and it came. It was not the odor of the steaks and onions that, wafted across intervening gardens from Father Letheby's kitchen, precipitated the crisis; nor the tears of Lizzie, who appeared from time to time, a weeping Niobe, and whose distress would have touched the heart of a less susceptible Irishman than Jem Deady; nor yet the taunts of the women of the village, who stung him with such sarcasms as these: "Yes; Faynians begor, with their drilling, an' their antics, an' their corporals, an' their sergeants,—they couldn't hunt a flock of geese. Dere goes de captain!—look at him an' his airs; and thim Dublin jackeens above in the priest's house, atin' him out o' house and home, and not a man in Kilronan able to lay a wet finger on 'em." But, as in all great crises, it is the simple thing that proves the last straw, so in this. What steaks and onions, tears and taunts, could not do, was done by an innocent Havana, whose odors, sprung from a dainty weed,

held between the lips of one of these great representatives of Her Majesty's law, and wafted to the senses of Jem Deady, as he bent over his cabbages in his little garden, made him throw down his spade with something that seemed like, and most unlike, a prayer, and rush into the house and shout: "Tare an' houns! Flesh and blood can't stand this! Don't shpake a word, 'uman! Don't shpake a word! but get me soap, and hot wather, and a towel, while you'd be saying thrapsticks!"

Bess did as she was directed; and then paused anxiously in the kitchen to conjecture what new form her husband's insanity was taking. Occasionally a muttered growl came from the recesses of the bedroom; and, in about a quarter of an hour, out came Jem, so transformed that Bess began to doubt her own sanity, and could only say, through her tears:

"For the love of God, Jem, is't yourself or your ghost?"

It certainly was not a ghost, but a fine, handsome man, over six feet high, his hair curled, and his whiskers shining with Trotter Oil, and his long pilot coat with the velvet collar, which he had got from Father Laverty, and on which the merciful night, now falling, concealed the abrasions of time. Bess looked at him with all a wife's admiration; and then, half crying, half laughing, said:

"And what new divilmint are ye up to now?"

Jem answered not a word. He was on the warpath. He only said sarcastically:

"Ye needn't expect me home to tay, Mrs. Deady. I'm taking tay with shupparior company to-night."

An hour later there were three gentlemen in Father Letheby's parlor, who appeared to have known each other in ante-natal times, so affectionate and confidential were they. The gentleman in the middle was sympathizing with his brethren in the legal profession—for he had introduced himself as the local bailiff—on their being sent down from the metropolis and its gaities, from their wives and children, into this remote and forsaken village called Kilonan.

"It ain't too bad," said one, with a strong Northern accent. "A' have bun in wuss diggins thon thus!"

Then the conversation drifted to possible dangers. And it appeared there was not, in Her Majesty's dominions, a more lawless and fiendish set of ruffians than those who lurked in Kilonan. Why, what did they do in the days of the Lague? Didn't they take his predecessor, as honest a man as ever lived, and strip him, and nail him by the ears to his door, where his neighbors found him in the morning? But "the poluss? the poluss?" "Oh! they're always looking the other way. But let us get the taste of these murderin' ruffians out o' our mout! Come down to Mrs. Haley's. There isn't a better dhrop betune this and Dublin."

"But the proputtu? the proputtu?" said the bailiffs, looking around anxiously.

"As safe as if ye had it in yere waistcoat pockets," they were assured.

The three well-dressed gentlemen moved with easy dignity down the one dark street of the village, piloted carefully by the central figure, who linked his arms affectionately in his comrades', and smoked his weed with as much dignity as if he had been born in Cuba.

"Powerful dark hole!" said one; "one mut git a blow o' a stun and nuvver be the wiser."

"Or the prod of a pike," suggested the middle gentleman.

"Huv tha' no gaws here?" cried his neighbor.

"No. But we're thinkin' of getting up the electric light; at laste the parish priest do be talkin' about it, and sure that's the same as havin' it. But here we are. Now, one word! There's one ruffian here whose name mustn't pass yere mout', or we don't know the consekinces. He's a most concaited and outrageous ruffian, doesn't care for law or judge, or priest or pope; he's the only one ye have to be afeard of. Listen, that ye may remimber. His name is Jem Deady. Keep yere mouths locked on that while ye're here."

It was a pleasant little party in Mrs. Haley's "cosy" or "snuggery." There was warmth, and light, and music, and the odor of rum-punch and lemon, and the pungency of cigars and

the pleasant stimulus of agreeable conversation. Occasionally one of the "byes" looked in, but was promptly relegated to the taproom, at a civil distance from the "gintlemin." By and by, however, as more charity and less exclusiveness prevailed under the generous influences of good liquor, the "gintlemin" requested to be allowed to show the light of their glowing faces in the plebeian taproom; and the denizens of the latter, prompt at recognizing this infinite condescension, cheered the gentlemen to the echo.

"'Tis the likes of ye we wants down here," they cried; "not a set of naygurs who can't buy their tay without credit."

But the local bailiff didn't seem to like it, and kept aloof from the dissipation. Also, he drank only "liminade." It was admitted in after years that this was the greatest act of self-denial that was recorded in history. His comrades chaffed him unmercifully.

"Come, mon, and git out o' the blues. Whoy, these are the jolliest fullows we uver mot."

"And there isn't better liquor in the Cawstle cellars. Here's to yer health, missus."

So the night wore on.

But two poor women had an anxious time. These were Lizzie, who, in some mysterious manner, persuaded herself that she was responsible for the custody and safe keeping of the bailiffs in the eyes of the law; and if anything happened to them she might be summoned up to Dublin, and put on her trial on the capital charge. The other was Mrs. Deady. When eleven o'clock struck, she expected to hear every moment the well-known footsteps of her spouse; but no! Half-past eleven—twelve struck—and Jem had not returned. At half-past twelve there was a peculiar scratching sound at the back-door, and Bess opened it and dragged Jem into her arms, whilst she poured into his face a fire of cross-questions.

"Ax me no questions an' I'll tell ye no lies," said Jem. "Have ye anythin' to ate?"

Bess had, in the shape of cold fat bacon. Jem set to hungrily.

"Would ye mind covering up the light in the front windy, Bess?" said Jem.

Bess did so promptly, all the while looking at her spouse in a distressed and puzzled manner.

"Jem," said she at length, "may the Lord forgive me if I'm wrong, but I think ye're quite sober."

Jem nodded. A knock came to the door. It was Lizzie.

"Have ye no news of the bailiffs, Jem?"

"I have, acushla. I left them at your dure half an hour ago, and they're now fast asleep in their warm and comfortable beds."

"They're not in our house," said Lizzie, alarmed. "Oh, Jem, Jem, what have ye done, at all, at all?"

"I'll tell ye, girl," said Jem, emphatically. "I left the gintlemin at your dure, shook hands wid them, bid them good-night, and came down here. Is that thrue, Bess?"

"Every word of it," said Bess.

"Go back to your bed, alanna," said Jem, "and have pleasant dhreams of your future. Thim gintlemin can mind themselves."

"'Tis thrue, Lizzie," said Bess. "Go home, like a good girl, and make your mind aisy."

Lizzie departed, crying softly to herself.

"What mischief have ye done, Jem?" said Bess, when she had carefully locked and bolted the door. "Some day ye'll be dancin' upon nothin', I'm thinkin'."

"Nabocklish!" said Jem, as he knelt down and piously said his prayers for the night.

The following day was Sunday and All Saints' Day besides; and Jem, being a conscientious man, heard an early Mass; and being a constitutional man, he strolled down to take the fresh air—down the grassy slopes that lead to the sea. Jem was smoking placidly and at peace with himself and the world. One trifle troubled him. It was a burn on the lip, where the candle had caught him the night before at Mrs. Haley's, when he was induced to relax a little, and with his hands tied behind his back, grabbed at a rosy apple, and caught the lighted candle in his mouth. But that was a trifle. As Jem calmly strolled

along, he became suddenly aware of a marine phenomenon; and Jem, as a profound student of natural history, was so interested in the phenomenon that he actually took the pipe from his mouth and studied the marvel long and carefully. About twenty yards from where he was standing, a huge pile of rock started suddenly from the deep—a square, embattled mass, covered by the short, springy turf that alone can resist the action of the sea. Beside it, a tall neddle of rock, serrated and sharp, shot up. These two solitary islands, the abode of goats and gulls, were known in local geography as the Cow and Calf. Now the Cow and Calf were familiar to Jem Deady from his childhood. So were the deep, hollow caves beneath. So was the angry swirl of the tide that, parted outside the rocks, swept around in fierce torrents, and met with a shock of strength and a sweat of foam at the angle near the cliffs. Therefore, these things did not surprise the calm, equable mind of Jem. But perched on the sward on the top were two strange beings, the like of whom Jem had never seen before, and whom his fancy now at once recognized as the mermen of fable and romance. Their faces were dark as that of his sable majesty; their hair was tossed wildly. But they looked the picture of despair, whereas mermen were generally reputed to be jolly. It might be no harm to accost them, and Jem was not shy about strangers.

“Hallo, there!” he cried across the chasm; “who the — are ye? Did ye shwim across from ole Virginny, or did ye escape from a throupe of Christy Minstrels?”

“You, fellow,” said a mournful voice, “go at once for the poluss.”

“Aisier said than done,” said Jem. “What am I to say. suppose the gintlemin are not out of their warm beds?”

“Tell them that two of Her gracious Majesty’s servants are here—brought here by the worst set of ruffians that are not yet hanged in Ireland.”

“And what do ye expect the police to do?” said Jem calmly.

“To do? Why to get a boat and tuk us out o’ thus, I suppose!”

"Look at yere feet," said Jem, "and tell me what kind of a boat would live there?"

True enough. The angry waters were hissing, and embracing, and swirling back, and trying to leap the cliffs, and feeling with all their awful strength and agility for some channel through which they might reach and devour the prisoners.

By some secret telegraphy a crowd had soon gathered. One by one, the "byes" dropped down from the village, and to each in turn Jem had to tell all he knew about the mermen. Then commenced a running fire of chaff from every quarter.

"Where are yere banjoes, gentlemin? Ye might as well spind the Sunday pleasantly, for the sorra a wan o' ye will get off before night."

"Start 'Way down the Suwanee River,' Jem, and we'll give 'em a chorus."

"You're Jem Deady, I suppose," said one of the bailiffs. "Well, Deady, remember you're a marked mon. I gut yer cherickter last night from a gentleman as the greatest ruffian amongst all the ruffians of Kilronan—"

"Yerra, man, ye're takin' lavé of yer sinses. Is't Jem Deady? Jem Deady, the biggest *omadhaun* in the village."

"Jem Deady, the greatest *gommal*¹ that ever lived."

"Jem Deady, that doesn't know his right hand from his left."

"Jem Deady, who doesn't know enough to come in out of the wet."

"Jem Deady, the innocent, that isn't waned from his mother ayet."

During all these compliments Jem smoked placidly. I had forgotten one of the most serious duties of a novelist—the description of Jem's toilette. I had forgotten to say that a black pilot coat with velvet collar, red silk handkerchief, etc., was a veritable Nessus shirt to Jem. So passionately fond of work was he, and so high an idea had he conceived on the sacredness and nobleness of work, that integuments savoring of Sabbath indolence were particularly intolerable to him. He moved about stiffly in them, was glad to shake them off, and

¹ A half-idiot.

resume his white, lime-stained, patched and torn, but oh! such luxuriously easy garments of everyday life. Then I regret to have to record an act of supreme vanity, that might be pardonable or venial in a young lady going to a ball or coming out in her first concert, but was simply shocking in a middle-aged man going out to Mass on a Sunday morning. Jem Deady actually *powdered his face!* I do not say that it was violet powder or that he used a puff. His methods were more primitive and more successful. He went to a pot where lime was seething, or rather had been seething. He took up the thick lumps and crushed them into dust. He made his face as white as if he were going to play the king in Macbeth, and Banquo's ghost was arising; and he turned his glossy locks into a cadaverous and premature grayness, and Bess didn't like it. She wanted to see him only one Sunday in "his best shuit;" but Jem, unkind fellow, would not grant her that gratification.

Where was I? Oh, yes!

Jem, nothing loth, "ruz" the "Suwanee River," and accompanying himself on an imaginary banjo, drew tears from all eyes by singing, with mingled pathos and regret:

All the world is dark and dreary
Everywhere I roam;
Oh! darkies, how my heart grows weary,
Thinkin' of the old folks at home.

Then commenced a fresh cross-fire of chaff.

"The gintlemin in the orchaystra will now favor the company wit' a song."

Suddenly one young rascal shouted out:

"Begor, perhaps it's badin' ye were goin'. Don't ye know the rigulations of the coast? If ye were caught takin' off even yere hats here without puttin' on a badin'-dress, ye'd be dragged before the Mayor and Lord Lieutenant of Kilronan, and get six weeks' paynal servitude."

Then suddenly a bright idea seemed to dawn on these scamps. There was a good deal of whispering, and nodding, and pointing; and at last Jem Deady stepped forward, and in a voice full of awe and sorrow he said:

"Wan of the byes is thinkin' that maybe ye're the same

strange gintlemin that are on a visit with the priest for the last three days, and who were dacent enough to shtand 'dhrinks all round' last night at Mrs. Haley's. 'Pon the vartue of yere oath, are ye?"

"We are. Und dom fools we made of ourselves."

"Now, aisy, aisy," said Jem. "Ye don't know us as yet; but sure wan good turn desarnes another."

"Ye appear to be a dacent sort of fellow," said one of the bailiffs. "Now, look here. If ye get us 'ut of thus, we'll gev ye a pun' note, and as much dhrink as ye can bear."

Here there was a cheer.

"The tide goes down at four o'clock," said Jem, "and thin for eight minits there is a dhry passage across the rocks. Thin ye must run for yere lives, and we'll be here to help ye. But how the divil did ye get there? We never saw but a goat there afore."

"That's a matter for the Queen's Bench, my fine fellow. God help those who brought us here!"

"Amen!" cried all devoutly, lifting their ragged hats. Then they departed to make the needful preparation. After they had half mounted the declivity, one was sent back.

"The gintlemin who are going to resky ye," he said, "wants to know if ye have any conscientious objection to be brought over on the Sabbath; or wud ye rather remain where ye are till Monday?"

He was answered with an oath, and went away sadly. He was scandalized by such profanity. "Sich language on a Sunday mornin', glory be to God! What is the world comin' to?"

Four o'clock came, and the entire village of Kilronan turned out to the rescue. There were at least one thousand spectators of the interesting proceedings, and each individual of the thousand had a remark to make, a suggestion to offer, or a joke to deliver at the unhappy prisoners. And all was done under an affectation of sympathy that was deeply touching. Two constables kept order, but appeared to enjoy the fun. Now, in any other country but Ireland, and perhaps, indeed, we may also except Spain, and France, and Italy, a simple thing is done in

a simple, unostentatious manner. That does not suit the genius of our people, which tries to throw around the simplest matter all the pomp and circumstance of a great event, and in the evolution thereof, every man, woman, and child is supposed to have a personal interest, and a special and direct calling to order, and arrange, and bring the whole proceeding to perfection. Now, you would say, what could be simpler than to fling a rope to the prisoners and let them walk across on the dry rocks? That's your ignorance and your contempt for details; for no Alpine guides, about to cross the crevasses of a dangerous glacier, with a nervous and timid following of tourists, ever made half the preparations that Jem Deady and his followers made on this occasion. Two stout fishermen, carrying a strong cable, clambered down the cliff, and crossed the narrow ledge of rock, now wet with seaweed and slippery. They might have gone down, with perfect ease, the goat-path, sanded and gravelled, by which the bailiffs were carried the night before; but this would not be value for a pound and the copious libations that were to follow. They then tied the cable around the bailiffs and around themselves, and proceeded on their perilous journey. With infinite care they stepped on rock and seaweed, shouting hoarse warnings to their mates; but all their warnings were not sufficient to prevent the bailiffs from slipping and floundering in the deep sea-water pools left by the receding tide. Somehow, the rope would jerk, or a fisherman would slip, and down all would come together. Meanwhile, hoarse shouts echoed from the gallery of spectators above.

"Pull aft there, Bill."

"Let her head stand steady to the cliff."

"Port your helm, you lubber; don't you see where you're standing for?"

"Ease her, ease her, Tim! Now let her for'ard." And so, with shouts, and orders, and a fair sprinkling of profane adjurations, the rescuers and the rescued were hauled up the roughest side of the cliff, until the black visages of the bailiffs were visible. Then there was a pause, and many a sympathetic word for the "poor min."

"Where did they come from, at all?"

"No one knows. They're poor shipwrecked furriners."

"Have they any talk?"

"Very little, except to curse."

"Poor min! and I suppose they're all drowned wet."

Whilst the rescuing party halted, and wiped the perspiration from their brows, one said, half apologetically:

"I am axed by these gintlemin to tell ye—ahem! that there's a rule in this village that no credit is given, from the price of an ounce of tay to a pound of tobakky. An' if ye'd be so plasin' as to remimber that poun' note ye promised, an' if it is convanient and contagious to ye, perhaps—"

One of the bailiffs fumbled at his pockets in his critical condition, and making a round ball of the note, he flung it up the cliff side with a gesture of disgust. Jem Deady took up the missive, opened it calmly, studied the numbers, and put it in his pocket.

"Now, byes, a long pull, a sthrong pull, and a pull the-gither!"

And in an instant the bailiffs were sprawling on the green turf. Such cheers, such congratulations, such slapping on the back, such hip! hip! hurrahs! were never heard before. Then the procession formed and passed on to the village; and to the melodious strains of "God save Ireland!" the bailiffs were conducted to Father Letheby's house. Lizzie, half crying, half laughing with delight for having escaped arrest and capital punishment, prepared dinner with alacrity; and then a great hush fell on the village—the hush of conjecture and surmise. Would the bailiffs remain or depart? Would they recognize the deep hatred of the villagers under all the chaff and fun, or would they take it as a huge joke? The same questioning agitated their own minds; but they decided to go for two reasons, viz., (1) that, fresh from the conflict, they could give a more lurid description of their adventure, and obtain larger compensation; and (2) that whilst Jem Deady was scraping, with no gentle hand, the oil and lampblack from their faces, that he had placed there the evening before, he told them, confidentially, to put a hundred miles between themselves and the

villagers that night, if they did not care to leave their measures for a coffin. And so, at six o'clock a car was hired, and amidst a farewell volley of sarcastic cheers and uncomplimentary epithets, they drove to catch the night-mail to Dublin. Father Letheby promptly took possession, and found nothing wrong, except the odor of some stale tobacco-smoke.

Next day was All Souls', and it was with whitened lips, and with disappointment writ in every one of his fine features, that he came up after Mass to ask had I received any letter. Alas, no! He had pinned his faith, in his own generous, child-like way, to Alice's prophecy, and the Holy Souls had failed him. I went down to see Alice. She looked at me inquiringly.

"No letter, and no reprieve," I said. "You false prophetess, you child of Mahomet, what did you mean by deceiving us?"

She was crying softly.

"Nevertheless," she said at length, "it will come true. The Holy Souls will never fail him. The day is not past, nor the morrow."

O; woman, great is thy faith!

Yet it was a melancholy day, a day of conjecture and fear, a day of sad misgivings and sadder forebodings; and all through the weary hours the poor priest wore more than ever the aspect of a hunted fugitive.

Next morning the cloud lifted at last. He rushed up to my house, before he had touched his breakfast, and, fluttering one letter in the air, he proffered the other.

"There's the bishop's seal," he cried. "I was afraid to open it. Will you do it for me?"

I did, cutting the edges open with all reverence, as became the purple seal, and then I read:

BISHOP'S HOUSE.

All Souls' Day, 187-.

I nodded my head. Alice was right.

MY DEAR FATHER LETHEBY:

"What?" he cried, jumping up, and coming behind my chair to read over my shoulder.

I have just appointed Father Feely to the pastoral charge of Athlacca, vacated by the death of Canon Jones; and I hereby appoint you to the administratorship of my cathedral and mensal priest here. In doing so, I am departing somewhat from the usual custom, seeing that you have been but one year in the diocese; but in making this appointment, I desire to mark my recognition of the zeal and energy you have manifested since your advent to Kilronan. I have no doubt whatever but that you will bring increased zeal to the discharge of your larger duties here. Come over, if possible, for the Saturday confessions here, and you will remain with me until you make your own arrangements about your room at the presbytery.

I am, my dear Father Letheby,
Yours in Christ,

"I never doubted the bishop," I said, when I had read that splendid letter a second time. "His Lordship knows how to distinguish between the accidents of a priestly life and the essentials of the priestly character. You have another letter, I believe?"

"Yes," he replied, as if he were moonstruck; "a clear receipt from the Loughboro' Factory Co. for the entire amount."

"Then Alice was right. God bless the Holy Souls!—though I'm not sure if that's the right expression."

There never was such uproar in Kilronan before. The news sped like wildfire. The village turned out *en masse*. Father Letheby had to stand such a cross-fire of blessings, and questions, and prayers, that we decided he had better clear out on Thursday. Besides, there was an invitation from Father Duff to meet a lot of the brethren at an *agape* at his house on Thursday night, when Father Letheby would be *en route*. God bless me! I thought that evening we'd never get the little mare under way. The people thronged round the little trap, kissed the young curate's hand, kissed the lapels of his coat, demanded his blessing a hundred times, fondled the mare and patted her head, until at last, slowly, as a glacier pushing its moraine before it, we wedged our way through a struggling mass of humanity.

"God be wid you, a hundred times!"

"And may His Blessed Mother purtect you!"

"And may your journey thry wid you!"

"Yerra, the Bishop, 'oman, could not get on widout him. That's the raison!"

"Will we iver see ye agin, yer reverence?"

Then a deputation of the "Holy Terrors" came forward to ask him let his name remain as their honorary president.

"We'll never see a man again to lift a ball like yer reverence."

"No, nor ye'll niver see the man agin that cud rise a song like him!" said Jem Deady.

Father Letheby had gone down in the afternoon to see Alice. Alice had heard, and Alice was crying with lonely grief. He took up her small, white hand.

"Alice," he said, "I came to thank you, my child, for all that you have done for me. Your prayers, your tears, but above all, your noble example of endurance under suffering, have been an ineffable source of strength to me. I have wavered where you stood firm under the Cross—"

"Oh! Father, don't, don't!" sobbed the poor girl.

"I must," he said; "I must tell you that your courage and constancy have shamed and strengthened me a hundredfold. And now you must pray for me. I dare say I have yet further trials before me; for I seem to be one of those who shall have no peace without the cross. But I need strength, and that you will procure for me."

"Father, Father!" said the poor girl, "it is you that have helped me. Where would I be to-day if you had not shown me the Crucified behind the cross?"

He laid in her outstretched hand a beautiful prayer book; and thus they parted, as two souls should part, knowing that an invisible link in the Heart of Christ held them still together.

The parting with Bittra was less painful. He promised often to run over and remain at the "Great House," where he had seen some strange things. Nor did he forget his would-be benefactress, Nell Cassidy. He found time to be kind to all.

What a dinner was that at Father Duff's! Was there ever before such a tumult of gladness, such Alleluias of resurrection, such hip! hip! hurrahs! such grand and noble speeches? The brave fellows had joined hands, and dragged the beaten hero from the battlefield, and set the laurels on his head. Then they all wanted to become my curates, for "Kilronan spells promotion now, you know." But I was too wise to make promises. As we were parting for the night, I heard Father Letheby say to Duff:

"I am under everlasting obligations to you. But you shall have that boat money the moment it comes from the Insurance Office. And those sewing-machines are lying idle over there; they may be of use to you here?"

"All right! Send them over, and we'll give you a clear receipt. Look here, Letheby, it's I who am under obligations to you. I had a lot of these dirty shekels accumulated since I was in Australia; and I'm ashamed to say it, I had three figures to my credit down there at the National Bank. If I died in that state, 'twould be awful. Now I have a fairly easy conscience, thanks again to you!"

When I reached my room that ev—morning, I was shocked and startled to find the hour hand of my watch pointing steadily to two A.M. I rubbed my eyes. Impossible! I held the watch to my ear. It beat rhythmically. I shook my head. Then, as I sat down in a comfortable armchair, I held a long debate with myself as to whether it was my night prayers or my morning prayers I should say. I compromised with my conscience, and said them both together under one formula. But when I laid down to rest, but not to sleep, the wheels began to revolve rapidly. I thought of a hundred brilliant things which I could have said at the dinner table, but didn't. Such coruscations of wit, such splendid periods, were never heard before. Then my conscience began to trouble me. Two A.M.! two A.M.! two A.M.! I tried back through all my philosophers for an apology. Horace, my old friend, came back from the shades of Orcus.

Dulce est desipere in loco,

said he. Thank you, Flaccus! You were always ready:

Quandoque bonus dormitat Homerus,

he cried, as he vanished into the shades. Then came Ovid, laurel-crowned, and began to sing :

Somne, quies rerum, placidissime somne deorum !

But I dismissed him promptly. Then Seneca hobbled in, old usurer as he was, and said :

Commodis omnium læteris, movearis incommodis.

"Good man!" I cried; "that's just me!"

Then came dear, gentle St. Paul, with the look on his face as when he pleaded for the slave :

"Rejoice with them that rejoice, and weep with them that weep!"

Lastly, came my own Kempensis, who shook his head gravely at me, and said :

"A merry evening makes a sad morning!"

I like à Kempis; but, indeed, and indeed, he is often too personal in his remarks.

XXXI.—FAREWELL!

Thomas à Kempis was right in saying that next morning would be a sad one—not on account of previous merriment; but, as I drove home alone, the separation from Father Letheby affected me keenly. He had, to use a homely phrase, grown into my heart. Analyzing my own feelings, as I jogged along the country road, I found that it was not his attractive and polished manners, nor his splendid abilities, nor his sociability that had impressed me, but his open, manly character, forever bending to the weak, and scorning everything dishonorable. It was quite true that he "wore the white flower of a blameless life;" but that is expected and found in every priest; it was something else,—his manliness, his truth, that made him

—my own ideal knight,
Who revered his conscience as his king,
Whose glory was redressing human wrongs;
Who spake no slander, no, nor listened to it.

We have lost him ; he is gone ;
 We know him now ; all narrow jealousies
 Are silent ; and we see him as he moved,
 How modest, kindly, all-accomplished, wise,
 With what sublime repression of himself,
 And in what limits, and how tenderly !

My poor boy ! my poor boy ! I thought he would be over me in my last hour to hear my last confession, and place the sacred oils on my old limbs, and compose me decently for my grave ; but it was not to be. *Vale, vale, longum vale !*

There was a letter from the bishop, and a large brown parcel before me when I reached my home. I opened the letter first. It ran thus :

MY DEAR FATHER DAN :

The prebendary stall, vacated by the death of the late Canon Jones, I now have much pleasure in offering for your acceptance. I suppose, if the *τὸ πρέπον* always had force in this world, you would have been canon for the last twenty or thirty years ; but at least it is my privilege now to make compensation ; and I sincerely hope I may have the benefit of your wise counsel in the meetings of the Cathedral Chapter. It will also give you a chance of seeing sometimes your young friend, whom I have so suddenly removed ; and this will weigh with you in accepting an honor which, if it has come tardily, may it be your privilege to wear for many years.

I am, my dear Father Dan,
 Yours in Christ,

"Kind, my Lord, always kind and thoughtful," I murmured.

Then I cut the strings of the parcel. It contained the rochet, mozzetta, and biretta of a canon, and was a present from some excellent Franciscan nuns, to whom I had been formerly chaplain, and who were charitable enough not to have forgotten me. So there they were at last, the dream of half a lifetime. God help us ! what children we are ! Old and young, it's all the same. I suppose that is why God so loves us.

I took up the dainty purpled and ermined mozzetta. It was soft, and beautiful, and fluffy. I could fold the entire rochet in the palms of my hands, the lace work was so fine and exquisite. I put them down with a sigh. My mind was fully made up.

Hannah came in, and took in the situation at a glance.

"Did he give 'em to ye at last?"

"He did, Hannah. How do you like them?"

"'Twas time for him! Lor', they're beautiful!"

"Hannah," I said, "have you any camphor or lavender in the house?"

She looked at me suspiciously.

"I have," she said. "What for? Aren't you going to wear them?"

"They are not intended to form the everyday walking-suit of a country parish priest," I replied. "They must be carefully put by for the present."

I took my hat and strolled down to see Alice. After telling her all the news, and Father Letheby's triumphs, I said:

"The bishop wants me to change my name, too!"

"You are not going?" she said in alarm.

"No; but his Lordship thinks I have been called Father Dan long enough; he wants me now to be known as the Very Rev. Canon Hanrahan."

"It's like as if you were going away to a strange country," she said.

"Do you think the people will take kindly to it?" I said.

"No! no! no!" she cried, shaking her head; "you will be Father Dan and Daddy Dan to the end."

"So be it!" I replied.

I returned home, and just before dinner I penned two letters—one to my good nuns, thanking them for their kindness and generosity; the other to the bishop, thanking his Lordship *ex imo corde* also, but declining the honor. I was too old, *et detur digniori*. Then I got my camphor and lavender, and laid the fragrant powder between the folds of the mozzetta. And then I took a sheet of paper and wrote:

To the
 Very Reverend Edward Canon Letheby, B.A., P.P.,
 a gift from the grave
 of his old friend and pastor,
 the Rev. Daniel Hanrahan, P.P.,
 more affectionately and familiarly known as
 "Daddy Dan."

Then the old temptation came back to wind up with a lecture or quotation. I ransacked all my classics, and met with many a wise and pithy saying, but not one pleased me. I was about to give up the search in despair, when, taking up a certain book, my eye caught a familiar red pencil-mark. "Eureka!" I cried, and I wrote in large letters, beneath the above:

Amico, Io vivendo cercava conforto
 Nel Monte Parnasso;
 Tu, meglio consigliato, cercalo
 Nel Calvario.

I placed this last testament in the folds of the lace, tied the parcel carefully, carefully put it away, and, after the untasted dinner had been removed, I lowered the lamp-flame, and sat, God only knows how lonely! as I had sat twelve months before, in my armchair, listening for the patter of the horse's hoofs, and the knock at the door, and the sounds of alighting, that were to mark the advent of

MY NEW CURATE.

THE PRINCIPLES OF CONSTRUCTION IN CHURCH BUILDING.

THE articles by the Very Rev. Dr. Hogan on Church Building which recently appeared in the AMERICAN ECCLESIASTICAL REVIEW are so admirably suggestive, apart from their practical value to the clergy, that an additional word from a professional architect on an important phase of the subject may not be unwelcome to the readers of the REVIEW. The matter of construction, in its connection with different styles of architecture, is one regarding which there exists a good deal of misapprehension. Difficulties arise not infrequently

from this direction between the projectors of a church edifice and the architect, upon whom devolves the execution of a proposed design. Those who undertake to build give as a rule less thought to the structure and planning of the building than to the form or style in which they like to see it finished. The choice of style is largely a matter of accidental preference or taste, which, according to the proverb, is not to be disputed about. Nevertheless, the science and art of architecture, like most other noble disciplines, follow the lines of logical development, and demand that certain conclusions rest upon accurately determined premises. Furthermore, architecture, unlike most of the fine arts, is a technical art, that is to say, it is limited by the laws of mechanics and physics, and can lift itself above this sphere only by the aid of its sister arts, sculpture and painting. From this it follows that the construction of a building enters necessarily into the design, and affects or determines to a large extent the style of a building. This I should like to make plain in the following pages, which are in no sense intended to encroach upon the excellent papers on "Church Building" referred to above.

In order to form a complete judgment regarding architectural design, it will be necessary to consider in the first place the main divisions or groups of buildings which naturally arise from their methods of construction, and then the elements which comprise or constitute a building.

The first group embraces buildings of the Egyptians, the Persians, and the Greeks, brought to the highest perfection during the age of Pericles. All the buildings erected by these nations, however they may have differed in other respects, agree in this,—that the openings, be they doors or spaces between columns, were spanned by beams of wood or lintels of stone. Hence, this architecture is called "architecture of the beam," or, in more formal language, *trabeated* architecture.

This mode of covering spaces required that in buildings of solid masonry, having stone or marble lintels, the supports should not be very far apart, and this circumstance led to the frequent use of rows of columns. The architecture of this

period is accordingly called "columnar," but it has no exclusive right to this epithet, since the column survived long after the exclusive use of the beam had been superseded by the arch. The term columnar must accordingly be shared with buildings forming part of the succeeding series.

Later, buildings were erected with the semicircular arch introduced into the construction, and used either together with the beam, or, as mostly occurred, instead of the beam, to span the openings. This use of the arch began with the Assyrians, and it reappears in the works of the early Etruscans. The round arch series of styles embraces the buildings of the Romans from their earliest beginnings to their decay; it also includes the two great schools of Christian architecture, founded by the Western and Eastern Churches respectively, namely, the Romanesque, which originated in Rome, extended through Western Europe, and lasted till the time of the Crusades; and the Byzantine, which spread from Constantinople over the countries in which the Eastern (or Greek) Church flourished, and which continues to our day.

The round arch series of styles is followed by the pointed arch, which takes the place of the semicircular arch to span the openings. It began with the rise of Mohammedan architecture in the East, and embraces all the buildings of Western Europe, from the time of the First Crusade to the revival of art in the fifteenth century. This great series of buildings constitutes what is known as pointed, or, more commonly, as Gothic architecture.

The next, or fourth group, consists of the buildings erected during or since the Renaissance period, and is marked by a return to the styles of past ages or of distant countries for the architectural features and ornaments of buildings; and by that luxury, complexity, and ostentation, which, with other qualities, are well comprehended under the term *Modern*. This group of buildings forms what is known as Renaissance architecture, and extends from the epoch of the revival of letters in the fifteenth century to the present day.

The fifth and last group is a division of the preceding, inasmuch as it is marked by the same influence of styles; but the vital

principles which underlie the development of the preceding styles are lost in those which govern the modern system of a *skeleton construction*. The development of this system has resulted from the application to the materials of construction, namely, iron or steel, of such treatment as best harmonizes with their physical properties; while the perfection and ease of manufacture and erection of these materials have made it possible for this construction to be applied to nearly all classes of buildings, not excepting churches, of which a church in Johnstown, Pa., having a steel framework as a means of support, may be cited as an example.

In looking at any work of art, such as a church, we note a homogeneous design, consisting of component parts, each in its turn composed of minor divisions. These are so balanced and proportioned as to lead up to some feature or features, constituting the climax of the structure, like the dome or the towers of a cathedral. The constructive parts or elements found in all such buildings must be thoroughly understood in order to judge architectural designs, or form a comparison between the various styles of architecture. These parts are: (1) Floor or Plan; (2) Walls; (3) Roof; (4) Openings; (5) Columns; (6) Characteristic Ornaments. We shall find that the openings are, by no means, the least important of these elements. In fact, the method of covering the openings has a direct effect on all the elements, except the ornaments. Thus, there exists a correspondence between this index feature and the entire structure, which renders our primary division a scientific though a very broad one.

The contrast between the trabeated and the arched styles may be well understood by comparing the exteriors of two buildings—the Parthenon at Athens and the Colosseum at Rome, two very familiar and prominent examples of Grecian and Roman architecture. In the former building we see the use of the beam throughout the entire construction, treated in the characteristic manner of the Greeks, being supported upon columns and covering the spaces between them. This constitutes an “order” of architecture, as it is termed. In the latter building the lintel does not span the openings; the

arch supersedes it, so as to become the actual means of covering the space, which, in the instance of the Colosseum and Roman buildings in general, is found in the walls proper of the building, the order being solely an adjunct to the walls, attached thereto, forming an ornamental screen, and not a necessary element of support.

The ancient architecture was partly the growth of the soil, *i. e.*, the adaptation of local material to the climate of the country, and partly the outcome of the national character under the combined influence of racial peculiarities, of colonization, commerce, and conquest.

In this connection it is very interesting to note how, from the commercial intercourse existing at the time between Rome and Constantinople, the influence of the Greek or Byzantine style was felt at Ravenna, a trading port on the Adriatic Sea. A good instance of this influence we have in the church of San Vitale, and still more in the magnificent church of St. Mark's at Venice, better known and within reach of ordinary travellers.

The examples in Italy, just noted, have for their model the famous church of Santa Sophia, built at Constantinople by Justinian in the sixth century, and unsurpassed for the beauty of its interior. At a later period in the history of the styles, we note that, had it not been for St. Peter's at Rome, London would probably never have boasted a St. Paul's; so we might enumerate many examples, showing how various influences have shaped many of our great edifices. The modern architect is greatly assisted in the study of his profession by the medium of photography, which has brought within the province of every student the famous examples of the old world, and whatever of new in art is produced at the present day.

To return to the analysis as enumerated above, the first element that comes to our notice is the *plan*. Now the plan of any structure is usually the element which tells us the nature of the building respecting its usefulness, while it assists in classifying it in reference to style. In a Greek or Roman temple we see the main "cella" or chamber in which stood the statue of a deity to whom the temple was reared, with, as in the more

important examples, a chamber in the rear used as a treasury or sacristy. These chambers were surrounded about the outer walls, in the large temples, with a row of columns, sometimes two deep, in front and back, as in the case of the Parthenon at Athens. In the smaller temples columns were rarely found on the sides, while the whole was covered with a roof of wooden construction, supported by columns designed on a smaller scale than those of the exterior. The plan of these temples presents a very strong contrast to that of Gothic cathedrals or churches. These are constructed in the shape of a cross, with the sanctuary choir and nave as the stem of the cross and the transepts as the arms. The peculiar disposition of walls and piers was necessitated by reason of the great vaults they supported. Comparing the two classes of buildings, we find in the case of the ancient temples the larger columns on the outside, more for external effect than utility; while in the Gothic cathedral they are on the inside, and become a considerable factor in the stability of the structure. Furthermore, the walls developed into buttresses, forming important features in the buildings, inasmuch as they are intended to maintain perfect equilibrium of the whole. The difference in location of the columns arises mainly from the different treatments of the roof, which in the one case was of wood, with very little weight or thrust, and in the other of stone, exerting great thrust, which it became necessary to overcome.

The transition from the first to the second arrangement of columns was effected by the Romans in their basilicas or halls of justice, in which we find the interior arrangement of the columns somewhat as we find them in Gothic structures. These basilicas were the prototypes of the later Christian basilicas, of which St. Peter's at Rome is the largest, grandest, and most imposing example.

The plan of a structure usually determines the second element, the *walls*; columns or piers may be classified under the term walls, for, being vertical supports, they possess one of the elements and functions embodied in a wall. The walls are affected by the manner in which the roof is constructed; first considering the extent of the span, second the nature and

material of the covering (consequently the thrust produced), and third the height, all tending to make the wall simply a plain enclosure with openings at suitable intervals, or without openings, as in the case of ancient temples. They may be buttressed as in the case of *Mediæval* churches, or have pilasters as in Renaissance buildings. As the vaulted roofs were perfected, the plan, walls, etc., underwent a change, or, more properly speaking, took the form of buttressed walls, having massive buttresses and towering pinnacles with sweeping arches, connecting the outer walls with those of the clear-story walls supporting the vaulted roofs, and giving to the whole a very busy exterior appearance, which for multiplicity of parts has never been surpassed. Of course, all these modifications of the general arrangement of the walls have produced their own peculiar features, such as cornices, parapets, pinnacles, and the like, as all these depend more or less for their existence on the manner in which the walls are used or the way in which the thrusts are brought to bear upon them.

Of all the important elements that enter into the design of a building, possibly no other requires so thoughtful and scientific a consideration as the *roof*. This part of the structure governs the other elements and is governed by them to such extent as to require almost immediate consideration, in outline at least, but before arriving at any definite conclusion, on the plan. This is a very important point in the design of all buildings having stone vaults, domes, or other coverings of a similar nature. The naves of the earlier churches and basilicas, before a complete system of vaulting had been introduced, were covered with wooden roofs, and in a few instances by simple stone or brick vaults or domes. Wooden roofs were also used in smaller churches, after stone vaulting had been perfected, especially in England, where we find so many examples of "open timber" roofs. It is to the cathedrals and basilicas that we must look for the grand achievements in stone roofs. The Romans were the first to apply the dome principle to the covering of spaces, and we have remaining to this day some splendid efforts in this direction. The dome of the Pantheon at Rome is one of them. Of the domes of the Renaissance period, St.

Peter's at Rome is the largest and grandest example; it has served as a model for the majority of the domes constructed after that period.

But the Gothic architects perfected this principle in a manner that has made their work the boldest, the grandest, the most varied and striking, of any that has yet been attempted.

Next in order to the roofs come the *openings*, and, as before remarked, of all the features of building, these are more the index of the style than any other. Besides the two great divisions arising from the method of covering the openings, namely, the beam or trabeated style and the arched style, there is a number of styles, varying according to the openings, whether covered with semicircular, two-centre Gothic, or four-centre Gothic arches.

In addition to the shape of the openings, the manner of treating or finishing the heads varies in each style. In the ancient trabeated styles we find a frame with a projecting head surrounding the principal openings, as in the case of the main entrances to Egyptian or Grecian temples, though each has its characteristic treatment.

The semicircular openings of Roman classic architecture were usually trimmed with a moulded architrave forming the "*voussoirs*," springing from an impost moulding, having a large keystone at the crown of the arch. Where pilasters or columns were employed in connection with the arched openings, the entablature of the order and the columns formed a framework about the openings. This use of an order of architecture in connection with arched openings originated with the Romans, and was used by them to a great extent in all their works, forming one of the distinguishing marks between this and Grecian architecture.

The treatment of the arches of the Romanesque style, which was a style of Christian architecture, modelled on Roman art, and which prevailed throughout Western Europe from the close of the period of basilican architecture to the rise of the Gothic, took a modified form, and was the first step towards the Gothic system of mouldings. The arches, when built in thick walls, were formed into planes receding

from the face of the wall, one behind, as well as one within another, with a corresponding arrangement of the jamb. When the style began to develop into the Gothic, the advancing angle of each rim of such a series of arches was enriched with a bead or chamfer, which finally developed into a series of deep-cut mouldings occupying the interior subdivisions of the arch. The jambs became enriched with graceful, slender columns, cleverly connected by deep hollow mouldings, serving to bring the columns into strong relief.

The heads of the doors in the best periods of Gothic art were lavishly filled with sculpture, together with the jambs and arches; and over the whole was an ornamental gable, known as a pediment, sometimes profusely adorned with tracery.

The windows were usually divided into lights, which were included under one arch, having the heads filled with a system of decoration known as tracery, consisting of groups of geometrical forms, made up of straight lines, circles, segments of circles, or flowing lines, according to the period of the style, reaching great perfection and intricacy.

The openings of the Renaissance period closely resemble their prototypes, *i. e.*, those of the Roman period; but it is needless to dwell on the various treatments of openings, as many of the leading architects of that day introduced new methods, more or less closely modelled upon the Roman prototypes.

Columns form a more or less important feature in the art of all nations, according as the style or the arrangement of the design, especially the roofing of the building, differed.

The differences between the Grecian and Gothic styles of architecture, with respect to columns, have already been noted. The shape of their cross sections as well as their proportions varies greatly in the two styles above mentioned. It may be said that the Greeks, as also the Romans, invariably adhered to the round or circular columns, while the columns, or, as they are more properly termed, the piers, of Gothic edifices assume more the shape of a cluster of small circular columns, or they are shaped into various outlines by

the use of mouldings cut on certain lines, giving a general plan to the piers. This is especially noticed in the last of the English Gothic styles, called the Perpendicular, in which the mouldings of the arches connecting the piers are carried down the sides in such a manner as to give the form of a lozenge to the pier.

The pier of a French Gothic church assumes more the aspect of a large circular column, surrounded by a number of smaller columns or shafts, made to carry the arch mouldings enriching the arcade.

The proportions of the columns throughout the various styles, as well as the treatment of the several divisions, are of great importance in classifying them. It may be well to mention the main types of the Roman classic columns used as a standard of proportion as well as of style. They are five: Tuscan, Doric, Ionic, Corinthian, and Composite, and each one, together with the entablature that surmounts it, is called an *order*. Hence, in speaking of the "Five Orders of Architecture" we mean the columns, entablatures, and whatever is peculiar to the orders. Columns are also used in connection with walls, being attached thereto; then they are called "engaged" columns. Pilasters are flat or rectangular projections on a wall, treated in the same manner as a free or engaged column.

The last and most important element respecting the character of a building is the *ornament*, which is subject to the greatest diversity in treatment, expressing the true individual spirit or character of the country or artist, thereby forming a style which conveys a true impression of the national influences under which the building was erected.

Ornament is governed by the constructive features which enter into the composition of an edifice, but it does not necessarily follow the same law of details. As a column will always be a column, whether it has a base or not, or whether the shaft be fluted or plain, or the cap foliated or simply moulded, it holds good that the numerous treatments which the constructive features of a building receive will still form a basis upon which a style is composed. Thus it happens

that we have many different styles of the same class of architecture.

In Gothic architecture, for example, we distinguish French, German, English, Spanish, and Italian Gothic, all characterized by certain general features, yet differing in certain essentials, which give each its distinctive character.

Comparing the French Gothic with the Italian Gothic style, we see in the former a certain love of abstract beauty, and a strong preference for breadth, regularity, dignity, and symmetry; it likewise embodies all the great features of a truly Gothic building, such as towering buttresses, spreading vaults, slender piers, great windows, adorned with richly painted or stained glass, and pointed arches with deep recessed mouldings. In Italy, on the other hand, we notice a marked tendency to squareness of effect, strongly marked horizontal lines of various sorts, a love of color and precious material, a strong passion for decorative richness, both in frescoes and mosaics. Vaulting is simple in character, marked by an entire absence of the Gothic principle of resisting the thrust of vaults or arches, and by a counter thrust or by the weight of a buttress. The buttress is almost entirely unknown in the Italian Gothic; and, as a rule, an iron tie is introduced at the foot of arches which in France would have been buttressed. Mouldings are usually flat, broad and elaborately carved; it is impossible to avoid the feeling that the architects were working in a style not thoroughly congenial to their instincts nor to the traditions they had inherited from the classical times, and not entirely in harmony with the requirements of the climate and the nature of their building materials.

A comparison of the Italian with the French Renaissance styles, reveals that, as Gothic art had never, at any time, taken so firm a hold upon the Italians as it had upon the nations north of the Alps, the revival of classic taste in art took place more rapidly, so that there was hardly any transition period.

To other countries the revival spread later, and it found them less prepared to welcome it unreservedly. Accordingly we find there a transition period, during which the buildings

were designed in a mixed style, with features partly Renaissance and partly Gothic, and on varied principles of design.

This fact of a style being a true expression of the character of the people or race creating it should not be overlooked, and before concluding, a passing allusion to the value of architecture to lend assistance in unravelling the mysteries of the long-forgotten past will not be out of place. As language is a great instrument of analysis in elucidating the affiliation of races, so architecture likewise aids in fixing identities of race from the similarities of art, and in reading the history of the past from the unconscious testimony of material remains. An eminent authority has stated that, "when properly studied and understood, there is no language so clear, or whose testimony is so undoubted, as that of those petrified thoughts and feelings which men have left engraved on the walls of their temples or buried with them in the chambers of their tombs."

EMILE G. PERROT, Architect.

Philadelphia.

THE CONGREGATION OF ST. CATHERINE OF RICCI.

Eleventh Article of American Foundations of Religious Communities.

AMONG the religious institutes of American origin for which the Church is indebted to converts, is the Congregation of St. Catherine de Ricci, which is devoted chiefly to the work of spiritual retreats for women living in the world, and to the teaching of Catholic doctrine.

The Foundress.—The Sisterhood was founded by Miss Lucy Eaton Smith, a daughter of Mr. Edwin Smith, who belonged to a family of civil engineers well known in New York for several generations, and whose father, George B. Smith, had at one time been Commissioner of Public Works. His mother was a Vermilye, of the bankers of that name. His wife, Lucy's mother, was a Miss Adelia O. McIntire, of Scotch descent, whose home before marriage was at Fort Edwards, New York.

The Smiths moved in the best society, and entertained hospitably at their home on West Twenty-third Street, which was at that time one of the most fashionable residential quarters of the city.

The family were Protestants, after a style that is common. The father professed himself a member of the Presbyterian Church; the mother belonged to no denomination, and had not even been baptized. The children attended an Episcopalian church, to which their maternal grandmother and many of their intimate friends belonged. Their parents left them entirely free to follow their own religious predilections, and they received baptism in the Episcopalian Church, Lucy's baptism taking place when she was five years old.

Lucy was born in Brooklyn, on March 22, 1845. She was educated at a fashionable private school in New York. After her debut in society she gave herself freely to the pleasures of the gay world around her, and being of a lively temperament, a sympathetic disposition, and bright mind, she soon became a favorite among her equals in birth and breeding.

Although Lucy was not a musician, she was very fond of good music, and after she grew up she went occasionally on Sundays to the Church of St. Vincent de Paul, near-by her home, to listen to the strains of the organ and the singing of the choir at High Mass. The service itself she did not understand nor did she seem anxious to learn anything about it. But the solemn music lifted up her heart. Its echoes remained with her during the week amid all the distractions of her social duties, and charmed her to return again and again to the church.

One week-day morning, in the year 1865, happening to go out, she noticed some persons hurrying into the basement of the church, and wondering what might be their object, she followed them in. Low Mass was celebrating, and she remained until it was over, watching the priest and the people, soothed by some mysterious influence, edified by the quiet act of worship in the heart of the bustling city. Often after that she felt drawn to repeat her early visit, and sometimes

after the Sacrifice was finished and the congregation had departed, she would experience a singular attraction towards the altar. There, kneeling at the railing, she felt herself moved to pray, not in words, but in a mood of vague and strange contemplation. Whether she understood at that time the Catholic doctrine of the Real Presence, it is hard to say; but at all events she did not then believe in it. All that was luminous in her mind regarding her action was that she felt within her an almost sensible attraction toward the tabernacle.

One day a Catholic acquaintance accosted her after Mass outside the church with the exclamation:

"Why, Lucy Smith, I didn't know that you were a Catholic!"

"I'm not a Catholic," was the quick reply.

"Not a Catholic! Then why do you come to Mass, and kneel at the sanctuary railing adoring the Blessed Sacrament?"

"Adoring the Blessed Sacrament?" questioned Lucy, with a queer feeling in her heart, as if the mystery of the influence exerted over her at the altar were about to be explained; "why, I don't adore the Blessed Sacrament. I come here because I like to, and I kneel at the railing because I just can't help it."

"Indeed!" cried her friend. Then she added impressively: "If that is the case, the sooner you see a priest the better for you."

"But I don't know any priest."

"Then let me go with you to the Paulists and introduce you to one."

Accordingly, without any demur on Lucy's part, an appointment was made with one of the Fathers. The priest who received her, hearing that she was wont to visit the church and kneel at the altar "because she just couldn't help it," recognized the Force that was the magnet to her soul. He instructed her. She listened and found herself constrained to accept the Church's teaching. There was no darkness, no doubt, no distress, no delay. Never was there a more untroubled homecoming. The fulness of the Divine gift of faith seemed to have been granted to her at once. On December 18, 1865,

whilst a heavy snowstorm was falling outside, she was conditionally baptized in the Church of St. Paul, on Fifty-ninth Street, and shortly afterwards received her First Communion in the Church of St. Vincent de Paul, on Twenty third Street, where she had first knelt before the tabernacle.

Contrary to what might have been expected from a Protestant family in New York thirty years ago, the Smiths made no great opposition to Lucy's conversion to the Roman Catholic faith, and showed her no unkindness after she had taken the step. Indeed, her father, for the last year of his life, hired two seats in St. Vincent's and attended High Mass with her regularly every Sunday. He began to inquire into the teaching of the Church and felt the truth of its claim to be the only true religion, and would most likely have formally adopted it had not a sudden death prevented him from carrying out that declared intention.

Ten years after Lucy had embraced the faith, her youngest sister, who later also received the grace of a religious vocation to the same institute, followed her into the Church. Next came another sister; then her maternal grandmother, Mrs. McIntire, in 1890, at the advanced age of 95; and still later her own mother, at the age of 72. Since that time two brothers and another sister have become Catholics.

Shortly after Lucy's conversion there grew up in her heart a longing to make the way easy for other converts, and to promote growth in spirituality among ladies living in the world. This intense desire to spread the faith and to foster holiness foreshadowed her subsequent vocation.

Just as Miss Smith had been inspired to attend Mass and kneel before the altar, so when she had been a Catholic five years she felt a strong inclination to make a journey abroad, ostensibly to visit some relatives residing in Europe. There she was destined to find her spiritual family and her life-work, but there was not to be the field of her labor. Whilst she was in France she was received into the Third Order of St. Dominic as a Tertiary living in the world. That was one step toward her calling. Next the glorious record of the Dominican Institute fascinated her and the career of St. Cath-

erine de Ricci, uniting the contemplative and the active life, convinced her that under its elastic rule she could find a congenial place in which she might be useful to her kind. This was the second step toward her Providential work. Finally she met the nuns of Our Lady of the Cenacle, whose mission is to give spiritual retreats, and acquaintance with them brought her to the end of her inquiry for the will of God in her regard. She recognized that she was to realize her ideal of a new institute to promote conversions and spirituality. If the ladies of the Cenacle had been Dominicans, she would have knocked at their door for admission. Their object so attracted her that she felt greatly inclined to join them. In this uncertainty she applied to her confessor for guidance, who, after much prayer and deliberation, said to her: "No; your own country needs you; your bustling America needs just such a tranquilizing work as you propose. I can see you in the Dominican habit; I can see you a religious; but I cannot see you passing through a novitiate. You must not enter a convent in Europe!"

With her mind now made up to devote herself to the work of spiritual retreats in America, and to do so as a Dominican religious, she set out to make a close study of Dominican life, visiting for the purpose many convents of the order in different parts of Europe; and in order to master the details of retreat work she spent a year with the Sisters of the Cenacle. In Rome itself she made her profession as a Dominican Tertiary.

In 1876 Miss Smith sailed for home. Soon after her arrival she visited the Provincial of the Dominicans and the Archbishop of New York to lay before them her project. They gave her no encouragement. Father Rochford took no interest in the proposed foundation, and Cardinal McCloskey gently forbade it on the score of lack of means; it had no endowment and no source of regular income to insure its stability.

Set back but not disheartened by these rebuffs, Miss Smith gathered courage from the advice of her director, that enlightened and spiritually-minded man, Mgr. Preston, to await in peace the hour of the Holy Ghost. Four years passed away, spent in the obscurity of home, in prayer and patience and the

practice of good works. At the end of this period God's good time had come. One day while Miss Smith was visiting her grandmother at Fort Edwards, she went to Glens Falls to confession. Near the church stood a vacant house in every respect suitable for a convent, and at the sight of it her yearning to be about her Master's work, in the way that she had planned, surcharged her heart and she felt constrained to propose it to the pastor, the Rev. Louis St. Onge. As her ideas were unfolded to him they commended themselves as both useful and practical, and he consented to lay them before the bishop, the late Right Rev. Francis McNeirny, D.D., who, after consulting with Mgr. Preston, gave his cordial approval. Accordingly, on May 20, 1880, Miss Smith made the vows of religion in St. Alphonsus' Church, Glens Falls, N. Y., and received the complete Dominican habit. She chose as her name Sister Mary Catherine de Ricci of the Heart of Christ. Very soon after her profession Mother de Ricci, as she was thenceforth called, met her two earliest associates, and on June 21, 1880, conventual life began for the new congregation.

As there was no immediate opening for retreat work, and as Father St. Onge needed teachers for a parochial school, the Sisters undertook the labor of teaching, and for a year they gave their labors free for the instruction of the children of the neighborhood, being generously maintained by the people of the parish.

But the house in Glens Falls proved to be unhealthy, and the Sisters desired to get nearer to a large city, and in consequence, at the close of their first year they moved to West Troy, where they continued to teach for a means of livelihood. Small as were their living expenses the poor congregation could not support the Sisters, who were now forced to beg from door to door in their own neighborhood, and with the Ordinary's consent, throughout the diocese.

At the end of their second year the congregation went still nearer to Albany. Without means except the bounty of Providence they bought on mortgage some property on the Troy Road. At this juncture the bishop advised them to "take no more schools, but go at your work of retreats!" They followed the counsel, at first on a small scale, and commenced

also exposition of the Blessed Sacrament on days of reparation,—Sundays, Fridays, holidays of obligation, and on great Dominican feasts. After two years spent in this home they found it too far from town for the convenience of the people who desired to benefit by it, and their work remained comparatively unknown and unused. They made known their difficulties to the bishop, who answered: "Your work should be in the city. Come to me!" The property was sold, and from the proceeds the mortgage was cancelled and a year's lease of a dwelling on Hawk Street, in Albany, nearby the Cathedral, was paid for. Nevertheless, with a home secure for a twelvemonth, their income was scant and irregular and they were obliged to live from hand to mouth. But Divine Providence was watching over them, and directed succor to the patient Sisters in times of their greatest need from unexpected benefactors.

As the institute had now taken up its mission successfully, a permanent abode became an urgent need. A plot of land was purchased on Madison Avenue, beyond Washington Park, where the motherhouse was erected, under the name of the "Dominican Monastery of our Lady of the Sacred Heart." The Sisters moved into it on May 1, 1887. Just at this time the foundress was absent in Europe, where she laid sick for ten months. Doctors had lost hope of her recovery; but she herself was confident that her end was not near. Instead, she felt inspired with the conviction that her illness was a Providential means for her to get to the Father-General, whose approval she desired, and to visit the shrine of St. Catherine de Ricci at Prato, in Italy, before whose blessed relics she longed to pray for her struggling congregation and for herself. And so the event turned out. When convalescence set in, an ocean voyage was prescribed. The Sisterhood lacked funds to pay for the voyage, the expenses of which were assumed by her family, and she set out with another member of her community on October 28, 1886. She visited Lourdes, Prato, and other holy shrines, several retreat-houses and a number of Dominican convents, to which she was more than ever before welcome, now that she was herself a member of the conventual family and wore the white habit of St. Dominic. A month was passed in Rome, where she obtained several interviews with the Father-General,

the Most Rev. Joseph Mary Larocca. At her first call she had a decidedly cool reception. Towards herself he was distant and to her project indifferent. Her sensitive heart felt this coldness and suffered from it. As she was about to withdraw from his presence, the General, noticing her wasted and wan look, expressed the hope that her health would soon improve. She thanked him for the kind wish, and in her frank impulsiveness she added: "I had hoped that the air in Italy would be genial to me, but instead I find it chilling." The Superior understood her meaning, and, although at the moment he gave no sign, from that hour he became her warm friend. Before she left Rome he had approved her foundation, had promised it the desired affiliation to the order as soon as this privilege should be duly applied for by herself or the bishop, and he comforted her with the remark: "You have certainly seized in all its plenitude the spirit of St. Dominic in the union of the contemplative and the active life."

On May 1, 1887, Mother de Ricci and her companion assisted at the Pope's Mass, and received Holy Communion from his hands; and on that same day the congregation moved from the rented house on Hawk Street to its own convent in Albany. The foundress returned from abroad in September of the same year, and, two years later, had the happiness of receiving from the Father-General the brief of aggregation, together with an autograph letter, in which he wrote: "I congratulate you on the success which you have met with in your undertaking, and, in order to give you fresh courage to continue your good work, I give to you and to all the Sisters of your congregation the blessing of St. Dominic."

Mother de Ricci pronounced her perpetual vows on March 25, 1890. Four years later she died, on May 27, 1894, at Saratoga, N. Y., whither she had gone in the last stage of consumption, because there was the poorer of the congregation's two houses. She was in her fiftieth year, and the Sisterhood had completed its fourteenth year.

The Spirit of the Institute.—When Bishop McNeirny accepted the responsibility of assisting to found the new Sisterhood, he sent to a Dominican convent in Europe for their

constitutions and book of customs. On these and other approved constitutions was based the rule of the congregation. The main idea of the foundress became a reality, namely, a community of nuns, living under the Third Order Rule of St. Dominic, frequently giving the solemn homage to the Blessed Sacrament during exposition, praying and laboring in a spirit of reparation, and devoting themselves to the charity of retreats, together with all apostolic undertakings suitable to them that are ancillary to that spiritual work of mercy. This was the central purpose and base of the institute, and the bishop co-operated with the good foundress in designing the superstructure, in drawing up the details of its regulations.

The congregation's mission is two-fold: contemplative and active. As the Blessed Sacrament was always the chief object of Mother de Ricci's devotion, adoration of It in exposition was made the most distinctive feature of the spiritual exercises of her Sisterhood. Her plan, sanctioned by the bishop, was to have daily exposition, which, up to the present, from lack of means, is unrealized; instead, the Blessed Sacrament is exposed on Sundays, Fridays, and certain feast days. On the eve of every first Friday of the month, nocturnal adoration must be kept in every convent of the congregation where it is possible, in reparation for the sins of drunkenness, blasphemy, immorality, desecration of the Sunday, and neglect of the Sacraments. In those convents where the income is not sufficient to admit of daily exposition, the Blessed Sacrament must, as soon as possible, be exposed on the following days: (1) On every Sunday (except the third Sunday of the month), and on holidays of obligation, in reparation for the neglect and profanation of these days and for the neglect of the Sacraments; (2) on every third Sunday of the month, in thanksgiving for all God's blessings, general and particular, national and individual, especially for all our country's blessings; (3) on every Tuesday, for the conversion of America to the faith; (4) on every Friday, in reparation for the sins of blasphemy and drunkenness, and for the preservation of innocent souls exposed to sin; (5) on the three days before Ash Wednesday, the feasts of Our Lady of Perpetual Succor, St. Ignatius Loyola, and all the first- and second-class feasts of

the Dominican Order. Besides the above days, Benediction is given every day in May, June, and October, and on the many feast days throughout the year.

When Mother de Ricci was in Europe she was impressed with the miseries of the common people, and these she attributed in great measure to punishment for their infidelity to God in the evils of inebriety, profanity, and desecration of the Sabbath, neglect of the Sacraments, and the outrages offered to our Divine Lord in the Eucharist. The desire to make expiation for the same offences in this country, to stay their increase, and to ward off the afflictions that are visited upon them, caused Mother de Ricci to join reparation to adoration in the animating principle of the Sisterhood. A third spirit, thanksgiving, was added in 1889, on the occasion of the centenary of the establishment of the hierarchy in the United States, in gratitude for all God's blessings to the inhabitants of this republic. And thus the triple spirit of the life was completed and secured.

Mother de Ricci selected the rule of the Third Order rather than that of the Second because, in the first place, it does not prescribe so much austerity, for she was solicitous for those persons with a true religious vocation who have no marked attraction for severe corporal penances and not sufficiently robust to endure them; and secondly, because the rule of the Third Order permitted the blending of the contemplative and the active life, as illustrated by St. Catherine of Siena and St. Rose of Lima, both great contemplatives, yet both devoted to active duties in the world, and by St. Catherine de Ricci, who joined work to prayer within the precincts of a convent. Hence it admitted of the taking up of any work within its original scope as founded by St. Dominic and sanctioned by the Church, namely, the personal sanctification of the members and the defence and propagation of the faith. Retreat work embraced these even more fully than teaching, the usual work of the Third Order in Europe and America.

Nevertheless, although not called to the great and continual mortifications of the Second Order, the Sisters endeavor persistently to conquer self and to subdue sensuality. Therefore,

every Tuesday and Friday and the eve of every first Friday are especial days of corporal penance.

The institute is in a particular manner consecrated to the love and worship of the Sacred Heart.

The Work.—The chief active work is the giving of retreats and the use of all methods by which religious instruction may be imparted to women. Preparing children for the Sacraments, teaching catechism and instructing non-Catholics for admission into the Church, are embraced in this object. It is customary several times a year to invite a priest to preach a retreat to those who assemble in the convent for that purpose. It is a practice with many to make a retreat every year, and others seek this sacred seclusion in times of great trial. Those who are anxious to discover their vocation find in the opportunity for retirement and prayer an excellent preparation for the duty of considering the state of life to which they have been called. Young women about to be married, there receive grace to fit themselves for the great Sacrament of Matrimony. Whoever, maid or matron, striving to advance in faith and virtue, desires encouragement and direction on the way to Christian perfection, may wisely enter the Sisters' House of Retreats. Appropriate exercises, gathered from St. Thomas Aquinas, St. Francis de Sales, St. Ignatius Loyola, St. Alphonsus, and other masters of the spiritual life, are used, and a resident chaplain supplements the counsel of the nuns.

The Sisters who are sent to give retreats or instructions are directed to strive, by their modest religious conduct, conversation, and true spirit of charity, to draw souls to God thereby, rather than by overmuch instruction. They are cautioned to remember their vocation is not that of the teacher in the schoolroom, and that therefore they should avoid any manner or tone that would indicate a desire to teach, in the ordinary sense of the term. They are assured that by their spirit of gentle charity and true union with God, more souls will be brought to know and love Him than by any other means.

A few ladies, who are more or less invalids and who need the rest and care to be found in a convent, will be allowed to remain in the House of Retreats for an indefinite length of

time. A Home is open also to respectable girls, those who are out of employment, or who are away from their families for study or work, etc. Spiritual reading and instruction are given in the Home by one of the Sisters at least twice a week. In the Home may be taught not only the duties of religion, but also some useful work, and, if necessary, reading, writing, and arithmetic, the better to prepare the inmates to earn their living. This kind of instruction is not to become regular school-work, which is forbidden by the constitutions of the congregation.

Those who are received as guests in the convents for any purpose whatsoever must be of worthy character.

Every convent of the Sisterhood shall have a reading-room and library, open daily, and the nuns make it part of their mission to cultivate among those who come under their influence a taste for good reading.

Besides the house at Albany, the institute has one at Saratoga, opened in 1891, in which the adoration of the Blessed Sacrament is observed on Sundays and Fridays, whilst the work of retreats is faithfully carried on. During the summer, ladies who wish to have the benefit of the famous springs, but who shun the noise and bustle of the fashionable world, are received as boarders.

Three months after the death of Mother de Ricci an election was held for a Prioress, which resulted in the choice of Mother M. Loyola of Jesus.

The Sisters are now thirty-three in number. The growth of the congregation is necessarily slow on account of the character of its work, which is entirely new in this country, where the habit among the laity of making retreats has never been practised as a regular feature of religious life. Still the new order has made progress. Postulants have never been wanting, and its apostolic labors have steadily increased. Its main work of retreats is annually attracting more souls to a season of silence, solitude, and prayer. It is doing a work for God, and He who brought it into existence and has watched over it almost visibly for nearly a score of years, will sustain it and enlarge it, according to His will, in His own good time and way.



Analecta.

DE CULTU SACRATISSIMI CORDIS IESU SACRAE RITUUM CONGREGATIONIS LITTERAE.

I.

Rme Domine.—Etsi gratum semper mihi fuit officium communicandi cum Ecclesiae Praesulibus ea, quae supremus eisdem Pastor illis significanda praescripserit; gratissimum modo accidit patefacere singulis Sacrorum Antistibus suavissimam animi voluptatem, quam SSMUS D. N. LEO PP. XIII percepit ex promulgatione novissimae suae Epistolae Encyclicae, qua universum humanum genus Sacratissimo Cordi D. N. Iesu Christi solemni ritu devovendi auctor fuit. Novit enim quanta animi propensione, quo consensu voluntatum fuerint eae litterae ab omnibus tum pastoribus tum fidelium gregibus receptae, et quam prompte ac studiose fuerit illis ubique obsecundatum.

Ipsemet sane Summus Pontifex cunctis exemplo praeivit; et ad suas Vaticanas Aedes, in sacello, cui a Paulo V nomen est, institutâ per Ipsum supplicatione, universum terrarum

orbem divino Iesu Cordi obtulit et devovit. Cuius exemplum secutus romanus populus, magna frequentia convenit in Patriarchales et minores Basilicas, in templa quaelibet curialia, in aedes sacras prope singulas; ibique solemnem consecrationis formulam iteravit, unoque veluti ore confirmavit.

Protinus allatae sunt undique litterae, et quotidie afferuntur, nuntiantes, eundem consecrationis ritum, pari studio ac pietate, peractum fuisse in unaquaque dioecesi, imo in singulis ferme ecclesiis; neque Italiae solum et Europae, sed et regionum maxime dissitarum. Cuius universi catholici populi consensus in obsecundando votis et voluntati supremi omnium Patris, profecto laus maxime debetur sacris Praesulibus, qui suis gregibus eiusmodi in re auctores fuerunt ac duces. Quapropter, Summi Pontificis obsequens desiderio, Tibi et singulis, qui tuae subiacent potestati, animarum regimen gerentibus, Eius nomine, magnopere gratulor et gratias ago.

Siquidem, ut in iisdem encyclicis litteris BEATISSIMUS PATER edicit, uberes incundissimosque fructus, nedum in singulos christifideles, verum et in universam christianam familiam, imo et in omne genus hominum, ex hac solemni oblatione derivaturos confidit, et nos cum Eo confidimus. Omnes enim intime persentiunt quam necessarium sit, ut languescens nimium fides vividius excitetur; ut sinceræ caritatis ardor ignescat; ut exsultantibus nimium cupiditatibus frena iniiciantur, moribusque in dies contabescentibus medicaminis nonnihil afferatur. Omnium in votis esse debet, ut humana societas suavissimo Christi imperio subiiciatur, Eiusque regium ius, divinitus Ei in omnes gentes collatum, civiles etiam potestates cognoscant et revereantur; quo fiat ut Ecclesia Christi, quae regnum Ipsius est, magis magisque amplificetur et ea perfruatur libertate et quiete, quae ad novos usque triumphos comparandos prorsus est ei necessaria. Ad hoc denique ab omnibus enitendum est, ut innumeras gravissimasque iniurias, quae quotidie, in universo orbe, divinae maiestati ab ingratis hominibus inferuntur, compensare piis operibus ac reparare studeamus.

Verum ut concepta spes novas in dies vires acquirat, ac bonum eiusmodi semen affluenter germinet, uberioremque

afferat messem, necesse est ut iam excitata pietas erga sacratissimum divini Redemptoris Cor stabilis perseveret, imo alatur indesinenter. Constans enim perseverantia in precibus quamdam, ut sic loquar, vim afferet dulcissimo Iesu Cordi, ut earum recludat fontes gratiarum, quas Ipsemet cupidissime elargiri desiderat, quemadmodum B. Margaritae Ala-coque, amantissimae suae, significavit non semel.

Quamobrem Summus Pontifex, me usus suae voluntatis interprete, Amplitudinem Tuam et universi catholici orbis sacrorum Antistites vehementer hortatur, ut, coeptis alacres insistentes, ea excogitent et constituent, quae, pro varia locorum ac temporum conditione, ad optatum finem assequendum magis conducibilia videantur.

Ipse vero BEATISSIMUS PATER commendat quam maxime eum morem, qui iam in pluribus ecclesiis obtinuit, ut per integrum mensem Iunium varia pietatis obsequia divino Cordi publice praestentur; quod ut lubentius perficiatur, thesauros Ecclesiae reserans, tercentorum dierum indulgentiam christifidelibus impertit, toties lucrandam quoties sacris eiusmodi exercitiis interfuerint; plenariam vero iis qui saltem decem in mense vicibus idipsum praestiterint.

Magnopere etiam in votis habet SANCTISSIMUS DOMINUS, ut praxis, alte commendata, ac pluribus iam in locis usurpata, qua, prima qualibet sexta feria cuiusvis mensis nonnulla obsequia peraguntur in honorem sanctissimi Cordis, largius assidue propagetur: recitatis publice Litaniis, quas nuper Ipse probavit, et iterata consecrationis formula a se proposita. Quae praxis si in christiano populo augescat, et quasi in morem transeat, iugis erit et frequens affirmatio divini illius et regii iuris, quod Christus in omne humanum genus a Patre accepit, et effuso sanguine acquisivit. Quibus obsequiis ipse lenitus, utpote qui dives est in misericordia, mireque propensus ad homines beneficiis cumulandos, et eorum nequitiae obliviscetur et ipsos nedum ut fideles subditos, verum ut amicos et filios carissimos amplectetur.

Praeterea BEATISSIMUS PATER vehementer exoptat ut adolescentes, ii maxime qui litteris scientiisque dant operam, in eas societates congregentur, quae pii *coetus* vel *sodalitia a Sacro*

Iesu Corde nuncupantur. Constant nimirum ex illo delectorum adolescentium agmine, qui, dato sponte nomine, statutâ per hebdomadam die et hora, in aedículas aut templa aut ipsorum litterariorum ludorum sacella conveniunt, ibique, alicuius sacerdotis ductu, pia quaedam in honorem sacri Cordis Iesu exercitia devote peragunt. Si gratum acceptumque divino Redemptori pium quodvis accidit obsequium, quod ipsi a suis fidelibus exhibeatur, iucundissimum profecto illud est, quod e iuvenili pectore elicitur. Nec vero sermone assequi possumus quantopere id ipsum iuvenili eidem aetati sit profuturum. Assidua enim divini Cordis contemplatio, et penitior virtutum eius et ineffabilis amoris cognitio nequit fervescentes iuvenum cupiditates non frangere, et virtuti sectandae stimulos non adiicere.—Qui pariter coetus iniri ac frequentari poterunt inter adultos, in iis quae, varii generis, *Societates catholicae* nuncupantur.

Ceterum piae eiusmodi exercitationes, quas memoravimus, nullimode a Sanctissimo Patre indicuntur; sed omnia Ipse episcoporum prudentiae et sagacitati permittit, in quorum studiosa propensissimaque voluntate plane confidit: illud unice exoptans, ut in populis christianis pietas erga sacratissimum Cor Domini Iesu indesinenter floreat et virescat.

Interim Amplitudini Tuae diuturnam ex animo felicitatem adprecor.

Amplitudinis Tuae uti Frater
C. Episcopus Praenestinus Card. MAZZELLA,
S. R. C. Praef.
D. PANICI, S. R. C. Secr.

Romae, ex Secretaria SS. Rituum Congregationis
die XXI Iulii, anno MDCCCLXXXIX.

II.

DECRETUM INTRODUCTIONIS CAUSAE BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI MICHAELIS GARICOÏTS SACERDOTIS FUNDATORIS CONGREGATIONIS PRESBYTERORUM SS. CORDIS IESU.

In pago *Ibarre* regionis Vasconicae a probis piisque coniugibus Arnaldo Garicoïts et Gratianna Etcheberry ortum

habuit praefatus Servus Dei Michael Garicoïts, die 15 Aprilis anno 1797. Ab ipsa infantia curis parentum ad religionem excultus primum ostendebat animum ad sacra peragenda. Missus ad Iturense Seminarium philosophiae addiscendae vacavit; translatus deinde in Maius Seminarium civitatis Aquarum Augustarum vulgo *Dax* theologiae curriculum absolvit. Sacerdotio praeditus die 20 Decembris anno 1823, et in adiutorium datus parochi loci cui nomen *Cambo*, inibi per biennium sacri ministerii partes explevit cum spirituali profectu tum incolarum tum aliorum e vicinis et etiam remotis paroeciis illuc confluentium. Anno 1834 exeunte, post plurimas difficultates feliciter superatas, ad opem ferendam Ecclesiae Praesulibus in excolenda Vineam Domini, in *Betharram* presbyterorum sodalitatem a Ss. Corde Iesu nuncupatam fundavit; quae, ipso praeside, Apostolicae Sedis sanctione decorata ita paullatim increvit, ut in plures civitates ac dioeceses etiam Americae Meridionalis praeclara beneficia protenderit. Hic Dei Famulus Episcopo ita disponente, per triginta septem annos a confessionibus et consiliis fuit quibusdam domibus Instituti Filiarum Crucis vulgo Sororum S. Andreae. Tandem die Festo Ascensionis Domini anno 1863 repentino morbo correptus et a viatico sumendo impeditus, sacramentis poenitentiae et extremae unctionis munitus, in domo praedicti loci *Betharram* ex hac vita placidissime migravit. Vix evulgato obitus nuncio, omnes repleti sunt moerore ac praecipue Baionensis Antistes, quo praeeunte et sermocinante, solemne funus celebratum fuit. Interim sanctitatis fama quam Michael in vita sibi comparaverat, post obitum aucta et iugiter perseverans magis in dies augetur. Quare adornato super eadem fama Processu Ordinario in Ecclesiastica Curia Baionensi et ad Sacram Rituum Congregationem delato, quum obtenta iam fuerit Apostolica dispensatio tum ab interventu et voto consultorum tum a lapsu decennii, rogante hodierno causae Postulatore Rmo P. Mauro Maria Kaiser Ord. Praedic., nomine etiam Rmi Episcopi Baionensis et universae sodalitatis presbyterorum a Ss. Corde Iesu, atque attentis permultis literis postulatoriis Emorum S. R. E. Cardinalium, Rmorum sacrorum Antistitum Praepositorum Generalium Ordinum vel Congrega-

tionum Religiosarum aliarumque personarum ecclesiastica vel civili dignitate praestantium, Emus et Rmus Dnus Cardinalis Caletanus Aloisi-Masella huiusce Causae Relator in Ordinario Sacrae ipsius Congregationis Coetu, subsignata die ad Vaticanum habito, sequens dubium discutiendum proposuit: "*An sit signanda Commissio Introductionis Causae in casu et ad effectum de quo agitur?*" Et Emi ac Rmi Patres Sacris tuendis Ritibus praepositi, omnibus accurato examine perpensis, auditoque voce et scripto R. P. D. Ioanne Baptista Lugari Sanctae Fidei Promotore, rescribendum censuerunt: "*Affirmative seu signandam esse Commissionem si Sanctissimo placuerit.*" Die 9 Maii 1899.

Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habens, propria manu signare dignata est Commissionem Introductionis Causae Venerabilis Servi Dei Michaelis Garicoïts, fundatoris Congregationis Presbyterorum Ss. Cordis Iesu, die decimaquinta eiusdem mensis et anni.

C. Ep. Praen. *Card. MAZZELLA, S. R. C. Praef.*

L. + S.

DIOMEDES PANICI, *S. R. C. Secr.*

III.

DUBIUM CIRCA OCCURRENTIAM FESTORUM.

Hodiernus Parochus Ecclesiae S. Catharinae a Rota de Urbe a Sacra Rituum Congregatione sequentis dubii solutionem humillime flagitavit nimirum:

An festum fixum prae mobili et magis proprium prae minus proprio, quae duo festa in occurrentia, ceteris paribus, praecedentia pollent iuxta Rubricas generales Breviarii Tit. x. n. 6., eadem gaudeant praecedentia etiam in concurrentia?

Et Sacra Rituum Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, omnibusque accurate expensis, respondendum censuit: "*Negative.*"

Atque ita rescripsit die 19 Maii 1899,

C. *Card. MAZZELLA, S. R. C. Praef.*

L. + S.

DIOMEDES PANICI, *Secretarius.*

IV.

VARIA SOLVUNTUR DUBIA.

R. D. Vincentius Cosme, Sacerdos et Caeremoniarum Magister Ecclesiae Cathedralis Cauriensis (in Hispania) de consensu sui Rmi Ordinarii sequentium dubiorum solutionem a Sacra Rituum Congregatione humillime expostulavit, nimirum:

In Ecclesia Cathedrali Cauriensi viget consuetudo persolvendi vespervas a canonicis, cum cantu, etiam in duplicibus minoribus, semiduplicibus, simplicibus et feriis; quam consuetudinem iuxta Decretum in *Derthonen.* die 22 Maii 1841 ipsi servare tenentur: sed cum in praedictis vespervis Celebrans est paratus, altare thurificatur et per statutum speciale eiusdem Ecclesiae assistunt duo Beneficiati pluvialibus parati; quaeritur:

I. An in Vespervis ita persolvendis servandum sit Caeremoniale Episcoporum?

II. An attenta consuetudine, Celebrans possit manere in habitu choralis usque ad capitulum, et tunc tantum assumere pluviale?

III. An praedicti Pluvialistae assistere debeant Celebranti thurificationem altaris facienti?

IV. An si faciendae sunt commemorationes, persolvendae sint cum cantu propter uniformitatem?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, omnibusque perpensis, rescribendum censuit:

Ad I. *Affirmative.*

Ad II. *Negative.*

Ad III et IV. *Affirmative.*

Atque ita rescripsit, die 19 Maii 1899.

C. Card. MAZZELLA, S. R. C. Praef.

L. + S.

DIOMEDES PANICI, S. R. C. Secret.

DUBIA CIRCA PRESBYTERUM ASSISTENTEM.

Magister Caeremoniarum Ecclesiae Cathedralis Urgelensis summopere desiderans ut in sacris functionibus omnia rite et adamussim peragantur, de sui Emi ac Rmi Domini Cardinalis Episcopi consensu atque mandato, Sacrae Rituum Congregationi ea quae sequuntur humillime exposuit; nimirum:

Ex viginti consuetudine et speciali privilegio Dignitates et Canonici Cathedralis Ecclesiae Urgellensis, habent presbyterum assistentem, et quidem Beneficiatum, in omnibus Missis conventualibus, tam in duplicibus in quibus Canonici inserviunt pro Diacono et Subdiacono, quam in semiduplicibus et feriis, in quibus munus Diaconi et Subdiaconi a Beneficiatis impletur. Hinc quaeritur.

I. Utrum in Missis non pontificalibus ministrari debeant ampullae a Subdiacono, sive Canonico, sive Beneficiato, licet adsit Presbyter assistens?

II. (1°) Quo ordine procedere debeant Celebrans, Presbyter assistens, et ministri, dum e Sacristia ad Altare pergunt et viceversa?

(2°) Utrum initio Missae Presbyter Assistens collocare se debeat ad dexteram Diaconi stantis a dextris Celebrantis?

III. An servari possit immemorabilis consuetudo, vi cuius Presbyter assistens infra cantum Hymni Angelici et *Credo* sedet ad sinistram Subdiaconi?

IV. An stante immemorabili consuetudine, possit Presbyter Assistens se transferre una cum Celebrante ad cornu Epistolae ibique stare a sinistris ipsius Celebrantis versus Diaconum, dum hic Evangelium cantat?

V. Utrum dum Diaconus ad credentiam accedit, ut bursam cum Corporali ad Altare deferat, surgente Subdiacono, ut moris est, etiam assurgere teneatur Presbyter Assistens, donec ipse Diaconus ad scamnum redierit?

VI. (1°) Utrum Presbyter Assistens incensari debeat ante Subdiaconum, sive hic sit Canonicus, sive non?

(2°) An pacem recipere debeat a Subdiacono, postquam hic eam dederit Clero in Choro?

(3°) An Subdiaconus, praesente Episcopo in Throno cum pluviali et mitra vel cappa magna, dare debeat pacem prius Diacono, sit necne Canonicus, et postea Presbytero assistenti?

VII. An continuari possit immemorabilis consuetudo, qua post habitam concionem coram Pontifice in Throno assistente, Presbyter Assistens se locat in plano cum palmatoria a sinistris Diaconi, dum hic confessionem cantat ex libro?

Et Sacra eadem Congregatio, ad relationem subscripti

Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis rescribendum censuit:

Ad I. *Affirmative.*

Ad II. *Quoad primam partem*, semper procedant, in casu, unus post alium et Presbyter Assistens incedat ad sinistram celebrantis.

Quoad secundam partem, praedictus presbyter assistat ad dexteram celebrantis.

Ad III. *Affirmative*, sed in scabello separato.

Ad IV. *Affirmative.*

Ad V. *Negative.*

Ad VI. *Quoad primum affirmative*; *quoad secundum negative*, sed a Celebrante, et dabit Diacono; et Presbyter assistens celebrantis, recipiat pacem a presbytero assistente Episcopi; *quoad tertium*, servetur *Caeremoniale Episcoporum*.

Ad VII. *Negative.*

Atque ita rescripsit. Die 15 Aprilis 1899.

L. M. Card. PAROCCHI.

D. PANICI, S. R. C., *Secret.*

SOLUTIO VARIORUM DUBIORUM.

Hodiernus Magister Caeremoniarum Basilicae Cathedralis Veliternae de observantia Caeremonialis Episcoporum et decretorum S. Rituum Congregationis, pro suo munere sollicitus, eidem Sacrae Congregationi ea quae sequuntur, pro opportuna declaratione, humillime exposuit; nimirum.

I. In praefata Basilica Cathedrali, celebrante pontificaliter Episcopo suffraganeo, Canonicus qui subdiaconi munere fungitur, lecta Epistola, accepta ab Episcopo benedictione et tradito Missali clerico, pergit directe ad scamnum et sedet; quin sustineat missale apertum, dum Episcopus Epistolam et Evangelium legit.

II. Presbyter Assistens eidem Episcopo suffraganeo ad faldistorium celebranti non adstat, cum hic pariter Epistolam et Evangelium legit, sed cum diacono et subdiacono in scamno sedet.

III. Canonici eiusdem Basilicae Cathedralis cum in aliena Ecclesia sacras functiones solemniter peragunt, arbitrantur se posse uti privilegiis canonicalibus ex. gr. *canone et palmatoria*.

Hinc quaeritur: Utrum servari queant supradictae tres consuetudines vel potius habendae ut abusus?

Sacra porro Rituum Congregatio hunc supplicem libellum remisit Emo ut Rmo Dno Cardinali Episcopo Ostien. et Veliternen. pro informatione et voto, audito etiam Rmo Capitulo Basilicae Cathedralis Veliternae. Postulatis Sacri Consilii postquam Emus Vir satisfecerit per litteras d. d. 19 elapsi mensis Martii cum adnexis documentis, Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, rationum momentis hinc inde deductis accurate expensis, rescribendum censuit:

Ad dubium *quoad primum*: consuetudinem in casu esse abusum tollendum, et confer Caeremoniale Episcoporum, lib. II, cap. VIII, n. 41; *quoad secundum*, ut in primo et confer Caeremoniale Episcoporum lib. I, cap. VII, n. 3; *quoad tertium*, Canonicos praedictos uti posse canone et palmatoria tantum in Ecclesia propria, sicut Canonici in Basilicis Minoribus Urbis.

Atque ita rescripsit. Die 21 Aprilis 1899.

C. Card. MAZZELLA, Praef.

DIOMEDES PANICI, Secret.

Proposito dubio a R. P. Iosepho Preto Sacerdote Dioeceseos Vicentinae: Utrum in reditu in Sacristiam, absolute ad tumulum expleta, in officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversaria aut etiam extra has dies celebratis, dici debeat: *Anima eius vel animae eorum et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace*; et antiphona: *Si iniquitates* cum psalmo: *De profundis* et Oratione: *Fidelium Deus?*

Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque rite perpensis, respondendum censuit: *Affirmative* iuxta Rituale Romanum et Decreta in una *Brixien.* ad 2, d. d. 28 Iulii 1832 et in altera *Florentina* d. d. 31 Augusti 1872.

Atque ita rescripsit, die 11 Martii 1899.

C. Card. MAZZELLA, S. R. C. Praef.

DIOMEDES PANICI, Secret.

L. + S.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

DUBIUM CIRCA PRIVILEGIA CONCESSA SACERDOTIBUS ZELATORIBUS
PII OPERIS A PROPAGATIONE FIDEI.

Beatissime Pater :

Secretarius Consilii Centralis pii Operis quod a Propagatione Fidei inscribitur, ad pedes S. V. humiliter provolutus, exponit quod cuique Sacerdoti, qui ad quodcumque Consilium seu Comitatum ipsi pio Operi dirigendo vel promovendo pertinet, nec non sacerdoti qui in anno summam respondentem mille subscriptionibus in capsam pii Operis intulerit undecumque eam acceperit, plures concedentur facultates et privilegia. Verum non in una tantum dioecesi, sed in plerisque Epus loco constituendi ad directionem pii Operis Propagationis Fidei Consilium seu Comitatum virorum ecclesiasticorum, unum tantum designat sacerdotem, puta Vicarium Generalem vel aliquem ex Canonicis, qui omnibus fungitur muneribus, quae forent explenda per Consilium seu Comitatum eiusdem pii Operis. Iam vero quaeritur num hic sacerdos ab Epo ad praefatum munus explendum unice designatus gaudeat necne praedictis facultatibus ac privilegiis. Et quatenus negative, Orator postulat humiliter a S. V., ut eidem sacerdoti petitas facultates et privilegia benigne tribuere dignetur.

Et Deus . . .

SSmus Dnus Nr. Leo Papa XIII in audientia habita die 14 Maii 1899 ab infrascripto Card. Praefecto S. C. Indulg. Sacrisq. Reliquiis praepositae, audita propositi dubii relatione respondit valde commendandam esse constitutionem regularis Comitatus seu Consilii in singulis dioecesibus ad praefatum pium Opus Propagationis Fidei rite promovendum; interim vero si ab aliquo Episcopo tantummodo sit designatus Rector Diocesanus, qui muneribus fungatur in precibus expressis, idem SSmus benigne declaravit Rectorem diocesanum ita ab Epo designatum gaudere, quoadusque Rectoris munere fungatur, privilegiis et gratiis, quibus fruuntur ex apostolica concessione sacerdotes qui verum Comitatum seu Consilium

diocesanum constituunt. Contrariis non obstantibus quibuscumque.

Datum Romae Ex secretaria eiusdem S. C. die 14 Maii 1899.

FR. HIERONYMUS M. *Card. GOTTI, Praef.*

† ANTONIUS *Arch. ANTINOEN., Secret.*

II.

NUMISMA PRO SODALITATIBUS FILIARUM B. M. V.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus, a SS. D. N. Leone PP. XIII sibi specialiter tributis, sacrum Numisma a supremo Moderatore omnium sodalitatum filiarum B. M. V. exhibitum, cujus exemplar lineis expressum heic adnexum est,¹ uti unicam tesseram earumdem Societatum, recognovit et approbavit, simulque decrevit ut in posterum Moderatores singularum sodalitatum per Catholicum Orbem diffusarum a die 8 Decembris anni mox futuri caveant tradere puellis in easdem societates cooptandis aliud numisma ab eo difforme, quod ab hac S. Congregatione fuit recognitum et approbatum, sub poena nullitatis Indulgentiarum a RR. PP. concessarum illud gestantibus et devote deosculantibus; indulgendo tamen puellis iam sodalitati adscriptis retinendi illud quod in actu cooptationis iam receperunt, absque Indulgentiarum dispendio.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 24 Augusti 1897.

FR. HIERONYMUS M. *Card. GOTTI, Praef.*

L. † S. Pro R. P. D. A. *Archiep. ANTINOEN., Secr.*

Jos. M. *Can. COSELLI, Substitutus.*

¹ We regret that the *fac-simile* here mentioned was not published with the authentic document in the Roman *Analecta*.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF RITES :

1. Letter to the Bishops of the Catholic world urging them to organize confraternities for the development of the worship paid to the Sacred Heart of Jesus.
2. Publishes Decree of Introduction for the Beatification of the Venerable Servant of God, Michael Garicoïts, founder of the Congregation of Priests of the Sacred Heart.
3. Answers a question regarding the *occurrentia festorum*.
4. Solves several doubts as to the manner of chanting solemn Vespers, the Office of the *Presbyter assistens* in solemn Masses, and the prayers of absolution at funerals. The last question differs slightly from that proposed and answered in the August number of this REVIEW.

II.—S. CONGREGATION OF INDULGENCES :

1. Decides that priests appointed by the Ordinary as officials to look after the interests of the Society for the Propagation of the Faith, enjoy all privileges accorded to the regular directors or counsellors of the Society.
2. Determines the design of the medal used by members of the Sodality of the Blessed Virgin.

CATHOLIC TEACHERS AND PROTESTANT TRAINING COLLEGES.

His Eminence Cardinal Vaughan recently (June 29, 1899) addressed a letter to the bishops of England, the text of which, whilst not intended for publication, deserves to be commented upon as teaching a wholesome lesson in the noble attitude which the Metropolitan of England assumes regarding the question of religious education, and in particular towards the policy of compromising with Protestant influence and authority in the matter of training Catholic women teachers.

It appears that in 1894 a proposal had been made to the Cardinal that he use his influence in procuring for Catholic women teachers of secondary schools the advantage of the training and examinations for diplomas instituted by the University of Cambridge Teachers' Training Syndicate for Female Teachers.

A Catholic lady connected with the Cambridge Training College for Women had offered to take a number of Catholic boarders qualified to avail themselves of the instructions given in the Training College for Women, which had been authorized by the University of Cambridge.

In reply, the Cardinal pointed out to those who urged the scheme "that the Church condemns the principle of mixed education, and that to make the education of our Catholic female teachers dependent upon a Protestant college could not be thought of; but that, on the contrary, there was every reason why the Church should form her own women teachers in a Catholic college of her own;" and that he himself was prepared to undertake the opening of such a school. Nevertheless, he thought that advantage might be taken of the offer "as a temporary expedient, just so far as to enable us to get the Catholic certificated teachers needful in order to open a licensed Catholic training college."

This plan the Cardinal laid before the bishops at a meeting in April, 1894, when they passed unanimously the following resolution:

"The bishops having discussed a proposal . . . to make a temporary use of . . . Training College for Teachers at Cam-

bridge, resolved that, without entering into the question of preparatory training at that institution or elsewhere, they would heartily approve the establishment of a *Catholic training college in some Catholic centre.*"

The Cardinal, having in the meantime been solicited to give official sanction to the original project of a Catholic house of residence in Cambridge, wrote the following reply:

"Considering the extreme importance of secondary education for women and the need of a training college for Catholic teachers,—provided no more satisfactory plan be devised,—I shall not oppose the establishment for a year of a Catholic house of residence in Cambridge, in which Sisters and others intended to form a Catholic training college elsewhere may receive the necessary preliminary technical instruction at Miss Hughes' Training College. This presupposes that nothing objectionable to Catholic principles shall arise, and that the house shall be closed as soon as the necessary instruction shall be given."

When the proposal that two or three Catholic Sisters should attend the Cambridge Training College was brought before the Council of the College, that body passed, among other resolutions, the following:

"That persons approved by the Education Committee may be admitted to lectures and teaching exercises in the College on payment of such fees as may be determined on by the Educational Committee. Three classes of students may be received:

"1. Nuns eligible educationally, but *disqualified as wearing a distinctive dress*, to be received as visitors with privileges above named.

"2. Secular qualified students received as out-students of the College, paying regular College fees, £24 a year, six in number.

"3. Persons going to qualify, number unlimited."

Upon learning that "*nuns eligible educationally*" were "*disqualified as wearing a distinctive dress*," and placed in a category apart, the Catholic authorities, as well as the Superiors of the nuns, at once declined to accept the offer of utilizing the Cambridge Training School. Upon inquiry it was found that Bedford Training College for Women, in London, was licensed to prepare students for the Syndicate examinations and diplomas, and that this College made no objection what-

ever to the religious habit of Catholic nuns. Thus the nuns were enabled to obtain the desired civil qualifications and diplomas recognized by the University of Cambridge for the formation of a Catholic Training College. Such a College was subsequently established at the instance of the Cardinal and bishops under the direction of the Sisters of the Holy Child, in Cavendish Square, London.

In April, 1898, the bishops passed a resolution as follows: that "it would be advisable to sanction *not more than two* colleges for the training of female teachers for Catholic secondary education;" and "as the Sisters of the Holy Child had already established such a training college in Cavendish Square, London, and as the Sisters of Notre Dame were prepared to establish one in Liverpool, it was agreed to sanction these two."

In the meantime the attempt had been made, despite the action of the bishops, to force the original plan of opening a Catholic house at Cambridge under secular management, notwithstanding the objectionable clause introduced by the Cambridge College Council, discriminating against Catholic nuns. A prominent ecclesiastic had apparently fostered these efforts, and the public was erroneously given to understand that the Holy See had approved the scheme. As such a proceeding naturally interfered with the resolution of the bishops, and tended to lessen the success of the Catholic Training College opened by the Sisters of the Holy Child in London, the Cardinal promptly protested against the secular scheme which claimed a Catholic patronage. His letter to the bishops is full of priestly dignity and bears the mark of that incomparable pastoral instinct which is the true safeguard of the Catholic flock. Even if the plan of utilizing Protestant offices in this case were, with certain restrictions, to be tolerated for a time, it could not be considered as serving the Catholic cause. "Waste and weakness," writes the Cardinal, "arise from a needless multiplication of centres, where numbers are few and means limited. And it is clear that the hierarchy has to provide by its decisions for the welfare of the whole body, and not to allow our forces to be frittered away

by personal feelings, petty rivalries, and a want of public spirit and combination."

The Cardinal pays incidentally a well-merited tribute to the excellent work done in a spirit of self-sacrifice by the Sisters of the Holy Child. "At my request," he says, "these admirable Sisters determined to consecrate themselves to the establishment of a Catholic Training College in Cavendish Square;" and then states the nature and work of the Catholic Training College to which the communities of the various other religious orders in England send their nuns to be prepared for the distinctive examinations by the Cambridge Examination Board.

"The course of studies is that prescribed by the Cambridge Syndicate. . . . It consists of training in the theory and practice of education, during the space of a year, divided into three terms.

"The Course is as follows:

1. PSYCHOLOGY: One lecture a week during three terms.
2. LOGIC: One lecture a week during a term of 12 weeks.
3. ETHICS: " " " " " "
4. THE ART OF TEACHING: One lecture a week during a term of 12 weeks.
5. THE HISTORY OF EDUCATION: One lecture a week during a term of 12 weeks.
6. METHODS for teaching special subjects, such as history, literature, science, drawing, etc., one lecture a week during a term of 12 weeks.
7. SCHOOL HYGIENE: One lecture a week during a term of 12 weeks.
8. SCHOOL PROBLEMS: Once a week during three terms.
9. CRITICISM LESSONS: Two per week, all the year, by each student.
10. PAPERS on the above to be written and corrected.
11. ELOCUTION: Once a week during one term.

College hours, from 9.30 A.M. to 4 P.M.

" . . . There are some who argue, from the permission granted to Catholic men to attend the universities, that the objection of the Church to mixed education has been withdrawn. They desire that Catholic young women should also take advantage of the rich and well-appointed Protestant colleges that are willing to admit them. Some

would allow Catholic girls to reside in such colleges; some say, 'no, not *reside*, but be educated and trained in them.'

"They forget that the university and college questions are essentially different. To confine myself to one point of difference: Catholics cannot at present establish a Catholic University in England; but colleges for women they are well able to found. Nor have I yet heard anyone maintain that it is *necessary* for Catholic girls to be trained in non-Catholic institutions as it is for men to get a university education.

"In the matter of female education and of colleges for girls, the Church possesses advantages in her great teaching congregations of religious women, such as no other body in England possesses. She is capable of providing education for women, intellectually and scientifically, at least equal, and spiritually and religiously far superior, to that of any other community. The Notre Dame Training College in Liverpool has been officially recognized as standing at the very head of such institutions in England. What Catholic nuns have done for elementary education they are capable of doing for secondary education. But whilst our numbers are small this success will depend upon the general support and hearty cooperation given to them. If we weaken our strength and impoverish ourselves by dividing our numbers, our sympathy and support—for instance, between a Protestant training college, such as that at Cambridge, and a Catholic college, such as that in Cavendish Square—we shall, by degrees, either drop to pieces by a process of disintegration and disunion, or we shall produce nothing but second or third-rate institutions.

"Worse than this may befall us if we are shortsighted or neglectful. A proportionate number of the Catholic wives and mothers of the future will grow up spoiled of that Catholic bloom and aroma, which the dominant Protestant and rationalistic atmosphere of non Catholic training colleges cannot fail to destroy.

"It is almost impossible to exaggerate the importance of the education to be given to the Catholic wives and mothers of the future. To say that they are to be educated like the men and exposed to the same dangers is one of those false principles of the present day, against which we cannot too strongly protest. Being by nature more refined, more sensitive, more highly strung than men, they are more impressionable for good and evil than their brothers. In order that their influence in the home may be beneficially predominant, their training must be in a high sense spiritual and Catholic in tone and temper. But to expect to secure this for them under a system of mixed educa-

tion and in non-Catholic institutions is to expect a divine interference such as protected the three youths when they came forth from the fiery furnace without even the smell of fire on their garments.

“The question is vital and far-reaching, not only for women, but for the whole Catholic body. The Church in England is pledged to maintain Catholic education. For this Catholic training colleges for primary and secondary teachers are essential. If it be sufficient to frequent Protestant training colleges, we shall abandon our Catholic training colleges. For who would make sacrifices for a cause that is both costly and at the same time unnecessary? But the Catholics of this country are not prepared to initiate a policy of retreat, and to surrender religious interests to earthly considerations. They will not adopt the principle of mixed education condemned by the Church, and turn their back upon all that their forefathers have fought for during the last three hundred years—the purely Catholic education of their children.”

A QUESTION OF THE APPLICATION OF THE “TAMETSI.”

A practical doubt regarding the application of the law of clandestinity was recently solved by one of the Roman Consultors, Father F. X. Wernz, S.J., of the Gregorian University.

Three questions had been proposed: first, whether persons belonging to a parish where the decree *Tametsi* is not in force could contract validly in private (that is, without priest or witnesses of any kind), within the limits of a parish where the decree is in force, and where they obtained temporary domicile whilst retaining their original fixed domicile in the old parish. The answer to this question was that a marriage so contracted would be *invalid*.

The second doubt proposed was, whether such parties marrying before the parish priest of the place in which they happen to be in temporary domicile (*more vagorum*), that place being under the law of clandestinity, could contract validly. The answer was likewise, *no*.

Finally, it was asked whether the parties, in order to contract validly, would have to marry before their own parish

priest, or one delegated by him if he happened to come to the place; or would they have to marry before the parish priest of the place where they have temporary domicile, observing the law of *Tametsi* with regard to witnesses and the rest. This last question was answered in the affirmative; so that couples wishing to marry under the given circumstances might choose either to be married by the pastor of their regular domicile or by the local pastor, observing in the last case the prescriptions of the *Tametsi*. (Cf. *Analecta Ecclesiastica*, May, 1899, p. 201.)

ACOUSTIC PROPERTIES OF CHURCHES.

The following notes and suggestions on the acoustic properties of churches and large halls,¹ will be of advantage to those of our readers who are actual or prospective builders of churches or parochial halls.

It is well known that many churches are easier to speak in when full than when empty. The reason for this is that the congregation absorbs the sound of the preacher's voice and checks the vibration of the main structure. Conversely, in buildings which are easy to fill with sound when empty, more effort is required when the seats are occupied. When the defect of the building from the speaker's point of view is one of too much resonance, better results may be obtained by the introduction of curtains, tapestries on the walls, and banners in the roof. The custom of stretching wires, either singly or in a net-work, is of little practical use, since wires are wholly inadequate to check vibration. Brick and mosaic work add to the resonance of a building, whereas the seats, the wooden roof, and pulpit tend to lessen it.

The mere height of many churches interferes with their usefulness as places of public worship. Ulm Cathedral, though more than 500 feet long, is easy to speak in, because the interior is diversified by an abundance of carved work, and the roof is low for the size of the edifice.

It has been noticed that many large churches are com-

¹ Taken from *The American Architect and Building News*, Feb. 18, 1899.

paratively easy to speak in on account of the great number of windows in them. When the windows are carried all the way up both sides of the church, so as almost to substitute mullions and glass for solid masonry, the vibration of the structure is reduced, and speaking is made more easy.

Paradoxical as it may appear, the interior surface of a building ought to be a bad conductor of sound in order to be successful in acoustics. If it is a good conductor it approaches the nature of a bell, and therefore responds readily to any musical sound. Just as the pitch of a bell may be ascertained, without percussion, by sounding near it the note on which it is cast, so by analogy every building will respond more readily to some particular note than to any other. If this note can be ascertained, the work of the preacher is easy, inasmuch as, by avoiding this note, he will make the air carry his voice without causing the building to vibrate in sympathy. Some churches are very responsive, and loud tones are not heard distinctly in them; whereas a low-pitched voice carries in them to the farthest limits. The only way to overcome the awakened responsiveness of such structures is to make frequent pauses to prevent the words tripping up one another.

It would be well for every preacher and reader to know the acoustic properties of the building which he uses, and one of the simplest and most effective experiments is to speak from end to end of it when empty, and then to speak when it is full, and note the difference of style or volume required.

THE COMING EUCHARISTIC CONVENTION OF PRIESTS.

The members of the Priests' Eucharistic League have already been notified through *Emmanuel*, the regular organ of the society, regarding the coming convention, which is to take place on the 18th and 19th of October, at Philadelphia.

It is needless to say here that the object of the League deserves the active coöperation of the clergy everywhere. The work thus far accomplished through the zeal of its president, the Right Rev. Bishop of Covington, and through the activity

of its directors and promotor, has borne abundant fruit in many parishes, where it is evident that the influence of the priest's personal devotion is making itself felt in the pulpit and confessional or among the flock at large. There will be, no doubt, a large attendance, which will give a fresh impulse to the movement and draw new members into the company of those who make the adoration of the Blessed Sacrament their special devotion and the principal means of progress in their personal and pastoral life.

THE USE OF ARTIFICIAL STONE FOR ALTARS.

Qu. Would the use of artificial stone, such as slabs of tile, mouldings, and panels of tile, be allowable in the construction of an altar?

Resp. The altar proper, which is consecrated for the celebration of the Holy Sacrifice, must be of stone; but this does not prevent the use of panels and mouldings in the clothing and ornamentation of the altar. The liturgy distinguishes two kinds of stone altars. There is the *movable* altar, which is a stone containing a small relic case, and of sufficiently large size to place upon it the paten and chalice for the celebration of Mass. This stone, after being consecrated, is inserted in the table (*mensa*) of the altar, which table, together with the rest of the structure, may be of wood or any other suitable material. A second class of stone altars are the *fixed* altars, in which the entire table consists of a single stone (slab), in the centre of which the reliquary is placed. This stone slab connects with two stone columns or posts cemented to it and consecrated with it as one piece. The interior space of this stone structure resting upon the solid ground may be filled in with brick or like substances, and may be covered with panels and mouldings of becoming material, such as tiles, onyx, wood, and the like.

THE RIGHT OF TITULAR BISHOPS TO GRANT INDULGENCES.

Qu. Has a coadjutor bishop (or titular), canonically instituted *cum jure successionis*, the right to grant indulgences in the same man-

ner as such a right belongs to the Ordinary? Can these indulgences be applied indiscriminately *pro vivis atque defunctis*, and may they be gained by others besides those who reside in the diocese?

Resp. The right of granting certain indulgences—one year *in die consecrationis ecclesiae*, and forty days on other occasions—to his subjects belongs to the Ordinary only, and cannot be exercised by the coadjutor. These indulgences are not applicable to the souls of the departed; and they are ordinarily gained only by those who are under the jurisdiction of the bishop, unless the indulgences are attached to a special locality, in which case they may be gained by all who visit the place and comply with the conditions according to the prescribed form.

THE CHICAGO SECESSIONISTS.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW:

The article "Schismatical Movements among Catholics in the United States," which appeared in the July issue of the REVIEW, contains a paragraph at page 10 beginning: "The Chicago faction," etc., which seems to me ambiguous. It is there said: "The Jansenists and old Catholics became and are avowedly heretical; the Chicago secessionist movement (headed by Koslowski) was and is avowedly orthodox, though utterly contumacious."

As the object of the article is to preserve a correct record of facts, you will no doubt be glad to note the following quotations from the "Constitution of the Polish Catholic Diocese of Chicago." Chapter I, article 2, of these constitutions reads: "The purpose of this union is to unite with the bonds of love all those churches which, moved and led by the spirit of liberty with which Christ has set us free, declared themselves independent from the Roman jurisdiction." Under chapter II, article 3, we read: "The Independent Polish Church recognizes the decrees of the Council of Trent, except those touching the doctrine of the Roman jurisdiction and hierarchy, though the Independent Polish Church considers the Roman Pontiff as the Primate of the Occident."

From this it would appear that the above-mentioned constitution, signed by Koslowski and others, intends to deny explicitly the doctrine of the *Vaticanum*, showing that the Chicago secessionists are heretical in doctrine as well as schismatical in government.

P. A. BAART.

ADDITIONS AND CHANGES IN THE BREVIARY AND MISSAL.

IN BREVIARIO.

OLD RUBRIC.

NEW RUBRIC.

*Die 8. Septembris.**In Officio Nativitatis Beatæ Mariæ Virginis,
ad Laudes post Orationem famulis tuis.*Deinde fit Comm. S. Adriani Mart. hoc
loco tantum etc.Deinde fit Comm. S. **Hadriani** Mart.
hoc loco tantum etc.

Oratio.

Oratio.

*Præsta, quasumus omnipotens Deus:
ut qui beati Adriani Martyris tui, etc.**Præsta quasumus, omnipotens Deus:
ut qui beati **Hadriani** Martyris tui, etc.**Dominica III. Septembris.**Septem Dolorum B. Mariæ Virginis.**Duplex majus.*

Si in Dom. III. Septembr. occurrat aliud Festum sive B. M. V. sive altioris ritus vel dies Octava Festi quod alicubi solemne sit, Festum Septem Dolorum amandatur ad Dom. IV. Septembr. et hac etiam ut supra impedita, ad proximiorum Dom. a predictis Festis liberam. Quod si usque ad Adventum etc.

Impedita Dominica III. Septembris ob occursum Festi Duplicis 1. vel 2. classis, vel alicujus diei Octavæ, vel Duplicis majoris primarii, vel potioris dignitatis, Festum Septem Dolorum B. M. V. transfertur in proximiorum sequentem Dominicam, simili modo non impeditam. Quod si usque ad Adventum, etc.

*Die 16. Septembris.**S. Cornelii Papæ et Cypriani Episc., Martyrum.**Semiduplex.**Post Orationem pro Ss. Euphemia, Lucia et Geminiano Mm.*

Si Festum Ss. Cornelii et Cypriani venerit in Dominica, fit Officium de Dominica cum Commemoratione eorumdem in utrisque Vesperis et Laudibus et ix. Lectione historica (ex tribus una) atque Commemoratione Ss. Euphemie, Lucie et Geminiani Martyrum in I. Vesperis et Laudibus, omitta Lectione.

In I. Nocturno Lectiones etc.

Si Festum Ss. Cornelii et Cypriani occurrerit in Dominica, fit Officium de Festo Septem Dolorum B. M. V., cum ix. Lectione de Homilia et Commemoratione Dominicæ, ac Ss. Martyrum Pontificum in utrisque Vesperis et Laudibus, necnon Ss. Euphemie, Lucie et Geminiani Mm. in I. Vesp. et Laud. tantum.

In I. Nocturno Lectiones etc.

*Die 17. Septembris.**Ad calcem Officii Impressionis Sacrorum Stigmatum
in Corpore S. Francisci Conf.*Vesp. a Capit. de sequ. cum Commem.
præcedentis.Vesp. de sequenti, cum Commem.
præcedentis.*Dominica I. Octobris.**In Solemnitate Ssmi Rosarii B. Mariæ Virg.**Duplex 2. classis.*In I. Vesperis.
Ant. 1. Quæ est ista etc.

Si hoc Festum alicubi non habeat primas Vesperas, Hymnus *Cælestis aulae* conjungitur cum Hymno *In monte olivæ* ad Matutinum.

In I. Vesperis.
Ant. 1. Quæ est ista etc.

INTER OFFICIA PROPRIA PRO ALIQUIBUS LOCIS,
SEU IN APPENDICE BREVIARII ROMANI.

Dominica II. Octobris.

Maternitatis B. Mariæ Virg.

Ad Matutinum.

Hymnus.

Coelo Redemptor prætulit
Felicis alvum Virginis,
Ubi caduca membra
Mortale corpus induit, etc.

Coelo Redemptor prætulit
Felicis alvum Virginis,
Ubi futura victima
Mortale corpus induit, etc.

Die 8. Novembris.

In Octava Omnium Sanctorum.

Post Rubricam de Laudibus.

Vesp. a Capit. de sequ. cum Commem.
Oct. et S. Theodori Mart.

Vesp. de sequenti, cum Commem.
præcedentis, ac S. Theodori Mart.

Die 9. Novembris.

In Dedicatione Archibasilicæ Ssmi Salvatoris.

Duplex majus.

Post Rubricam de Laudibus.

Vesp. a Capit. de sequ. cum Commem.
præc., ac Ss. Mm. Tryphonis et Socio-
rum.

In II. Vesp. Commem. sequentis,
ac Ss. Mm. Tryphonis et Sociorum.

Die 18. Novembris.

In Dedicatione Basilicarum Ss. Apostolorum Petri et Pauli.

Duplex majus.

Post Lectionem ix.

Vesperæ a Capit. de sequ. cum com-
mem. præc., ac S. Pontiani Papæ, Mart.

In II. Vesp. Commem. sequentis,
ac S. Pontiani Papæ, Mart.

Ad calcem diei 10. Decembris.

Tertia die infra Octavam

Immaculatæ Conceptionis B. Mariæ V.

Vesperæ a Capit. de sequ. cum Com-
memoratione Octavæ et Feriæ.

Vesp. de sequ. cum Commemoratione
Octavæ et Feriæ.

Ad calcem diei 11. Decembris.

S. Damasi I. Papæ Conf.

Vesperæ a Capit. de Oct. cum Com-
mem. S. Damasi, Ant. *Dum esset. V.*
Justum. Postea de Feria.

In II. Vesp. Ant. *Dum esset. V.*
Justum. Comm. Oct. et Feriæ.

Ad calcem diei 13. Decembris.

In Festo S. Lucie Virginis et Martyris.

Quando Festum S. Lucie incidit in
Dom. III. Adventus, etc.

Integra expungatur.

Die 14. Decembris.

Septima die infra Octavam

Immaculatæ Conceptionis B. Mariæ V.

Statim addatur:

Si hodie faciendum sit de aliquo Duplici minori translato alicujus Doctoris Ecclesiæ, in ejus secundis Vesperis omnia dicuntur de die Octava, ut in primis Vesperis Festi, cum Commemoratione præcedentis et Feriæ, nisi hæc dies Octava occurrerit in Dominica, tunc enim Vesperæ fiunt de Duplici translato cum Commemorationibus Dominicæ et diei Octavæ.

Die 28. Decembris.

In Festo Ss. Innocentium Mm.

Si Festum S. Thomæ impediatur a Dominica, celebratur eo anno FERIA secunda insequenti tamquam in sede propria, et in Sabbato post Orationem Ss. Innocentium dicitur Ant., V. et Oratio Dominicæ, quæ paulo infra habetur. Deinde fit Commemoratio Octavarum: et in II. Vesperis Dominicæ fit Commemoratio S. Thomæ et Octavarum.

In II. Vesperis S. Thomæ Antiphonæ et Psalmi de Nativitate quæ duplicantur: Capit. et alia de S. Silvestro cum Commemoratione S. Thomæ et Octavarum.

Si Festum S. Thomæ venerit in Dominica, tunc in II. Vesperis Ss. Innocentium fit Commemoratio S. Thomæ, deinde Dominicæ (Ant. V. et Oratio ut infra) et postea fiunt Commemorationes Octavarum.

Die vero Dominica in Officio S. Thomæ legitur ix. Lectio de Homilia, et in Laudibus fit Commemoratio Dominicæ ante Commemorationes Octavarum. In II. autem Vesperis S. Thomæ Antiphonæ et Psalmi de Nativitate ritu duplici, Capit. et reliqua de S. Thoma, cum Commemorationibus Dominicæ et Octavarum.

Dominica infra Octavam Nativitatis.

In II. Vesperis S. Thomæ, quando non venerit in Dominica, Ant. et Ps. de Nativitate; Capit. *Fratres, quanto tempore*, ut ad Laudes; Hymnus, *Jesu Redemptor*.

In II. Vesperis S. Thomæ omnia dicuntur sicut in II. Vesperis diei Nativitatis ritu duplici, Capit. et reliqua de S. Thoma. Deinde fit Commemoratio Dominicæ et quatuor Octavarum.

In die infra Octavam Nativitatis.

Si dies post Festum S. Thomæ fuerit Sabbatum, Officium fit de Octava Nativitatis, hoc modo: In II. Vesp. S. Thomæ omnia dicuntur sicut in II. Vesp. diei Nativitatis, sed non duplicantur Antiphonæ; et post Orationem Nativitatis fit Commem. S. Thomæ, deinde S. Stephani et aliarum Octavarum.

Si dies post Festum S. Thomæ fuerit Sabbatum, Officium fit de Octava Nativitatis hoc modo: In II. Vesperis S. Thomæ omnia dicuntur sicut in II. Vesperis diei Nativitatis ritu duplici: Capit. et reliqua de S. Thoma. Deinde fit Commemoratio Octavæ Nativitatis et aliarum Octavarum.

In Epiphania Domini.

Infra Octavam Epiphaniæ si occurrat Festum duplex ex majoribus vel alicujus Doctoris Ecclesiæ, transfertur post Octavam, nisi fuerit Patroni vel Titularis Ecclesiæ, vel Dedicatio ejusdem. De aliis vero Duplicibus, de Semiduplicibus et Simplicibus fit Commemoratio juxta Rubricas.

Infra Octavam Epiphaniæ non fit nisi de Duplicibus primæ classis occurrentibus. Alia Festa novem Lectionum prima die libera post dictam Octavam perpetuo celebrantur. De Festis vero trium Lectionum fit tantum Commemoratio juxta Rubricas.

In die Octava Epiphaniæ.

Si Octava Epiphaniæ venerit in Sab-
bato, in secundis Vesperis Octavæ fit
Commemoratio Dominicæ II. post Epi-
phaniam. Quando autem Septuagesima
etc.

Si Octava Epiphaniæ occurrerit in Sab-
bato, *secundæ Vesperæ* erunt de *Smo*
Nomine Jesu, cum Commemoratione
ejusdem diei Octavæ et Dominicæ II.
post Epiphaniam tantum. Quando
autem Septuagesima etc.

Dominica II. post Epiphaniam.

In Festo Ssmi Nominis Jesu.

Duplex 2. classis.

Occurrente Dom. Septuages. reponitur
hoc Festum in die 28. Jan. tamquam in
sedem propriam (translato quocumque
alio Festo, si alicubi occurrat et transferri
valeat, nisi sit altioris ritus); et tunc
legitur nona Lectio de S. Agnete secundo,
et fit de ea Commem. in Laudibus tan-
tum. De Festo Duplici minori etc.

Occurrente Dominica Septuagesimæ
reponitur hoc Festum in die 28. Januarii,
tamquam in sede propria (translato quo-
cumque alio Festo, si alicubi occurrat et
transferri valeat, nisi sit altioris ritus,
aut æqualis, sed *primarium*) et tunc
legitur nona Lectio de S. Agnete secundo,
et fit de ea Commemoratio in Laudibus
tantum. De Festo Duplici minori etc.

IN MISSALI.

Die 8. Septembris.

In Missa Nativitatis B. Mariæ Virginis.

In Rubrica et Orationibus pro S. Hadriano Mart. nomen ipsius S. Mart. *Adriani*,
Adriano corrige **Hadriani**, **Hadriano**.

Die 9. Septembris.

In Missa S. Gorgonii Mart.

Post Orationem Sanctus tuus.

Tertia Oratio de Spiritu Sancto, *Deus*,
qui corda fidelium. Nisi venerit in Do-
minica, tunc enim tertia Oratio erit de S.
Gorgonio Mart.

Tertia Oratio de Spiritu Sancto, *Deus*,
qui corda fidelium. Dein expungantur
quæ sequuntur.

Die 11. Septembris.

Post Orationem Ss. Proti et Hyacinthi Mm.

Tertia Oratio de Spiritu Sancto, *Deus*,
qui corda fidelium. Nisi venerit in Do-
minica, tunc enim tertia Oratio erit de
Ss. Proto et Hyacintho.

Tertia Oratio de Spiritu Sancto, *Deus*,
qui corda fidelium. Reliqua expungan-
tur ut supra.

Dominica III. Septembris.

Post Missam Septem Dolorum B. Mariæ V.

Impedita Dom. III. Septembr. ob oc-
cursum Festi ritus Duplicis I. vel II.
classis vel diei Octavæ Patroni, Titularis,
Dedicationis etc., Festum Dolorum trans-
fertur in proximiorum Dominica etiamsi
incidat cum Festo ritus Dupl. minoris
(de qua tunc facienda erit Commem. ad
instar Simplicis juxta Rubricas), dum-
modo non sit dies Octava Patroni, Titu-

Impedita Dominica III. Septembris ob
occursum **Festi Duplicis 1. vel 2. clas-**
sis, vel alicujus diei Octavæ, vel Du-
plicis majoris primarii, aut potioris
dignitatis, Festum Septem Dolorum
transfertur in proximiorum Dominicam
simili modo non impeditam. Quod si
usque ad Adventum nulla supersit Domi-
nica libera, Festum Septem Dolorum

laris, Dedicationis etc. Quod si usque ad Adventum nulla supersit Dominica libera, Festum Septem Dolorum ponatur, juxta Rubricas, in prima die non impedita post Dom. III. Septembris.

Si sequ. Festum Ss. Cornelii et Cypriani venerit in Dominica, in ea fit commemoratio Ss. Cornelii et Cypriani ac Ss. Euphemie etc. Si vero occurrat in Feria IV. Quatuor Temporum, in Missa Ss. Cornelii et Cypriani fit Commem. primum de Feria postea de Ss. Euphemie etc. Et in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ una de Ss. Cornelio et Cypriano, in qua fit commemoratio Ss. Euphemie etc., altera de dicta Feria sine commemor. Sanctorum.

*Dominica II. Adventus,
et Feria VI. Quatuor Temporum Adventus.*

Offertorium Ps. 84. Deus, tu convertens vivificabis nos, etc.

ponatur, juxta Rubricas, in prima die non impedita post Dominicam III. Septembris.

Si Festum Ss. Cornelii et Cypriani occurrat in Feria IV. Quatuor Temporum, in Missa Ss. Cornelii et Cypriani fit Commemoratio de Feria, postea de Ss. Euphemie etc. Et in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ, una de Ss. Cornelio et Cypriano, in qua fit Commemoratio Ss. Euphemie etc., altera de dicta Feria sine Commem. Ss. Martyrum.

Offertorium. Ps. 84. Deus, tu conversus vivificabis nos, etc.

*In Festo Ss. Innocentium.
In fine Missæ.*

Si Festum S. Thomæ impediatur a Dominica, celebratur Feria secunda sequenti, tamquam in sede propria.

Expungatur integra.

*In Festo S. Thomæ Episc. Mart.
In fine Missæ.*

Si Festum Nativitatis Domini, S. Stephani, S. Joannis Evangelistæ, et Ss. Innocentium venerit in Dominica, ipsa die nihil fit de Dominica, sed die proximo post Festum S. Thomæ Mart. dicitur Missa de Dominica. Si autem Festum S. Thomæ impediatur a Dominica, dicitur Missa de ea cum Commemoratione Octavarum, et Festum S. Thomæ eo anno celebratur Feria ii. sequenti tamquam in sede propria.

Si Festum Nativitatis Domini, S. Stephani, S. Joannis Evangelistæ, et Ss. Innocentium **occurrit** in Dominica, ipsa die nihil fit de Dominica; sed die proximo post Festum S. Thomæ Mart. dicitur Missa de Dominica. Si autem Festum S. Thomæ **occurrit in Dominica**, Missa dicitur de Festo cum Commemoratione ejusdem Dominicæ et quatuor Octavarum, et legitur **Evangelium Dominicæ in fine.**

In fine Missæ de Octava Nativitatis Domini.

Si Festum S. Silvestri venerit in Dominica, dicitur Missa de eo, cum Commemoratione Dominicæ et Octavarum.

Si Festum S. Silvestri venerit in Dominica, dicitur Missa de eo cum Commemoratione Dominicæ et Octavarum, et legitur **Evangelium Dominicæ in fine.**

S. Silvestri Papæ et Conf.

S. Silvestri I. Papæ, Conf.

Post Festum Epiphaniæ Domini.

De Festis Duplicibus majoribus et aliquis Doctoris Ecclesiæ, quæ infra Octavam veniunt, nihil tunc agitur (nisi tan-

Si Festa duplicia primæ classis occurrant infra Octavam, non tamen in die Octava, de eis dicitur Missa cum

tum de Patrono vel Titulari Ecclesiæ, et de Dedicatione ejusdem, in propria Ecclesia, non tamen in Octava), sed peracta Octava celebrantur: de aliis vero Duplicibus, de Semiduplicibus et de Simplicibus occurrentibus fit tantum Commemoratio.

Commemoratione Octavæ: de aliis vero Festis, exceptis Simplicibus, de quibus fit Commemoratio, nihil fit; sed peracta Octava perpetuo celebrantur. In die vero Octava, Missa semper de eadem dicitur, translato etiam Duplici primæ classis, quod post eandem Octavam perpetuo recolitur; de Simplici autem occurrente fit tantum Commemoratio.

Die 7. Decembris.

Post Missam S. Ambrosii Episc., Conf. et Eccl. Doct.

Addatur:

Hodie in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ, una de Sancto sine Commemoratione Feriæ et Vigiliæ, altera de Vigilia uti sequitur.

Die 11. Decembris in Missa S. Damasi I. Papæ, Conf.

et Die 13. Decembris in Missa S. Lucie Virg. et Mart.

Post Secretam.

Addatur:

Præfatio de B. Maria Virg. Et te in Conceptione Immaculata.

LITURGICAL BREVIARY.

EXTREME UNCTION.

A.—THE HOLY OILS.

Where are the Holy Oils to be kept?

- (1) In the church (as a rule); or
- (2) the house, if the church is too far away, or there is probable danger that the Oils may not always be at hand when needed;
- (3) in a closet, clean and suitably decorated;
- (4) the silver vessel containing the Oil (per se vel in bombacio) wrapt in a case lined with violet silk, and so arranged as to be suspended from the neck.

B.—THE ANOINTING.

How is the anointing done?

- (1) On each of the sense-organs, beginning at the right side (of the sick);

- (2) in form of a cross ;
- (3) made by inserting the thumb—
- (4) into the Oil before each unction (*nisi sensus sit duplex*), and, after applying it, immediately—
- (5) wiping off each unction with a fresh piece of cotton.

Nota.—If the sick lack any member, such as a hand, a foot, etc., the unction is applied to the nearest part.

C.—PREPARATION.

1. What things should be prepared in the room of the person to be anointed ?

- (1) Table with clean white cover ;
- (2) crucifix ;
- (3) wax candle ;
- (4) plate with six small pieces of cotton ;
- (5) blessed water and sprinkler ;
- (6) a bit of soft bread to wipe the Oil from the fingers, and basin for washing the hands.

2. How does the priest proceed to the sick-chamber ?

- (1) Provided with the Oil stocks, etc., contained—
- (2) in a case suspended from the neck ;
- (3) with becoming gravity and reverence.

3. Arrived at the house,—

- (1) He says: *Pax huic domui*, etc. ;
- (2) deposits the Holy Oils on the table ;
- (3) puts on the violet stole (surplice, if possible) ;
- (4) presents the crucifix to the patient ;
- (5) sprinkles him, and those assisting, with holy water, saying *Asperges*, etc. ;
- (6) hears the sick person's confession (if need be) ;
- (7) briefly explains the virtue and grace of the Sacrament ;
- (8) prays aloud that the person to be anointed may obtain the full benefit of the Sacrament ;
- (9) ascertains the name of the sick person (by which he addresses him in the prayers of the Ritual).

4. Taking the Ritual, he says :

Adjutorium, etc., and the three orations which follow—*Confiteor*, etc., *Misereatur*, etc.;—bids those present to pray for the sick.

5. Administers Extreme Unction, how?

- (1) *In nomine Patris*, etc. (see Ritual);
- (2) takes the Oil stocks in his left hand ;
- (3) after having placed book, candle, and cotton pieces in a convenient position,
- (4) anoints each organ, and wipes off the oil, as directed ;
- (5) places the oil stocks on table ;
- (6) cleanses his hands ;
- (7) closes the Oil stocks ;
- (8) recites the rest of the prayers ;
- (9) briefly admonishes the sick to resignation, and makes an act of thanksgiving with those present for the graces of the Sacrament.

Nota.—If there is no crucifix and blessed water in the sick man's house, the priest should provide them.

In case of approaching death the priest is to recite the *commendatio animae* with the dying.

He gathers the pieces of cotton used in the anointing, in order to burn them.

D.—EXTREME UNCTION IN CASE OF IMMINENT DEATH.

1. What is a priest to do if he finds the sick near death?

- (1) Having given him sacramental absolution,
- (2) he recites the *Confiteor*, etc., and begins at the *In nomine Patris*, etc., or—
- (3) (if there is danger in delay) begins at the words *Per istam S. Unctionem*, etc., or—
- (4) (if death seems immediately instant) anoints the senses of the head, using one form for all the organs.

2. Which form is used?

“ *Per istam sanctam unctionem . . . indulgeat tibi*

Dominus quidquid deliquisti per sensus, visum, auditum, odoratum, gustum, et tactum."

Nota.—For the sense of touch (tactum) the cheek is usually anointed.

3. If the case is still more urgent?

The forehead alone is anointed with the form: "Per istam sanctam unctionem . . . indulgeat tibi Dominus quidquid deliquisti per omnes sensus tuos."

Nota.—In all urgent cases the Oil is wiped off after all the unctions have been performed.

4. If the sick dies during the anointing?

The priest proceeds at once with the *commendatio animae*.

5. If in doubt whether the patient is dead?

(1) He anoints him *sub conditione*;

(2) saying: *Si vivas . . . per istam*, etc.

6. If the dying person survives after having been anointed by the short form?

The omitted prayers are supplied. First those that precede the unction, then those that follow.

7. Is it a *grave peccatum* to omit the prayer except in cases of necessity?

"Sine dubio est mortale." (S. Alphons.)

E.—EXTREME UNCTION IN CONTAGIOUS DISEASES.

What is to be observed in cases of contagious diseases?

- (1) None of the rites should be omitted except in cases of positive danger;
- (2) in such cases the *five* senses are anointed under the *single form*, omitting the unction of the feet;
- (3) a separate Oil stock should be used for such cases;
- (4) the use of an instrument to protect the thumb against the touch of the disease is allowed.

F.—ADMINISTRATION OF VIATICUM AND EXTREME UNCTION TOGETHER.

1. What order is to be observed when both Sacraments are administered together?

- (1) The usual preparation having been made—
- (2) the Blessed Sacrament, carried suspended from the neck, is administered in the form of Viaticum ;
- (3) the remaining ceremonies are carried out as far as the *Benedictio* at the end ; when—
- (4) the purple stole is substituted for the white ;
- (5) Extreme Unction is administered as prescribed in the Ritual,
- (6) omitting only the *Pax huic domui*, etc., the *Asperges*, etc., and ~~the G. S. R. etc.~~ *Vide infra pag. 418.*
- (7) in urgent cases everything is omitted, regarding either Sacrament, that is not essential to its valid administration.

Nota.—When death is imminent, the Indulgence *in articulo mortis* is given at once.

Should the person die, the *commendatio animae* is made.

The Benediction either with the Blessed Sacrament or (if there is no Sacred Host in the pyx) the simple blessing is given as usual before the priest leaves.

2. When a number of persons receive Extreme Unction ?

- (1) All the actions with their corresponding forms are performed over each of the sick separately, except—
- (2) the prayers and psalms, which are recited in the plural number for all.

Book Review.

NATURAL LAW AND LEGAL PRACTICE. Lectures delivered at the Law School of Georgetown University, by René J. Holaind, S.J., Professor of Ethics and Sociology, Woodstock College; Lecturer on Natural and Canon Law, Georgetown University. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 344. Price, \$1.75.

It must be reassuring to all who have the interests of truth and morality at heart to find that, whilst agnosticism and naturalism are engaged in undermining the spiritual beliefs and ethical convictions of mankind, there comes forth from time to time an able defender to reiterate and maintain the solidity of those beliefs and convictions, and to show the futility of the efforts aimed at their destruction. One could wish, indeed, that the number of such defences kept more evenly balanced with the multitude of the attacks. On the other hand, it is consoling to note that the quality of the former far surpasses that of the latter. This is true of a number of recent works by Catholic writers on ethical science, and not least of the latest, the one presented here.

The author has in mind, as the title indicates, the conditions and mental requirements of the legal profession. The lawyer, like the physician, if he be thorough in his profession, must be not only convinced of the solidity of its bases, but should have a clear and distinct insight into their rational structure. It were much to be desired that every student of law and medicine were obliged to complete a systematic course of philosophy. Failing this desideratum, a course of lectures such as is embodied in Father Coppens' *Moral Principles of Medical Practice* and in the work at hand, goes far to make good the deficiency. Father Holaind explains and demonstrates the main concepts and propositions of ethics and sociology, though he is far from the Procrustean cruelty of forcing these large sciences into the covers of his book. Whilst utilizing the wealth of argument stored in manuals of Christian ethics, he has given it a more concrete and practical turn, and has supplemented it largely by additions from the modern literature of jurisprudence. Although the work is intended for the law student and practitioner, there is much in it that will prove serviceable to the seminarian and the priest. Of this nature are the chapters on

Capital and Labor, and on Taxation, as well as the practical suggestions and illustrations abundantly scattered throughout the work. The author writes clearly and interestingly, and retains the occasional pleasantry which is appropriate to the lecture.

There are just a few lacunæ—slips of type and expression—which might be noted in preparing a future edition. The reference to St. Thomas, at page 51, does not tally with the familiar landmarks of the *Summa*. On page 54, it might be well to state how the axiom, “in dubio standum est pro superiore,” is compatible with “lex dubia non obligat.” The fifth line, page 85, should probably read, “A lie may not be told,” etc. The omission of the negative particle can hardly be commended. “Other” should be left out at page 94, line 13—hypnotism not being a poison. The distinction between *passive* and *active* indifference, at page 98, does not seem to be correctly drawn. The phrase, “as a matter to abstract from,” page 101, line 21, might be bettered. The parenthesis in line 12 of page 114 might be omitted or changed, in view of the fact that under “sacred name,” that of St. Thomas, mentioned in the preceding line may be included, unless the author intends to refer to the inspired writers, as we suspect; but then it would be easy to say so. There is an inaccuracy at page 118 in line 24. With the utilitarian there is a difference between utility and morality; they are not convertible terms. The moral is useful. The useful is not asserted to be necessarily moral. The author’s thought is clear from the context, but the matter, being scientific, should be more precisely defined.

DE LA NOTION D'ORDRE. Parallelisme des Trois Ordres de l'Etre, du Vrai, du Bien. Par M. l'abbé A. Chollet, D.D., Prof. a l'Université Catholique de Lille. Paris: P. Lethielleux. Pp. vii—259. Prix, 3 francs.

Next in importance to the study of *things* is the study of the *order* of things; or rather, the knowledge of the *order*, as it is broader and more ennobling, so is it more to the final interests of man than a knowledge of *things*; for, as St. Thomas says, “bonum et optimum universi consistit in ordine: forma universi consistit in distinctione et ordine.” Of the manifold orders discernible in things the triple hierarchy of the transcendental concepts is most fundamental and all-pervading—the order of being, of truth, of goodness. To these, as objects, all things are reduced, and on them, as forms abstracted by the mind, the whole scale of human sciences rests. The tendency of

modern speculation is to separate the three orders—the metaphysical, the logical, the moral ; and the problem is ever to throw a bridge from one domain to the other. Object, subject, knowledge, appetite—how are these interrelated? The answer to this question involves a study of the fundamental aspects or forms of all reality,—being, the true, the good. The results of such a study are set forth in the present work. The author has taken St. Thomas as guide throughout, and synthesizes the essence of the Thomistic philosophy on the triple object of his study. His purpose is to show that reality, truth, and goodness do not constitute “three worlds apart, but three distinct and subordinate sections in one totality ; that between these three sections thus reduced to unity there is no abyss ; and the question of the ‘bridge’ from one to the other becomes so simplified that the reason why the Angelic Doctor omits it is readily intelligible.” Parallelism, not diversity, is the primary condition of universal order. Every one acquainted with the general subject-matter will realize what a difficult task the author here sets for himself, involving as it does a thorough mastery of the entire metaphysics of the school. The evidences in the work of this mastery lie in the burden of the argument, but even more in the manner in which it is presented. The style is as transparently clear as the subject is deep. On the whole, the book is one which appeals mainly to professors and advanced students of philosophy, although any reader fairly familiar with metaphysics will profit by its perusal.

LIBRARY OF ST. FRANCIS DE SALES. Works of this Doctor of the Church translated into English. By the Very Rev. H. B. Mackey, O.S.B. Under the direction of the Right Rev. John C. Hedley, O.S.B. Vol. III. **THE CATHOLIC CONTROVERSY.** Second edition. London : Burns & Oates ; New York : Benziger Brothers. 1899. Pp. xl—393.

The writings of St. Francis de Sales that deal with the spiritual life of the soul have taken a permanent place in the ascetical literature of the Church. The *Treatise on the Love of God* and the *Introduction to a Devout Life* are spiritual classics. The elements to which these works owe their power and permanency are no less characteristic of his discourses on the foundations of Catholic Faith which, under another title, form the content of the volume at hand. The sweetness and light that, in the highest and deepest sense of these qualities, constitute all true culture of soul, pervade whatever came from the illumined mind

and affectionate heart of the "gentleman saint." The knowledge element in *The Catholic Controversy* is as pertinent to-day as it was when St. Francis first addressed it to the Calvinists of the Chablais three and a half centuries ago. The Catholic Church alone has the divine mission to teach the doctrine of Christ. She alone is the judge and the living rule of right believing. These are the fundamental theses of the work; and they are established clearly, solidly, and convincingly. Throughout it all there breathes the spirit of the Saint,—the spirit that, seeking to win souls to Christ, is so ingenious in making the difficult way easy and the rough way smooth, without temporizing or minimizing of doctrine.

The first edition of the present translation was published some fifteen years since, before the establishment of this REVIEW. In the meantime researches amongst the original manuscripts have brought to light some new material; and the exact intention of the author as to the order of subjects has become better known. The translator has profited by the new information in the present edition and has made some verbal corrections.

LA QUESTION LIGOURIENNE. Probabilisme et Equiprobabilisme par le R. P. X.—M. Le Bachelet, S.J. Paris: P. Lethielleux. 1899. Pp. 243.

Whilst Catholic theologians and philosophers in France and Germany have been busy these recent years examining the rational bases of faith, or rather discussing the aptest methods of urging and defending the claims of faith in present conditions of mind, an equally radical question, although one more concerned with the guidance of souls within the Church, has been agitating. The debate on apologetical methods found a clear and concise historian and an impartial critic in P. Bachelet, S.J. The same writer now appears as historian and critic in the controversy on Probabilism. It is no slight praise to say that the qualities which so strongly commended the earlier work are duplicated in the present. The author shows himself familiar with the entire literature, permanent and transient, of his subject. The ample *Index Bibliographique* on which he has drawn is not the least of the claims of his book on the attention of the theologian. From this and from his own assimilated mental stores he selects just that material which frames itself readily in the mind of the student into an adequate picture of the subject, and with the picture sufficiency of clear and incisive criticism. The question of Probabilism is familiar to every student of moral

theology; so, too, is the question as to the mind of St. Alphonsus in the matter. It is with the latter that P. Bachelet is chiefly occupied. That he has solved the problem in a way satisfying to all parties, one may not venture to say. To the earnest student, however, who cannot afford to make the matter a specialty, and who wishes the guidance of a critic who has studied it impartially from all sides, we warmly recommend the present work.

CURSUS PHILOSOPHICUS IN USUM SCHOLARUM Auctoribus pluribus Philosophiae Professoribus in Collegio Exaetensi et Stonyhurstensi, S.J. Pars I.—Logica, auctore C. Frick, S.J. Editio altera emendata. Pp. x—303. Pr., \$1.15. Pars II.—Ontologia, eodem auctore. Editio altera emendata. Pp. xx—210. Pr., \$0.95. Pars III.—Philosophia Naturalis, auctore H. Haan, S.J. Editio altera emendata. Pp. xii—233. Pr., \$1.00. Freiburg, St. Louis, Mo.: Herder. 1899.

The attention of our readers was directed to this excellent course of philosophy at the time of the appearance of the first edition of the various manuals. Nothing need here be added in commendation, as the series has become well known and has proved its usefulness. For the benefit of those who are interested in the work, suffice it to mention the improvements made in the present edition.

The *Logic*, it will be noted, has grown some eight pages. The addition comprises chiefly the *Index Thesium* and a number of insertions in the *Index Alphabeticus*. In the *Ontology* an *Index Thesium* has also been prefixed to the body of the text; the thesis on the notion of "Substance" has been somewhat recast, and a page of additional objections subjoined to the same thesis. The *Natural Philosophy* has also been given an *Index Thesium*, and the thesis on the objectivity of corporeal qualities has been enlarged by a page of new objections. Apart from these additions, the text of these three manuals has undergone no noteworthy change.

ALLGEMEINE AESTHETIK. Von Gerhard Gietmann, S.J. Mit Abbildungen. Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1899. Pp. 340.

The indefatigable zeal of the Jesuit Fathers in Germany covers every known field of modern literary enterprise by which the cause of Catholic truth may be advanced. In the matter of æsthetics it would

at first sight seem that Father Jungmann, the Innsbruck Jesuit, had amply supplied the need of a philosophical and thoroughly Catholic exposition of the subject, especially in his *Ästhetik*, which is simply a second and improved edition of a former work by the same author, published some fifteen years earlier under the name *Schönheit und Schöne Kunst*. But this new work, of which Father Gietmann gives us the first installment in the volume on General *Ästhetics*, whilst it covers practically the same scope as that of Father Jungmann's treatise, promises not only to enter into greater detail than the bulky volume of its predecessor, but to be also wholly independent in its statements and defence of the principles on which the æsthetic science is supposed to rest.

The two Jesuits, although they appeal with equal loyalty to St. Thomas Aquinas and his dissentient forerunners, Plato and Aristotle, differ materially in their conceptions of the beautiful, its actual province and its methods of reaching the conscious sense. Thus our author points out that Jungmann's definition of "fine arts" as "the capacity to produce works of high æsthetic value and of eminent beauty," is simple tautology, which neither defines nor explains the true scope of the fine arts in their universal acceptance. Jungmann, like Costa Rossetti and Kleutgen, holds that beauty is the proper and formal object of the appetitive faculty, that is to say, beauty belongs not to the category of truths, but rather to that of goodness, from which it differs only in its aptitude to produce enjoyment. Our author, on the other hand, defends the prevalent scholastic view which maintains that, as truth is the formal object of the cognitive faculty, so beauty, which is the splendor of truth, participates in the quality of the former and belongs to it. Both writers find it convenient to appeal to the Angelic Doctor for the reason of their definition, and perhaps both are right, since the two faculties may be considered as operating simultaneously, and, like heat and light in the sun's ray, frequently act inseparably upon the same object.

With such differences in the philosophical point of view, and a fair consideration of the good to be found in the naturalist schools, Father Gietmann declares in favor of Christian idealism, as leading to those conceptions of beauty which the æsthetic philosopher must regard as the basis and highest aim of the true artist. In harmony with this ideal he defines the essence and scope of æsthetics, criticises the various systems which make up the history of the science of the beautiful, and thence leads the reader to the consideration of art, its essence, its appearance, its laws, the conditions of artistic activity and the divisions

of the field in which it is exercised, speaking to the different senses through suitable mediums. Thus the way is prepared for the consideration of the distinct topics which are to occupy the succeeding four volumes, namely, poetry, music, painting and sculpture, and finally architecture. The treatise on painting, which includes plastic art and ornamentic, will be supplied by Father Sørensen, also of the Society of Jesus.

AN ESSAY CONTRIBUTING TO A PHILOSOPHY OF LITERATURE.

By Brother Azarias, of the Brothers of the Christian Schools. Seventh Edition, revised and enlarged. Philadelphia: J. J. McVey. 1899. Pp. viii—289.

Whatever came from the hand of Brother Azarias was made of enduring material, strongly built and carefully finished. Of none of his works is this more true than of his *Philosophy of Literature*. The shape in which the essay was originally wrought had the advantage of being sixteen years before the world and in the college hall, whilst criticism and the test of class use were bringing to its author's maturing mind suggestions towards a higher degree of perfection. These suggestions are embodied in the present edition. It is the finished product of the author's thought, and skill, and experience. Presented now in a form more becoming and worthy of the subject, the essay will doubtless receive a new and a wider welcome from the general reading public, as well as from the college professor and student, for whose use it was originally written and which it so efficiently serves.

L'EGLISE ET LA PITIE ENVERS LES ANIMAUX. Textes originaux puisés à des sources pieuses. Premier Recueil sous la direction de la Marquise de Rambures. Avec une préface par Robert de la Sizeranne. Paris: Victor Lecoffre; Londres: Burns et Oates. 1899. Pp. 143.

It may be an open question in individual cases how far the practice of vivisection, when limited to animals previously rendered insensible to pain, infringes upon the natural law; but there can be no doubt that the pretext of benefiting mankind by the experiments which the medical profession has been led to make upon irrational animals, has given rise to numberless abuses. The anti-vivisection societies in different parts of the world have furnished unquestionable testimony of the revolting cruelty to which animals are often subjected in the name of scientific inquiry, and every thinking person will readily admit that such

operations, performed in the dissecting-room or laboratory, must exercise their influence upon the temper of the students, and produce a sense of hardness, which is least of all desirable in the physician, on whose sympathy as much as on his knowledge, depends the convalescence of a patient in nine cases out of ten.

The question has often been mooted whether the Catholic Church has committed itself to any particular attitude in this matter, and the barbarous practices of nations that have come under her influence are frequently cited as marking that attitude. A very clear and complete answer to this charge is furnished by the volume before us. It quotes passages from the writings of the great leaders of thought in the Catholic Church, setting forth the duty which the Christian owes to the animals created for his service and enjoyment, and the sinfulness of ill-treating these ministers of our needs and comfort, that are endowed with feeling calculated to elicit our sympathy for them. The sources which the Marchioness of Rambures has covered for this purpose are very wide, and range over the whole field of Christian literature—writings of the Fathers, of the Doctors of the Church, of pontiffs and conciliar decrees, of modern theologians and of Christian apologists, like Montalembert and Ozanam, of modern churchmen, such as Newman, Manning, Capecelatro, Gibbons, Bagshawe, Gasquet, etc. The concluding testimony is a letter of Cardinal Rampolla, in which he expresses the sentiments of the present Sovereign Pontiff Leo XIII on the subject, addressed in the Pope's name to the *Société Protectrice des Animaux*, of Paris.

TEACHERS' MANUAL to be used in the Catholic Schools of the New York Diocese. 1899. Published for the Diocesan School Board. New York: The Cathedral Library Association.

There is perhaps no surer means of raising and maintaining the standard of our Catholic schools than by securing for them uniformity of method and subjects throughout the several grades of their elementary training. In this way the efficiency of the individual teachers may be tested, the results of the different schools more easily passed upon, and the diocesan examiners and supervisors are better enabled to suggest needed improvements and advance along the lines of true education. The little book before us is well calculated to serve this excellent purpose by introducing into our New York Catholic schools the same detailed plan, grade for grade, of the primary and advanced departments of our schools.

Within the 109 pages of the *Manual* the teacher will find a wealth of practical suggestions—notes, they might be, of a course of exhaustive lectures on the different topics treated. First, last, and at all times, attention must be paid to the inculcating and preserving of the Catholic spirit and instinct. “Since all truth belongs to God, there is no branch of learning in teaching which the instructor cannot in some way keep before the minds of the children the Almighty Creator, Redeemer, Sanctifier, and absolute Owner of human beings.” In the next place comes the English language course, which is strongly insisted upon. Arithmetic, Geography, Penmanship follow. Music is given a place which it has long been deprived of, and which it eminently deserves; and sewing lessons are prescribed. The whole, which is the work of a committee of the School Board, is a most valuable aid to the teacher. The paper and letterpress of the stout little volume are of high quality, and well worth the price asked for it—40 cents.

RELATIO ANNALIS UNDECIMA pro anno scholastico 1898–1899.

De Pontificio Collegio Josephino de Propaganda Fide, Columbi, Ohio, Foederat. Septentr. Americae Statuum. Columbi, O.: ex Typographia Polyglotta Collegii Josephini, 1899. Pp. 68.

The catalogue of the Collegium Josephinum for the scholastic year 1898–1899 gives a marked illustration of the efficiency attained by the institution of which an historical sketch appears in the present number of the REVIEW. If the work outlined in the report has been really and conscientiously accomplished,—and there is evidence in various features of this very complete catalogue that the Columbus Pontifical Seminary makes no empty pretence in its statement of the class-work done by its professors and pupils,—then the institution must be accepted as a model seminary for clerics in the matter of both mental and moral discipline.

The course of studies in the preparatory department covers practically six years, during the last six months of which the student reads Tacitus, Horace, Plautus, and St. Augustine's *Epp. Selectae*; besides having weekly exercises in writing Latin poetry and prose composition. The Greek course during the same half-year includes the *Apologia* of Plato, the *Antigone* of Sophocles, and two lectures each week on Greek poetry, with monthly exercises in composition. There are, in addition to the usual classes of English and German literature, classes in Apologetics, Ecclesiastical History, Rhetoric, and Mathematics.

The philosophical course embraces Dialectics, Critics, Ontology, and Natural Philosophy, with periodical defensions in the same subject-matter. The students in this department learn what is probably a unique discipline in the seminary curriculum, a system of shorthand, which enables them to take down the lectures of the professors of theology. The tracts covered in dogmatic theology between September and July are *De Verbo Incarnato*, *De Mariologia*, *De Gratia*, six hours each week; in moral theology the subject-matter of the examination for the same space of time included the tracts *De Sacramentis in Genere*, *De Poenitentia*, *De Extrema Unctione*, and *De Matrimonio*, six hours a week. Besides this, four hours are devoted to the study of Scripture (Introduction and Exegesis), two hours to Ecclesiastical History, one hour each to Pastoral Theology, Liturgy, Canon Law, and Homiletics.

At a recent *Academia linguarum*, which the Seminary gave on occasion of the Apostolic Delegate's visit, addresses and poems were delivered in Latin, Greek, Hebrew, English, German, Italian, French, Spanish, Low German, Polish, Bohemian, Slavic, and Hungarian. The Seminary has fourteen professors besides the Rector, Monsignor Jessing.

There appears to reign an excellent spirit of discipline in this College, which numbers about 170 students of different nationalities, all of whom, however, are required to speak and write both English and German. They pledge themselves at their entrance by a solemn engagement to observe the rules of the institution to the best of their power, and to manifest to their superior any serious doubt as to their true vocation should such present itself during their course.

The institution is on a solid financial basis, having actually fifty founded burses, which allow the Seminary to command the interest on \$250,000, a sum which is being constantly increased by the benefactions of those who have watched the progress and beneficent activity of this unique institution, likely to prove a great help in the future building up of the Church throughout the United States of America.

MUSICAL GUIDE FOR MASS SERVICE on Sundays and Feasts, for the use of Priest, Organist, and Choir. By W. P. Schilling, Organist, St. Peter's Cathedral, Scranton, Pa. Union Music Co. In A Flat. Price, 80 cents.

The "Musical Guide" is a practical attempt to aid the priest, as well as the organist and choir, in chanting the Gregorian airs corresponding to the different portions of the *missa cantata*. The Prefaces

of the principal feasts, and the *Pater noster* (solemn and ferial), are all given in modern notation, with directions for the organist. In order that the latter may readily accommodate himself to the voice of the celebrant, the "Guide" is published in different keys. Many clerics will be glad to have such a help for the proper training of their voices in order to officiate with decorum at the most solemn function of the Church. We note, in passing, the reference to the singing of the *Veni Creator* (page 7) before the sermon. The rubrics do not contemplate the singing of a hymn, and, as a matter of fact, the S. Congregation, when asked, has declared the practice unliturgical, although it is tolerated in many churches by reason of an old custom. Hence, it is out of place, and hardly accurate, to say "the choir *may* sing the *Veni Creator*, though it is often omitted."

REMINISCENCES. By Justin McCarthy, M.P., Author of "A History of Our Own Times," etc. In two volumes. New York and London: Harper & Brothers, Publishers. 1899. Pp. 386 and 424.

Justin McCarthy, however his readers may differ from him in their views of Home Rule, or whatever merit they may deny him as a political leader, is admittedly one of the most capable and unprejudiced historians of our time. He has had rare opportunities of meeting and observing the great personages that have been influential in directing the current of events, and he possesses an unusually happy faculty of putting these observations in a literary form which attracts as much by originality and independence of expression as by a certain smoothness of style indicative of the long habit of writing for the public. His views of persons as of places are often unconventional, or directly opposed to the general estimate, but he never becomes even remotely offensive to those from whom he differs. His sketch of Parnell's character on the one hand, and his impressions of Quebec as the most beautiful sight, next to Nauplia, in the world, are instances of this originality in forming estimates; and in each case the reader feels that this appreciation is based on canons of sound judgment and fair criticism. It is impossible that these *Reminiscences* should not in a large measure assume the form and character of an autobiography. The author does not mean it as such; he expressly disavows any intention of writing what he modestly terms "the uneventful history of my life;" nevertheless the narrative of his relations with many men of note gives us a summary delineation of the leading events in which Justin McCarthy played a more or less important part. He writes without

preoccupation. "For the first time since actual boyhood," he tells us, he has enjoyed continuous leisure, during days of gradually recovering health in a small sea-coast town, remote from the rush and movement of political and social life. "If a man could not under such conditions indulge freely in reminiscences and enjoy the luxury of recalling the past and seeing it move before him with all its lights and shades, and scenes and figures, I do not see how he could well hope to give memory a fairer chance."

The large circle of interesting figures whom Justin McCarthy met in social or professional intercourse from the day he entered London, early in February, 1852, up to the recent years, as they now occur to him, includes men remarkable in every field, but for the most part in politics and letters. Amongst the princes of modern English literature we meet Charles Dickens, Thackeray, Carlyle and Robert Browning, Tennyson, John Stuart Mill, George Eliot, George Meredith, Charles Reade, Anthony Trollope, William Cullen Bryant, Lowell and Emerson, Longfellow, Hawthorne, Bret Harte, Holmes. Mr. McCarthy has none of the quiet disdain for American genius which up to very recent times characterized the judgment of the average Englishman; and the two visits he paid to America are fruitful of charming reminiscences, especially of our great literary lights. He invariably discovered the best, and cultivated the society of people for their own sake rather than for the fame or position they had achieved. This impression the reader receives from such accounts as that of the Sunday receptions at the modest home of the Carey sisters. Of these two great poets he speaks in graceful and appreciative terms:

"I recall to memory with peculiar gratification those quiet gatherings in the home of these two poetical and intellectual women, where everything was so quiet, so unostentatious, so lighted by a peculiar and a gracious charm—a sort of refined and purified Bohemia which 'shoddy' would not care to enter, and the seeker after social rank would utterly fail to appreciate. I do not know whether there are many or any literary and artistic circles now in New York, such as there were when I first made the acquaintance of the great city. . . . I do not think I have ever known a brighter, wholesomer, more cultured, more unaffected Bohemia than that which I found in the New York of my early residence."

Among the personages described by Mr. McCarthy that naturally interest our readers is Cardinal Manning. He pictures his impression of the great churchman appearing in St. James's Hall, Piccadilly, where he was to address a large meeting. On the platform were the great Catholic peers, some of them boasting a lineage stretching back to years when "Catholicism was yet unconscious of any possible

religious rivalry in England." There were the Norfolks, the Denbighs, the Dormers, the Petres, and such later accessions to the Church as the Marquess of Bute, and the Marquess of Ripon. Men of station and wealth, men of energy and brains, from Ireland as well as Albion, are there, vying with the poor laborer in the crowd to welcome the speaker of the evening. And Manning, "the man who has aroused all this emotion, shrinks back almost as if he were afraid of it, although it surely is not new to him."

"He is a tall, thin personage, some sixty-two years of age. His face is bloodless, pale as a ghost, one might say. He is so thin as to look almost cadaverous. The outlines of the face are handsome and dignified. There is much of courtly grace and refinement about the bearing and gestures of this pale, weak, and wasted man. He wears a long robe of violet silk, with some kind of dark cape or collar, and has a massive gold chain around his neck, holding attached to it a great gold cross. There is a certain nervous quivering about his eyes and lips, but otherwise he is perfectly collected and master of the occasion. His voice is thin, but wonderfully clear and penetrating. It is heard all through this great hall—a moment ago so noisy, now so silent. The words fall with a slow, quiet force, like drops of water. Whatever your opinion may be, you cannot choose but listen; and, indeed, you want only to listen and to see. For this is the foremost man in the Catholic Church in England. This is the Cardinal Grandison of Disraeli's *Lothair*, Dr. Henry Edward Manning, Catholic Archbishop of Westminster, successor in that office to Cardinal Wiseman.

"It is no wonder that the Irishmen at the meeting were enthusiastic about Archbishop Manning—Cardinal Manning, to speak of him by the title so long familiar to our ears. An Englishman of Englishmen, with no drop of Irish blood in his veins, he became more Hibernian than the Hibernians themselves in his sympathies with Ireland. A man of social position, of old family, of the highest education and the most refined instincts, he would leave the Catholic noblemen at any time to go down to his Irish teetotalers at the East End of London. Cardinal Manning firmly believed that the true and the ideal greatness of England is yet to be accomplished through the pure influence of that religious devotion which is at the bottom of the Celtic nature. He loved his own country deeply, but turned away from the contemplation of her modern condition of industrial prosperity, city wealth, and ever broadening imperial aggrandisement, to the days 'when yet,' to use his own language, 'saints trod the soil of England.' 'In England there has been no saint since the Reformation,' he said to me one day at his own house, in his sweet sad tones. Even the most worldly-minded person, whatever might be his former belief, religious or political, could not be but deeply impressed by the sweetness, the thoughtfulness, the dignity, I might well say the sanctity of the man, who thus poured forth with a manner full of the most tranquil conviction the doctrine which seemed to proclaim all practical modern progress a failure, and to glorify the faith of the true believer, prince, priest, or peasant, as the sole herald and repository of light and liberty and regeneration to a sinking and degraded world. . . .

"One of the charms of Cardinal Manning's very charming conversation was to be found in the fact that he had this quick and keen perception of character,

and that a slight touch of the satirical occasionally gave freshness and life to his remarks. I should think Pascal could hardly have kept himself from uttering now and then some little phrase of delicate satirical meaning when speaking of this or that high-placed personage with whom he had been brought into association. But I never observed any tendency in Cardinal Manning to undue disparagement of any order of greatness, to uncharitable construction of the motives and purposes of men and women whom he met, to anything approaching the ignoble desire to make out that what the world calls great is not so really great after all, to any feeling, indeed, that was not at the heart of it genial, gracious, and charitable. It would be superfluous to remark that I do not expect all the readers of these pages to have any sympathy with the opinions, theological or political, of such a man as Cardinal Manning. But the man himself was worthy of profound interest, of study, and of admiration from everyone, whatever his personal opinions, who could appreciate a noble life. He was the spirit, the soul, the ideal of mediæval faith embodied in the form of a living English scholar and gentleman. I cannot better conclude this chapter than by adopting the closing words of the admirable monograph on Cardinal Manning by Francis de Pressensé: 'Before this great figure, the embodiment of austerity and love, of asceticism and charity, before the memory of this man who loved power, but only that he might consecrate it to the noblest uses, these words rise involuntarily to the lips—*Ecce sacerdos magnus!*'"

Surely this is a more true and just estimate, on the very face of it, than Mr. Purcell has given us in his biography of the great Cardinal.

With Cardinal Newman, we regret to find, Mr. McCarthy had but the merest acquaintance, and hence he cannot give us from personal observation any comparative view of his character, allowing us to contrast the same with that of Manning.

Many other interesting figures might be selected to show the merit of the present work, not only as a record of impressions, but of actual phases of historical facts, which, under any other treatment, might easily be lost. Justin McCarthy is a Catholic, and he is not afraid to assert his religious convictions; and if he is tolerant of the religious opinions of his friends, he is far from forgetting that Christian charity discriminates between a false principle and the person holding that principle.

THE EVOLUTION OF THE HUMAN BODY. By Wilfrid Lescher, O.P. Second edition. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 32.

In view of the recent discussions on the subject of "Evolution and Dogma," in which the question has been raised how far a Catholic may endorse the theory that "the human body has been developed from a germ through long ages till fitted to receive the soul," Father Lescher's pamphlet, which contains the substance of an address made in 1888 at

the English Academia of the Catholic Religion, is of decided interest. The Sacred Scriptures record simply the fact that God fashioned the human frame, differentiated the sexes, and breathed into the clay that spirit which gave it life. (Gen. 1: 27; and 2: 7.) This statement does not exclude the possibility that the primitive body of man springs from a germ created by God. When, however, we come to inquire at what point in the development of this germ did God breathe the human soul into it, then we meet a practical difficulty. It is a doctrine of the Church that "the soul is the form of the body"—*anima rationalis est vera, per se, atque immediate corporis forma*. (Conc. Vienn. A. D. 1311; Conc. Later. V; Pius IX, *contra* Günther.) But if the soul is the informing power, the organizing principle of the human body, that body cannot have been at any time less specifically perfect than it is at present. "How," asks Father Lescher, "can the soul exist in a germ to which it does not give the species? And how can it give the species by halves and inadequately? And if the body grows apart from the soul, what is its *forma substantialis*, and what place is held by the soul when at length it enters the body?" A kindred difficulty arising from the evolutionist theory is to explain "how the specific germ has the faculty of producing not its like, but something above itself." Cardinal Manning in his *Religio Viatoris* points out the vast gap left by the sophists who for a support of their theory appeal to the similitude between the ape and man. "If one group of similitudes refers man to the ape, five groups of dissimilitudes sever man from the ape:—(1) the group of articulate speech; (2) the power of abstract thought; (3) the creative mind in literature and art; (4) the moral reason; (5) the inward world of moral self government and of ultimate responsibility. These five groups of dissimilitudes are indeed no less patent than the one group of similitudes in our bodies and bones."

Considering these facts, Father Lescher comes to the conclusion that the well-defined *forma substantialis* of the scholastics offers a solution of the difficulty, and dissipates the theories and principles of the evolutionists, since these do not allow us to regard the union of body and soul as a necessary and stable *compositum*. "The soul," on the other hand, viewed as the *forma substantialis* "satisfies every demand of the true philosopher and scientist, supplies a cause, and brings out into the clearest relief the order and harmony of nature." Indeed the fact that the doctrine of the *forma substantialis* is *de fide*, puts us on the right track and justifies the suspicion with which orthodox Catholics have persisted in regarding the novel and seemingly plausible doctrines of "advanced" students in biology.

Recent Popular Books.¹

ARCHBISHOP'S UNGUARDED MOMENT: Oscar Fay Adams. \$1.25.

The clerical Protestant heroes of the seven stories in this volume undergo so much tribulation at the hands of their wives and daughters, that High Church Episcopalians might well commend the book to their novices as a tract on the celibacy of the clergy, but the author's chief aim is to make humorous employment of the play of cross-purposes among "High," "Broad," and "Low" Churchmen. That each of these divisions takes itself seriously, and is fully awake to the awful importance of the issues involved, hardly seems to present itself to him, so absorbed is he in the superficial ludicrousness of their plight, but some of his little comedies turn to tragedies even under his treatment. There is little danger that the book will pervert any reader.

AT A WINTER'S FIRE: Bernard Capes. \$1.25.

Eleven short stories written with the gentle intention of the Fat Boy in Pickwick. One is of a cataract falling at such an angle as to make a magnifying lens of more than Wellerian power, revealing maddening horrors on the surface of the moon; another is of a man and wife who slide into the depths of a glacier and there see a predecessor in misfortune, whose costume shows that he has been there for centuries. The tales are cleverly fancied, not shaped from science like those of Mr. Wells.

ATLANTIC TRAGEDY: W. Clark Russell. \$1.25.

A sailing vessel, coming into collision with a steamer and destroying her, rescues her company, and among the passengers appears the husband of one of the sailing vessel's passengers, and the employer of the steward with whom she is at that moment eloping. She drowns herself, and the indignant husband manages to tar and feather and murder the steward and to escape from justice. The author tells the story as one of those current among old seamen.

CUSTOM OF THE COUNTRY: Mrs. Hugh Fraser. \$1.50.

Five stories of life in Japan, chiefly in the ports. Incidentally, many details of household and social routine are introduced, but the aim of the book is purely literary. Most of the tales are pathetic, one is horrible, and all are skilfully told. The book is less valuable than the author's "Letters from Japan," and appeals to

those readers who never open a moderately serious work, but it is written with all the knowledge of the country that can be derived from official and social intercourse with the best Japanese and English residents of the best character.

CUT AND A KISS: Anthony Hope.

Three of the stories in this book are farces written with such delicacy that the reader's laughter leaves no touch of shame behind it, the marionettes not being of the Punch and Judy species; the other four, grim little comedies, in which foolishness is sharply punished by reaction, only the foolish person being quite conscious either of the fault or of the penalty. All three of the author's styles, the novel of English society, the romance of a fantastic realm, and the dialogue condensing a novel within its compass, may be studied in this one volume.

DEFICIENT SAINTS: Marshall Saunders. \$1.50.

The title is somewhat misleading, the personages whom it is intended to describe being saints only in their own eyes, even before events shake their belief. The story tells of the action and reaction of certain perverse natures intimately connected by circumstances, but entirely inharmonious, and with its threads are woven some strands concerning the incessant Protestant struggle between Calvinism and agnosticism.

DR. NIKOLA'S EXPERIMENT: Guy Boothby. \$1.00.

This book is a sequel to "Dr. Nikola," and is haunted by the one-eared Chinaman of that story. In the end he makes himself useful by killing the subject of the "experiment," an aged man, who, by virtue of the "experiment," has been restored to physical youth, but, having lost his soul in the process, has become a brute. The conception is better than the workmanship, and the catastrophe, although entirely in the Kikenny manner, leaves the reader unperturbed. Dr. Nikola finally disappears in the last chapter.

ENCHANTED INDIA: Prince Karageorgevitch. \$1.75.

Brief descriptions of the chief cities of India, their most important temples, and characteristic religious ceremonies, with some account of the plague. These papers combined give as good an idea of the superficial aspect of India as may be derived from reading many novels.

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

FRIARS IN THE PHILIPPINES:
Rev. Ambrose Coleman, O.P. \$0.50.

A plain, straightforward statement of the actual work of the Orders which have done so much in the Philippines, and have been so atrociously slandered in this country during the last year. The author's moderation is extraordinary, and he has written so dispassionately that the book can be given to the most bitter Protestant, Masons excepted, with the certainty that it can afford him no reasonable ground of offence, even although it contradicts what he has been taught to accept as true. The history here embodied is not to be found in any American book on the Philippines, so that the work is indispensable to all writers on any subject connected with the islands, and to all who would talk of them accurately.

GAME AND THE CANDLE: Rhoda Broughton. \$1.00.

After discovering that his wife loves another man, the heroine's husband keeps the secret for three years, and then, being on his deathbed, threatens her with disinheritance unless she promises never to marry the lover. She prefers poverty, and discovers a year later, after her betrothal to the lover, that he is an entirely unworthy person, and so discards him. All this is related in the present tense.

GENTLEMAN FROM THE RANKS:
H. B. Finlay Knight. \$1.50.

A hero who is too fortunate to be happy is the novelty presented in this story. He saves the life of a brother British officer serving in India, and, being introduced to the officer's family circle, wins the entirely undesired affection of his foolish little sister and also the heart of his widowed mother. The girl, being an unseen witness of his declaration of love to her mother, is so angry at its acceptance that she runs away to London, intending never to return, but, being pursued and brought back by her brother, discloses her feelings to her mother under such circumstances that she is led to break her engagement. Incidentally, the author presents good pictures of existing varieties of gamblers and scoundrels of gentle blood.

GILES INGILBY: W. E. Norris. \$1.50.

The author's unvarying and apparently invariable charm make this permutation of a series of trite incidents rather agreeable. In the end it is discovered that the hero's mother really was married to his father, the survival of his supposed first wife being of no consequence, as her first husband also survived; the hero becomes a famous poet, the father is suddenly discovered to be rich, the heroine relents, and all live happy ever after.

JAPAN IN TRANSITION: Stafford Ransome. \$1.50.

This book has the same relation to the manners and customs of Japan that Mr. Hearn's and Mr. Percival Lowell's bear to the Japanese mind and spirit, being an honest effort to explain and describe them as far as a foreigner can. The author at-

tempts to counteract the influence of the writers who judge the entire nation by a few persons encountered on commercial grounds; and of the travellers who, looking for evil in Japan, have found it and confined their attention to it, and he gives his own impressions with skill.

JENNY BAXTER, JOURNALIST:
Robert Barr. £0 os. 6d.

The heroine obtains a place in a newspaper office by selling its news to another paper; enters a lady's house disguised as another lady, an invited guest, and describes a private entertainment, and plays other pranks equally discreditable, always profiting by them. There is said to be a "sixpenny public," and this is the kind of heroine regarded by a successful publisher as likely to please it. The difference between the heroine and the pickpocket and house-breaker dear to the "penny public" does not seem to be worth five pence, but she is the latest result of "cheap reading for the million."

KING'S MIRROR: Anthony Hope. \$1.50.

Augustin, monarch of one of Anthony Hope's Utopian realms, is here studied from his early fatherless boyhood up to his marriage eve; and his abnormal relation to his governess, his faithful old prime minister, his nervous sister, stupid brother-in-law, and clever mother, and to his betrothed, is shown with great skill. He himself tells the tale with whimsical humor and piercing insight, especially as to his relations with an American countess who loved him, and an actress who would have had him love her. He finds his "mirror" in the husband of this actress, a man tolerated because of his wealth, as the king sees that his bride tolerates him for his crown. The growth of his mind, as shown in his increasing accuracy of vision, is indicated with extraordinary skill, and the secret of the title is kept until the closing chapters. This is the best of the author's books, although less adapted to find favor with the multitude than the Ruritanian group.

LALLY OF THE BRIGADE: L. McManus. \$1.25.

Both hero and heroine are Irish: he, King Louis's soldier, but King James's faithful subject; she, an ardent Stuart partisan. The two play important parts during the months immediately following the death of King James II, and the fighting, the hard riding and the wooing are described with equal spirit. The author has profited by the study of memoirs of the time, and has made his court personages very like the real men and women, and has used the complicated intrigues of the camp as a foil for the honor of his hero.

LETTERS OF BENJAMIN JOWETT:
Edited by Evelyn Abbott and Lewis Campbell.

This volume is supplementary to the two already published, and the letters contained in it are arranged, for ready reference, by

subjects,—church reform, education, European politics, and India being chief. A series of detached clever sayings follows, and a portrait, sadly rather than pugnaciously dogmatic in expression, is prefixed.

LIFE OF CHARLES HENRY DAVIS, Rear Admiral, 1807-1877: Capt. Chas. H. Davis, U. S. N.

The subject of this memoir, the oldest Harvard man who fought in the Civil War, sailed with Commodore Isaac Hull in 1823, and, until the day before his death, served his country, either on board ship, in command of a naval station, or in scientific and literary work. He was in active service for the year following September, 1861, and afterwards at the head of the Bureau of Navigation, and superintendent of the Naval Observatory; as rear admiral, he settled the Paraguayan affair of 1868, and was rewarded by attacks proceeding from a political clique, headed by an ex-minister of the United States, whom Lopez had frightened out of the country; took the one vacation of his life in the summer of 1869, and worked cheerfully to the end. He was a model of discreet patriotism, and his correspondence is full of lessons for young officers and for patriots of all ages.

LOST LADY OF OLD YEARS: John Buchan. \$1.50.

The "lady" is Mrs. Murray, of Broughton; the hero, a rather sorry offshoot of a good house, who, from sheer admiration of her energetic devotion to Prince Charlie, abandons a course of mercenary treachery, behaves loyally until the rebellion is at an end, and settles down to a life of perfect respectability. Fraser of Lovat figures in the tale, by no means to advantage. The book is written with some force, but is curiously artificial in manner. Were the author a Saxon, it might be fancied that his Scots was a tissue of borrowed phrases, so carefully does he write it.

LUMSDEN OF THE GUIDES: Gen. Sir Peter S. Lumsden and George R. Elmslie. \$5.40.

A biography of a man with an extraordinary gift for controlling the various races and diverse believers in India, and forming them into serviceable and trustworthy regiments. The story of his experience is like a series of tales from Mr. Kipling's pen, and the instructions for young officers drawn up in his later years are a treasury of military wisdom.

MAN WITH THE HOE: Edwin Markham. \$1.00.

A small collection of verses, technically correct, sometimes highly poetical and widely divergent in sentiment. The composition giving its name to the book rhapsodizes over Millet's picture of a French peasant, viewed with the un pitying artist's eye that saw imperfections most clearly, takes the figure as absolutely true, and arraigns the entire social order and Christianity to answer for difference between the picture and the author's theory of what man might be if he had created

and controlled the universe. The disposition of the shepherdless Bellamites to regard Mr. Markham as a prophet and a seer is the result of clever advertising, unconsciously absorbed, and of the generous kindness of some competent critics of style, the two acting on minds unstrengthened by religion.

MR. MILO BUSH: Hayden Carruth. \$1.00.

The brief absurdities collected in this volume are, next to Mr. Robert Burdette's, the best things of their kind published in the United States, showing as much discretion in the choice of subjects as cleverness in treating them. They are carefully written accounts of ridiculous scenes or chains of events, never rising to the level of satire, and never descending to coarseness of any species, being in this respect extraordinary in the work of American humorists.

PASSAGES FROM THE DIARIES OF MRS. PHILIP LYBBE POWYS, OF HARDWICK HOUSE, OXON. 1756-1808: Edited by Emily J. Climençon. \$5.00.

The writer of these diaries was fourteen years the senior of Fanny Burney, and although her record chronicles some of the same events as the D'Arblay diary, yet its spirit is entirely different, for it is the story of an unimportant actor, not that of a clever spectator. Mrs. Powys travelled much, but not far, journeying from country-house to country-house, to town, to the waters; she saw George III crowned; she heard Sheridan's speech in the Hastings trial and cared not for it; she found herself too refined to like the Arundel marbles; she read novels now forgotten, she led a frivolous but innocent life, and thought for herself about everything that she saw or heard. The volume is priceless to the writer on manners.

PHYSICAL NATURE OF THE CHILD AND HOW TO STUDY IT: Stuart H. Rowe. \$1.00.

Minute directions for teachers inclined, either by nature or by a controlling school-board, to ascertain the precise degree of development of all a child's senses. The author does not presuppose much intelligence or originality in the reader, but this may be proper in a book likely to be used by pupils trained in the average normal school. Also, he lays plans only to be executed among parents of extraordinary meekness and frankness, possessed with a perfect conviction of their own absolute ignorance and the teacher's infallibility in matters of dress, diet, and home training.

ROGUES' CONSCIENCE: David Christie Murray. \$0.75.

An Englishman and a Scotsman, having stolen Bank of England paper, print and forge notes upon it, enriching themselves and incidentally ruining a Canadian bank-cashier. Some time after, they meet him in the gold regions of the Northwest Prov-

inces, and are so influenced by his simple goodness and his daughter's charms of character, that they return all their booty—an act made possible by their discovery of rich mines. The young lady has an honest lover, whose resolute refusal to join a lynching party is the chief point of interest in the book, next to the devices of the bigger of the two rogues. The original English title of this book was "The Resurrection of Soapy Smooth."

RUPERT BY THE GRACE OF GOD: Dora Greenwell McChesney. \$1.50.

Rupert appears in this story, not only as the strange combination of brilliant soldier and student of science that he was, but also as a prince, loyal to the head of his house, steadfastly refusing to encourage a conspiracy to place him on the throne. The hero, Rupert's follower, is brave and boyish, the heroine grave and gentle, quite in the old Waverley fashion. A conspirator, who exercises magic arts, also has a part in the story, which is written in a very good style.

SNOW ON THE HEADLIGHT: Cy Warman. \$1.25.

An impartial and unvarnished story of a strike on a great railway, chiefly valuable for the clearness with which it shows the strong mental and spiritual likeness of railway men of all ranks, thus revealing one of the reasons why their occasional contests are so bitter and protracted. The dreary struggles of the "blacklisted" man, the hard fate of those who take the strikers' places, and the pernicious activity of the professional agitator, although not new themes, are treated in a new way, and the ubiquity of the detective is made evident, without undue malice.

STATE TRIALS, POLITICAL AND SOCIAL: Selected and edited by H. L. Stephen. 2 vols. \$2.00.

The essence of a hundred Stuart and Georgian novels compressed in two volumes, condensed from Howell, State papers, and other sources. Mr. Stephen has adopted the plan of printing some passages of each trial unchanged, connecting them by summaries so full of characteristic phrases that the unity of the story is not broken, and has produced that very great rarity, an abridgment which is not an insult to the reader's understanding. Among the trials are those of Raleigh, Charles I, the regicides, Alice Lisle, the Suffolk witches, Colonel Turner, Spencer Cowper, Samuel Goodyere, and Lord Warwick.

WAR IS KIND: Stephen Crane. \$2.50.

Matter which would occupy rather less than ten post-octavo pages is distributed

through this book in groups of three, four, or even ten lines on one side of a leaf. The paper and the board covers are of a beligerently suggestive leaden-gray; the illustrations, drawn by Mr. W. A. Bradley, are of the Beardsley school, and both the aspect and the contents of the volume indicate a fierce determination to amaze the barbarian and confound the Philistine.

WAR TO THE KNIFE: Rolf Boldrewood. \$1.50.

The heroine's refusal to marry him leads the hero to sell his ancestral home and to emigrate to New Zealand, where he arrives in time to plunge into the midst of a war with the Maoris, and their manners, customs, and peculiarities give the book its greatest interest. The author shows the best and worst Maori types, creatures as widely separated as the noble savage of a French eighteenth century romance and the genuine Ashanti of an English journalist. Incidentally he instructs the would-be colonist and traveller in Australia as to the necessary outfit, which has changed since the days of Micawber and George Fielding.

WHEN LOVE CALLS: Stanley Weyman.

Mr. Weyman, as the writer of historical novels, is hardly visible in this book, except in a pleasant chapter of travel through the valley of the Garonne, evidently in search of the scenery for them. The remaining contents are three stories, one a pretty trifle, the other two skilfully constructed schemes of surprise. The controversial element being entirely absent, there is nothing in the book to offend the sensitive, and the stories are models of their kind.

WILLOW THE KING: J. C. Snaith.

A story for cricket players only, all the characters talking and thinking cricket, living for cricket, and, in the case of the heroine, deciding their destinies by cricket. There are few Americans whose understanding of cricket is quite equal to that of "the pavilion cut," but the technical language of the game is as intelligible as any of the "slum" dialects, and is innocent, and there is some fun in the utter insensibility of the heroine's family to anything but cricket.

WITH NANSEN IN THE NORTH: Hjalmar Johansen. \$2.00.

This simple narrative contains nothing new, but is worth examining because of its entire lack of art and the opportunity which it gives Mr. Nansen's readers to compare two narratives of one series of events.

Books Received.

- ARE CATHOLICS REASONABLE IN THEIR BELIEF? By Michael P. Seter, American College, Louvain, Belgium. Louvain: Polleunis & Ceuterick; New York: Benziger Brothers. 1899. Pp. 177.
- THE REACTION FROM AGNOSTIC SCIENCE. By the Rev. W. J. Madden. Second revised edition. St. Louis, Mo.: B. Herder. 1899. Pp. 206. Price, 75 cents.
- THE ROMAN COURT; or, A Treatise on the Cardinals, Roman Congregations and Tribunals, Legates, Apostolic Vicars, Prothonotaries, and other Prelates of the Holy Roman Church. By the Rev. Peter A. Baart, S.T.L. Fourth edition. New York: F. R. Pustet & Co. 1899. Pp. 346. Price, \$1.25.
- MANUAL OF PATROLOGY. By the Rev. Bernard Schmid, O.S.B. Freely translated from the fifth German edition by a Benedictine. Revised, with Notes and Additions for English readers, by the Right Rev. Mgr. V. J. Schobel, D.D. With a Preface by the Right Rev. J. C. Hedley, O.S.B. St. Louis, Mo.: B. Herder. 1899. Pp. 351. Price, \$1.25.
- SAINT LOUIS. "The Saints." By Marius Septet. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. xvi—233. Price, \$1.00.
- CARMEL IN ENGLAND: A History of the English Mission of the Discalced Carmelites. 1615 to 1849. Drawn from documents preserved in the Archives of the Order. By Father B. Zimmerman (Fr. Benedictus-Maria a Sta. Cruce), O.C.D. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. xvi—399. Price, \$1.60.
- THE EVOLUTION OF THE HUMAN BODY. The substance of a paper read at the Academia of the Catholic Religion, April 24, 1888. By Wilfrid Lescher, O.P. Second edition, revised and enlarged. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 32. Price, 20 cents.
- EXTERNAL RELIGION; its Use and Abuse. By George Tyrrell, S.J. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1899. Pp. 160. Price, \$1.00.

- LA QUESTION LIGUORIENNE. Probabilisme et Equiprobabilisme. Réponse au R. P. X.—M. le Bachelet, S.J., par le R. P. J. L. Jansen, C.S.S.R. Galoppe (Hollande): M. Alberts et fils. Pp. 32.
- TRACTATUS DE BEATO JOSEPHO. Auctore R. P. J. Herrmann, C.S.S.R. Romæ ex typographia Della Pace, Ph. Cuggiani. 1899. Pp. 16.
- ARE PROTESTANTS CATHOLICS? By the Very Rev. R. O. Kennedy. Notre Dame, Indiana: *The Ave Maria*. 1899. Pp. 23. Price, 5 cents.
- THE KING'S MOTHER. Memoir of Margaret Beaufort, Countess of Richard and Derby. By Lady Margaret Domville. London: Burns & Oates; New York: Benziger Brothers. 1899: Pp. 213.
- CLOSE TO THE ALTAR RAILS. Eucharistic Thoughts and Prayers. By the Rev. Matthew Russell, S.J. *The Same*. 1899. Pp. 71.
- THE SECTS AND THE CHURCH. The Methodists, the Baptists, the Society of Friends, the Unitarians. By the Very Rev. Theophilus le Menant des Chenais, S.M., V.G. Dunedin: *New Zealand Tablet*. Pp. 62. Price, 25 cents.
- PODRECZNIK TEOLOGII PASTORALNEJ, Napisal Ks. Dr. Bernard M. Skulik. Milwaukee, Wis.: Katolika. 1897. Pp. 352.
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THE HISTORY OF AURICULAR CONFESSION.

THE question of auricular confession as a divine ordinance in the Church of Christ has been revived lately in the Anglican Church, and is likely to remain the subject of animated controversy for some time to come. Protestant historians and theologians have sought out arguments to show that the institution of the confessional is a device of the Roman Pontiffs, by which their power over the consciences of Catholics is secured. Among English-speaking Protestants, Mr. Lea's history of auricular confession is mostly appealed to as unquestionable authority, although the author certainly distorts history in a way which is most unfair to Catholics. Some time since, the Rev. P. H. Casey, S.J., Professor of Dogmatic Theology in Woodstock College, published a brochure¹ of some 118 pages, in which he examined the accuracy and general trustworthiness of Mr. Lea's account of the "Power of the Keys in the Early Church," as given in the work² by that author.

The critique of Mr. Lea's book by Father Casey is accurate and trenchant. It takes up what may be rightly considered a fundamental question in treating the subject of auricular confession and indulgences from the historical point of view, and shows that Mr. Lea is not at all reliable as

¹ *Notes on a History of Auricular Confession.*

² *A History of Auricular Confession and Indulgences in the Latin Church*, by H. Ch. Lea, LL.D., Philadelphia, 1896, 3 vols.

an historian; that he is not only faulty in his interpretation of facts, but partial also in his selection and reading of documents, and that his greatest weakness lies in his logic. The sample chosen by Father Casey to illustrate the misleading tendency of Mr. Lea's work, is typical, and will satisfy impartial readers of history that this author does not deserve the confidence which his show of erudition invites at first sight, and that the honest student must go to more reliable sources of information than Mr. Lea furnishes, regarding the practice of confession as observed in the Catholic Church to-day, and for centuries past.

It seems to me that, in dealing with this subject of the confessional, as a matter of history, we should insist with greater emphasis upon a clear understanding of what is generally accepted as the great turning-point in the history of the penitential system practised in the Latin Church. That point is the canon *Omnes utriusque* of the Lateran Council. The arguments brought in behalf of the confessional practice preceding the thirteenth century are generally assumed to have more of a theoretical than practical force, as though they proved, not what was the actual usage in the Church, but what certain apostolic men wished to inculcate. Thus the present custom in the Latin Church is supposed to have had its real beginning in the Middle Ages. It will not be inopportune, therefore, to consider this phase of the subject as presented, or rather as misrepresented by the Protestant "historian" of the confessional.

Mr. Lea, at the outset, refers to the fact that Christ described His mission in these terms: "I came not to call the just, but sinners, to penance."³ He was merciful; He forgave sins; He did not exact, as a requisite, either public or auricular confession. Repentance, love, humility, forgiveness of injuries, and charity sufficed to obtain mercy. Against this assertion we have nothing to say. Jesus read the hearts of men. He forgave, or declared sins forgiven, when He saw repentance, and He was infallible in His judgment. To Magdalen He said: "Many sins are forgiven thee because thou

³ Luke 5: 32.

hast loved much." And so the Church says to-day to every sinner filled with hope in the Divine goodness, and who sincerely asks pardon, detests his sins by an act of the love of God, and with God's grace resolves to atone for them and amend his life. This is what theologians call perfect contrition, which requires no confession to reinstate the sinner in grace. It is needless to say, however, that such a disposition includes the will to comply with any precept which God may impose by His rightful representative, the Church. And this is made clear by the action of our Lord Himself; for when, as we read in the Gospel, our Lord had healed the lepers by His omnipotent word, He bade them fulfil the law of the Jewish Church and show themselves to the priests, that their cure might be established and obtain its legal declaration.⁴ In the same way the sinner who obtains, through perfect contrition, the remission of his sins, is still bound to observe the commandment which the Church imposes, namely, to lay open his conscience in the confessional; for, although the priest has nothing more to forgive him, he, nevertheless, bestows upon the repentant sinner in absolution the sacramental grace,—that is to say, additional grace,—which will help the penitent to persevere in the state of God's friendship, and make amends for the offence committed by the performance of a suitable penance. This the Church prescribes, although a penitent might, in certain cases, approach the Holy Table without previous confession and absolution. Thus, a priest, whose ministry obliges him to offer the Holy Sacrifice, should he find himself in sin at the time, and no confessor be at hand, may lawfully celebrate Mass, if he makes an act of perfect contrition, and resolves as soon as possible to seek a priest, who will confess and absolve him.

Thus far, Catholics quite agree with Protestants in believing that an act of perfect contrition, even without confession, remits mortal sins. But the question which remains is, whether or not the Church has the right to impose the duty of making confession either upon those who, being in a state of perfect contrition, are, in a certain sense, forgiven directly

⁴ Luke 5: 14; 17: 14.

by Almighty God, or upon those who regret their sin from less worthy motives, such as the fear of God's judgments and the like. Mr. Lea thinks that, in claiming this power, the Church is guilty of an abuse, and his three volumes are devoted to demonstrate this assumption. It seems strange, indeed, that a Church which more than two hundred millions of Catholics implicitly hold to be the only true Church of Jesus Christ, should have claimed and exercised this right of placing an unjust and hard burden upon her children, and met with no remonstrance throughout all the ages down to the Reformation, even on the part of those who were unwilling to submit to her teaching and discipline on other points. Henry VIII did, indeed, cut himself away from the Head of the Church; but, as "defender of the faith," he maintained against Luther the doctrine of the Seven Sacraments, and the Anglican liturgy still retains private confession with the formula of absolution; this was never abrogated. If, with the lapse of time, it fell into desuetude, it has been revived by the Ritualists of our day; although, of course, they have not attempted to make it obligatory.

Mr. Lea, with many other Protestant writers, maintains that the Lateran Council, at the beginning of the thirteenth century, introduced a new doctrine and discipline by imposing the obligation to confess and receive the Sacrament of the Eucharist once a year—*saltem semel in anno*. We admit that this salutary statute was new inasmuch as it endeavored to render more frequent than formerly the reception of the two Sacraments of Penance and Communion. But in doing so it did not introduce auricular confession as a novelty; it simply regulated the exercise of a power which all antiquity had recognized, and which, truth to confess, laxness had considerably reduced. According to Mr. Lea, the Council assumes that the clergy were up to that time ignorant of this power to absolve from sin; and he attempts to show this from the fact that the Council recommends to priests the prudence, gentleness, and knowledge required by the confessor. Surely he might draw the same inference from any of our diocesan synods and prove that confession was not practised hitherto because the bishops of to-day exhort their clergy to a like prudence, gentleness, and wisdom.

Mr. Lea offers evidence to prove that this obligation of confessing once a year met with difficulties, and that it needed time to be made known and put in execution everywhere. We might readily admit this. The law obliging Catholics to confess at least once a year was new, and met no doubt with opposition. If in our day the Holy See were not only to recommend, but also to impose confession and Communion four times a year or every month, many pastors as well as the members of their flocks might consider the precept too onerous and attempt to oppose its being enforced. In point of fact, however, we find in some three hundred letters of Innocent III, after the famous decree, no trace of opposition to this salutary enactment on the part of the clergy or people.

But Mr. Lea himself, apparently forgetting his main thesis, gives us ample evidence in his own work that the practice of confession existed in the Church before the Lateran Council made annual confession obligatory. To confine ourselves to England, we find Theodore, Bishop of Canterbury, introducing the *custom* of confession and Communion at *Christmas* in the eighth century. Towards 957, under the influence of St. Dunstan, King Edgar recommended the practice of confession at Shrovetide, a custom which, as he remarked, was observed beyond the sea. In 1009 the Council of Enham ordained *frequent* confession without prescribing the time. Towards the close of the same century the Blessed Lanfranc urged his monks to confess frequently as one of the eight means of spiritual progress, evidently supposing it to be in practice among them.

So long as the positive command of the Church did not oblige the faithful to confess annually, it is but natural to expect that many neglected confession. A Christian in the days before the Lateran Council might be in sin, and without violating any positive precept or incurring any ecclesiastical punishment, wait for years, wait even till the end of his life, before having recourse to the "minister of reconciliation."⁵ If he had committed one of the three public sins for which the Church used to subject him to public penance, he was excluded from the

⁵ St. Paul, 2 Epist. Cor. 5: 18, 19.

holy mysteries as long as he refused to submit. For less grievous sins he was not excluded, and through perfect contrition he made himself worthy of partaking of Communion, provided he confessed his sins at a seasonable time. In the case of fervent Christians it was otherwise. Hoffmann⁶ shows that in the first centuries the reception of the Holy Eucharist was as frequent as attendance at the Eucharistic Sacrifice. Under such circumstances practical Christians would keep themselves intact from sin, or by habitual acts of sorrow render confession unnecessary.

Mr. Lea admits that public confession was a common practice in the early ages of the Church; but he denies that it was customary to give absolution as the Church gives it to-day by virtue of the power of the keys. Palmieri has demonstrated this to be an error, and we need not repeat his arguments here. As for private confession, Mr. Lea is disposed to admit that it was in vogue after the fourth or fifth century, but that it was by no means a common usage, and that "this intrusion of the clergy, this sacerdotalism interposing between the sinner and God" gained ground but slowly. Mr. Lea fancies the first rules of the monastic orders prove this, by the absence of any mention in them of private confession. This is assuredly a gross error, as Mabillon and Martene might easily have shown to our widely-read historian if he had cared to find the truth. The rule of St. Benedict does not indeed prescribe auricular confession, but strongly urges it; and if the Church did not make auricular confession obligatory at any fixed time, as she does at present, why should the monastic rule have prescribed it? St. Thomas, in the article above referred to, maintains that in the religious state, although it is a state of penance, there exists no prescribed rule or obligation to confess at any fixed time; only that, since the Lateran Council, the obligation of confessing at Eastertide exists for religious just as for the rest of the faithful. Before the decree of Innocent III, the faithful were not obliged *ad statim confitendum*. There were certain crimes, such as idolatry, adultery, murder, and the like, for which the Church imposed a public penance. The person

⁶ *Geschichte der Laiencommunion*, 1891.

guilty of these sins was obliged to make public reparation ; but the commission of other sins did not carry with it any definite precept of confessing within a prescribed period. Hence it is perfectly reasonable to assume that previous to the Lateran Council, and particularly in the early Church, auricular confession was far more rare than in subsequent times, or since the enforcement of annual confession by the canon *Omnes utriusque*. This may help to explain the dearth of historical evidence regarding the practice of auricular confession in the early centuries. Nevertheless, there is ample testimony to maintain the teaching of the Council of Trent,⁷ namely, that sacramental confession is imposed by *divine law*, and that the practice of auricular confession is not a human invention or contrary to the institution of Christ. We pass over for the moment the clear proofs furnished in the authentic writings of St. Innocent I (+ 416) and of St. Leo the Great (459), who testify to the *traditional* usage of the Roman Church.

As regards the documentary evidence of the *Διδαχή*, which urges that Christians should not approach the Holy Eucharist without having first confessed their sins, for fear their sacrifice might be unworthy, it will be admitted that there is no question of those open sins which debarred the faithful from Holy Communion and required a long and public penance. Still we should not urge it as a proof of the authoritative practice of auricular confession, since the text does not expressly mention such practice. Other texts of Irenaeus⁸ and Tertullian⁹ prove the practice of confession ; and although they do not make any distinction between public confession made in the church and private confession made to the bishop or priest, there is every indication that they meant confession in the latter sense.

Origen (254),¹⁰ however, makes the distinction very clearly : it is the priest who receives the confession in secret who determines whether a public confession and public penance are necessary before the reception of the Holy Eucharist.

⁷ Sess. XIV, can. VI.

⁸ *Adv. Haer.* I, 13.

⁹ *De Poen.* CC, III and X.

¹⁰ *Hom. II in Psal. XXXVII.*

It will be remembered that at the time of Origen the Donatists and Novatians denied the Church the right to remit the sin of apostasy in those who had fallen away during the persecutions. They argued that the sin of idolatry could be remitted only through Baptism; they likewise held that the crimes of adultery and fornication were beyond the power of the Church to remit. It was this rigorism that made so many catechumens put off their Baptism until the end of their lives, and many Christians to defer the penance which they would have to undergo for those offences. St. Cyprian, St. Fabian, St. Ambrose, St. Epiphanius, and other ecclesiastical writers who combated this heresy, eventually condemned by Pope St. Cornelius (251),¹¹ offer abundant arguments to prove that the Church has a divine power to remit and retain sins, and Mr. Lea will find them cited in any one of our dogmatic theologians who treat this question *ex professo*.¹² Indeed, we might easily adduce a large number of Protestant theologians,¹³ who candidly admit that there is ample testimony in the writings of the Fathers and ecclesiastical historians to prove that as a preparation for Holy Communion auricular confession was in vogue in the early Church, and that this practice was of Apostolic origin.¹⁴

But even if we admit that auricular confession was a comparatively rare practice among Christians down to the fourth and fifth centuries, it is easy to show that the use of the confessional was not by any means a novel institution in the Roman Church at the time of the Lateran Council. The abbé Batiffol has shed considerable light on this phase of our subject in a paper entitled "Roman Priest Penitentiaries of the Fifth Century," which will help us in our own examination of the question.

About the year 305 Pope Marcellus had established in the city of Rome twenty-five titles or parishes—quasi-dioceses

¹¹ Eusebius, *Hist. Eccl.* VI, 43.

¹² Cf. Desan, *De Poenitentia*, P. II, cap. I.

¹³ Gerhard, *Loci Theologici*, 1885, vol. v, p. 239, and Vilmar, *Von der Christlichen Kirchenzucht*, p. 58, etc.

¹⁴ Hoffmann, *op. cit.*, p. 47.

"propter baptismum et poenitentiam."¹⁵ The three basilicas of St. Peter, St. Paul, and St. Lawrence did not enter into this organization of presbyterial churches. In these latter, it appears, only Baptism was administered to catechumens, and there sinners might perform their public penances. Nothing in the text of the *Liber Pontificalis* authorizes us to decide of what penance there was question. From the year 250, when the Church in Rome numbered forty-six priests, seven deacons, and seven subdeacons, which was followed by a period of peace, the number of converts rapidly increased, so that, according to Kraus, the congregation of the faithful had risen to about fifty thousand in the year 253. Twenty-five parishes shared the work of ministering to these souls, the number of priests having advanced proportionately. Whatever may have been the custom regarding auricular confession at this precise time and shortly after, we know from a letter of Pope Innocent that in the following century such practice is recognized as a custom in the Roman Church. "The custom of the Church of Rome," wrote the Pope to the Bishop of Eugubium in 416, "is to remit sins on the Thursday before Easter for those who do penance, whether for more grievous or less grave sins, unless sickness should interfere. As for the grievousness of sin, it is the duty of the priest to judge from the confession and contrition of the penitent: it belongs to him likewise to say when the penance shall cease (*tum jubere dimitti*), after making sure that the satisfaction is sufficient." It appears then that penitents were in duty bound at the beginning of Lent or beforehand to confess privately to a priest, who was to assign them a suitable penance, or a public and solemn pardon was granted on Holy Thursday. It cannot, of course, be said that excommunication was incurred by those who neglected the Sacraments at Easter; and we must assume that there was occasional or perhaps frequent neglect of the duty on the part of many Christians. It is well known, too, that Baptism was frequently deferred for a long time, and even to the death-bed. In a letter to Exuperus, Bishop of Toulouse, Pope Innocent in 405 reminds the bishop that there were baptized

¹⁵ *Liber Pontificalis*.

Christians who, having led sinful lives, asked for penance for their crimes and the reconciliation of Communion only when at the point of death.

In the year 452 we find Pope Leo indicating the rule actually followed by the Church in Rome with regard to penitents. "For the baptized," he writes, "who have despised and violated the graces of Baptism, there remains the indulgence and pardon of God; but they can obtain it only through the intervention (*supplicationibus*) of the priests; for Jesus Christ has given to the pastors of the Church the power to impose acts of penance upon those who confess, and to admit them to the reception of the Sacraments by the gate of reconciliation, after they have purified themselves by a salutary atonement."¹⁶ In the sermons of Leo,¹⁷ there is more than one passage which shows that confession and penance were in vogue in the Church at Rome. "But if they are necessary for very careful souls, how much more for those who, for almost an entire year, have lived negligently or in a pernicious security!" And to urge them to do penance, he adds: "The license of those obdurate wills shall be changed to eternal woes if they do not seek the remedy of penance while the sentence of divine justice still remains suspended."

Pope Simplicius (468-483), who followed shortly after Leo, provided for the faithful of the suburban districts of Rome by establishing so-called *hebdomadaries* for St. Peter's, St. Paul's, and St. Lawrence's. These were priests from the different districts adjacent to the three basilicas, who were to be at the service of the catechumens desiring Baptism, and of the faithful who wished to be shriven—"hebdomadas, ut presbyteri manerent propter baptismum et poenitentiam petentibus."

That the office of these hebdomadaries or penitentiary priests implied not only a public ministry, but also that of auricular confession, cannot be doubted, since a previous document tells us clearly and witnesses to the Roman custom. In a letter, dated March 6, 459, to the Bishops of Campania, Samnium and Picenum, Pope Leo ordains that they suppress an

¹⁶ A. D. 452, *Ad Theod.* Forojulien.

¹⁷ Sermon. XXXVI, 4, and XLIII, 2, 3.

abuse which he styles contrary to the Apostolic rule (the Roman custom), and of which some priests were guilty in the administration of the Sacrament of Penance. It appears that some of the faithful were in the habit of reading before the people the written acknowledgment of their sins after they had confessed them privately. "It is enough," the Pope writes, "to have made known to the priests alone—by auricular confession—the faults of their conscience,"—*reatus conscientiarum sufficit solis sacerdotibus confessione secreta*. "Although," he adds, "we may praise the strong faith that does not fear the humiliation of a public confession, nevertheless there are some sins which we shrink from making public." Accordingly he forbids this practice, for fear that some of the faithful might be deterred from the Sacrament through shame and repugnance of having their sins revealed to their enemies, who, through malice, might have the Christians brought before the civil courts. "It is enough that they open their hearts to God and afterwards to the priest, that he may add the assistance of his prayers for the faults of the penitents. A larger number are drawn to the Sacrament if their sins are not made public."

This secret ministry or auricular confession allowed the penitentiary to determine a suitable penance, private or public, of greater or less duration. In the case of public penance, the reconciliation was solemnly made by the bishop on Holy Thursday; otherwise, the absolution was given by the penitentiary. Established first in the twenty-five titular churches, and then in the three suburban basilicas, these penitentiaries, rightly viewed, are nothing else than our present-day confessors. It is especially during the penitential season preceding Easter that they exercise their ministry. But there is no excommunication attached to the neglect of this duty. That penalty was pronounced eight centuries later, and was enforced throughout the whole Church.

The sacramentary of St. Gregory in the Masses for Lent ordains prayers which are, for the most part, only supplications in behalf of sinners. The additional prayer *super populum*, preceded by the formula *Humiliate capita vestra Deo*, is

always a penitential prayer. They were the "supplicationes." Moreover, the canonical penitents were separated from the rest of the faithful; nevertheless, all prepared themselves by confession and the quadregesimal atonement for Communion on Holy Thursday. On that day also the canonical penitents, if they were worthy, were admitted to the holy mysteries and arose with Christ to the life of grace. "Christus resurgens jam non moritur," the Church proclaimed to them; she did not admit them a second time to this solemn penance; but at the hour of death she did not refuse them the ministry of reconciliation.

Little by little the Church softened her penitential discipline. We need not dwell on this phase of our subject. The penitential books would afford numerous proofs to establish the necessity of sacramental confession previous to the laborious atonement of sins, public as well as hidden. We believe that the *salutare decretum* of 1215 was the beginning of a most beneficent change in the disciplinary life of the Church. After the frequent practice of auricular confession in the monastic orders had produced fruits of sanctification which rendered a like custom among the faithful outside the cloisters desirable, Innocent III delivered a decree truly salutary by enforcing the law *Omnes utriusque*. The Council of Trent three centuries later verified the happy result of this innovation, or, to speak more correctly, of the permanent consecration of a practice accredited at Rome and elsewhere. Confession, necessary by divine law and obligatory at Easter by ecclesiastical law, became customary, as did also the reception of the Holy Eucharist. The religious orders, by multiplying their monasteries and receiving jurisdiction over the faithful as delegates from the Holy See, gradually made the frequentation of the Sacraments popular. Thus the inhabitants of Ypres, numbering two hundred thousand, but having only four parish churches in 1247, could scarcely be supposed to have observed the precept of annual confession, until the Dominicans and other religious settled there and facilitated the frequentation of the Sacraments among the people. Nor need we assume that the faithful were restrained from partaking of the Holy Eucharist during the periods when the number of the

clergy was insufficient for the needs of the faithful. For, though the Council of Trent informs us that the practice of the Church witnesses to the fact that the words of St. Paul *probet se ipsum homo* are to be understood of sacramental confession, at the same time it also states that the lack of a confessor might be supplied under certain conditions by an act of perfect contrition.

The *Διδαχή*, the second epistle of St. Clement, the book of Irenaeus *Contra Haereses*, Tertullian, Origen, Tatian, and St. Cyprian testify to the practice indiscriminately of public and private confession during the first three centuries of the Christian era. To the comparatively recent evidence of the *Διδαχή* may be added that which was found at Aphraates, of about 336. It is not unlikely that other testimony of a like character may be brought to light among the manuscript finds of the East, and from Spain and Italy, the only countries of the West in which the Church was well established before the fourth century. Such discoveries can only strengthen the plea of the Catholic Church in behalf of the Apostolic institution of the confessional. In truth, it seems incredible, even from the mere human point of view, that the faithful, whether of the fourth or the thirteenth century, having been accustomed and free to repent and confess before God alone, should at any time have submitted to the Catholic interpretation of the doctrine of the power of the keys, without splitting up into schisms. And history records no schism on this ground. Fancy the Anglican Church imposing the obligation of auricular confession upon its members to-day, and meeting with no outcry and defection!

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ECCLESIASTICAL ART IN THE LATERAN MUSEUM AT ROME.

THE approach of the Jubilee Year recently announced by the Sovereign Pontiff Leo XIII, and the proposal made in connection therewith of a grand World Exhibition of ecclesiastical art in the Eternal City, is likely to attract many students to Rome from all parts of the earth, and not the least from the New World, especially the United States of America. To these

as well as to ecclesiastics generally who are interested in the study of sacred art and archæology, it will be of service to have their attention directed toward a treasury house of ancient and modern Christian art in the city of the Popes, which has recently been perfected for the convenience of the student through the wise and beneficent zeal of the present Pope.

The Lateran Museum, as it stands to-day, may be fairly regarded as the first Christian museum of Rome; nay, we might say that it is the only complete one, since the collections preserved in the Vatican and other museums connected with the great basilicas and ecclesiastical institutes in Rome do not present that completeness and harmonious unity of arrangement which are found here. In the Lateran palace the visitor may study at his leisure not only the best lapidary inscriptions that were at one time in the Vatican, but numerous fine specimens taken from the Catacombs and from different churches of the city. Art and faith, the symbolism and traditions of the early Church, are here beautifully interwoven one with the other. The last messages of martyrs hurried to execution, and the calm and serene farewell placed in the mouth of the Christian who entered on his journey to eternity during the intervals of peace in the Church, assured of the hopeful prayers of his faithful brethren, may be read here side by side. The student has at hand all that he needs to instruct him in the history of the first ages of the faith. It is surely one of the lasting glories of the pontificate of Leo XIII that he inaugurated and subsidized from his personal resources the reconstruction of this magnificent collection, under the direction of Prof. Orazio Marucchi.

The museum was originally built by Pope Sixtus V, in 1586, on the site of the house of Marcus Plautius Lateranus, who was put to death under Nero. The same pontiff rebuilt the old basilica and reconstructed the piazza by removing the tower of the Annibaldi¹ so that the site might give room for the construction of the Lateran palace, under the direction of the famous architect Fontana. Here the pontiffs were to reside,

¹ Cf. Cod. 108, fasc. 18, Vatican Archives; also Gamurri's *Dell Arte d. Città di Roma*, Venet. 1565.

though at a later date the palace was converted into a home for the shelter of the poor.

During the reign of Pius IX, when the study of archæology began to rivet the attention of scholars by reason of many valuable finds brought to light during the excavations in Rome and the neighborhood, the necessity of providing a suitable place as a repository of the historic treasures suggested the conversion of the Lateran halls into a museum. New and generous provisions were made in another quarter for the housing of the poor, and the Jesuit Father Marchi, together with Commendatore de Rossi, was instructed to make a scientific classification of the restored objects, especially the sarcophagi, to be placed in the Lateran. De Rossi, the prince of Christian archæologists, as he has been styled, perfected the plan of a museum by the addition of newly found Catacomb inscriptions, which he also interpreted with remarkable patience and skill. Subsequently a commission of sacred archæology was organized under the presidency of the Maestro of the Apostolic Palaces; and the members of this organization were to promote the systematic collecting, arranging, and interpreting of the new discoveries. Thus the place which in the days of Dante was regarded as the spot where Rome's material and spiritual greatness was seen to the best advantage² became once more the symbolic centre where the new meets the old, where the modern student seeks instruction from the memorials of the past.

The museum is divided into three departments: sculpture, epigraphy, and the Catacomb paintings. Distinct from these are the later paintings, notably the gallery of Renaissance pictures, also some bells of the eighth and thirteenth centuries, and the sarcophagi in the great gallery, including torsos and fragments, which number in all about 227 pieces. The most remarkable feature of the museum is the collection of inscriptions covering not only the twenty-five walls of the *loggia* which faces the courtyard, but continuing all along the covered passage, the landing in front of the great hall which contains the plaster mouldings, and the lower corridor which leads out of the museum. Two rooms near the grand *loggia* contain

² G. B. de Rossi's *Il Museo Pio-Lateranense*, Roma, 1877.


very precious early or Catacomb pictures, twenty-nine in number. Crossing the hall, the student reaches the rare collection of mediæval frescoes which occupy eight rooms. Here also are to be found some religious paintings by a few eminent modern masters.

Some words of explanation illustrating in detail the character of the principal objects, especially the inscriptions, will not be out of place here.

The pagans wishing to enrich their sepulchres with mythological figures and emblems, naturally suggested to the sculptors of their time such subjects as had reference to the heathen worship, whilst the Christians, during the ages of persecution especially, found themselves compelled to choose such emblems for their monuments as would, in expressing their own sentiments, avoid provoking hostility from their pagan brethren by an open manifestation of the Christian faith. This fact explains why the allegorical figures taken from Christian tombs have quite frequently given occasion to interpretations in which Catholics and rationalists greatly differ as to the meaning of the figures employed. This is strikingly demonstrated in the learned discussion of the now well-known inscription of Abercius, of which I shall speak later on.

After the edict of Milan, however, when the faithful were left to pursue their peaceful ways in the practice of the Christian religion, they began to express their convictions more openly. There is ample evidence of this fact in the inscriptions of the Lateran Museum, which confutes the gratuitous and labored assertion of modern writers who would have us think that Christianity as shown in early art is a mere development of pagan ideals. A review of this department of the museum and of the rest of the pictures taken from the Catacombs reveals the style and development of Christian art, which de Rossi and other archæologists of note have recently traced for us. In the beginning the Christian sculptors were limited to but a few types. These were in strict harmony with the simplicity of their creed, and without any element that might savor of the prevailing ostentatious pagan ornamentation. Gradually but consistently the symbolical cycle expanded, and the artistic

expressions of Christian belief grew rapidly in number down to the third century, breathing everywhere the same loyalty to the faith. After that time a step forward was taken, and the symbols received additional figures to interpret their corresponding reality; to the sign the sculptor or painter added the thing signified. From this historical evolution came forth the true image depicting the facts of faith. At first we find the symbols and images conforming one with the other in the style of expression and simplicity; later on, allegories and parables taken from the Gospel appear, until finally the historical events of the Old and the New Testament are pictured in the ways with which the Christian of to-day is fully familiar. In this second stage the genius of the artist, quickened by a closer study of the technique of his craft and the teachings of his faith, shook off, so to say, the restraints that a former condition had placed upon him, and endeavored to express in marble or in colors the living figures of our Lord, of the Blessed Virgin, and of the saints. This last stage of figurative Christian art appears to belong to the fourth and fifth centuries. At that time the empire, from the weak Honorius down, was at the mercy of the inroads of barbarian hordes, who, in their fanatical impatience, found the sacking and spoiling of defenceless churches more inviting than the attack upon the massive and well-guarded abodes of the wealthy. When these ravaging hordes were gone, the work of reconstruction was spiritedly taken in hand by the Christians. The paintings, bas-reliefs, and mosaics in the naves of the ancient churches are evidence of the generous zeal which characterized the faithful.³

But though Christian art assumed the dignity which was accorded her from this time forward in the expression of the artist who painted historical Christian truth, she did not discard symbolism. An evidence of this is found in the familiar monogram , formed by crossing the initial letters of the

³ Such relics are still to be found in the basilicas of St. John the Evangelist, of St. Nazzaro, of St. Celsus, and St. Agatha Maggiore in Ravenna. Dechazelle's *Studi sulla Storia delle Arti*, vol. II, Venezia, 1835.

name *CHRISTUS*. Armellini, and before him de Rossi, place the origin of this monogrammatic cross before Constantine's time. After this date it is met with on tombs, on church vestments, and even on domestic furniture. The same is true of the circular and the square nimbus over saints' heads, a sign which originally denoted authority, and later one came to signify sanctity; also of the letters and crosses of various forms worked on the borders and into the tunics of our Lord, of the Apostles, and of other saints. The same is to be said of the symbol of the fish and cruciform anchor, of a bird carrying a branch, of the vine, of vessels containing milk, of the shepherd's crook and staff, and of the lambs and sheep.

The last figure, taken from the image of the Good Shepherd spoken of in the Gospels, calls pleasurable to mind the small statue of the Good Shepherd in the Lateran Museum. The style is good, and belongs certainly to the period in which the arts of design were gaining new life under Byzantine influence. The grace and delicacy of the form make it more than likely that the artist had had long familiarity with the work of sculptors from Constantinople. There is no beard; but the head is covered with a mass of long, curly hair, which falls over the shoulders and onto the bosom. The tunic is gathered at the loins, and from the shoes up bands are wound round the legs. At the left side hangs a wallet. The characteristic feature, however, is the anxious attitude of the figure as it holds the lamb's feet, as if afraid that the loved one might stray anew from the fold. Altogether it is a striking specimen of early Christian art, such as we rarely meet with in single figures at this period. In the cemeteries the shepherd is usually found represented in the middle of the vaulted ceiling of the chambers, or in the lunettes, the centre of a group of accessory figures. On the sarcophagi the shepherd is generally depicted with other symbolical figures. The sarcophagus brought from the Via Salaria is a fair example of this style of work. In the middle of the picture is the Good Shepherd, His sheep about Him browsing on the pastures of Paradise. The man and wife, whom the monument commemorates, are represented conversing with others around them; their theme is the immortality of the

soul, and the rewards in store for those privileged to be of the mystical fold—the portrayal of which has evidently been the artist's leading thought in the execution of the piece.

Of the scenes in which are symbolically pictured the principal facts of the Redemption, the Catacombs have furnished numerous specimens. One of the most remarkable is that taken from the cemetery of Callixtus on the Appian Way. Baptism and the initiation of the neophytes into the mysteries of the Church are here typified by the Bible scene of Moses striking the rock in the desert, from which gush forth the wonderful waters, according to the words of St. Paul: "*Petra autem erat Christus.*" The taking of the fish from the hook, and the miracle of the paralytic, further representative of the effects of Baptism, follow in natural order. The Holy Eucharist is symbolized by the supper of the fishes and the baskets of multiplied bread; and Abraham, and Isaac, and Lazarus represent the mystery of the Resurrection.⁴ The same dogma of the Resurrection and the allied doctrine of the liberation of the souls of the dead from the pains of purgatory are also well represented. Here is Prof. Marucchi's account of the sarcophagus which contains the picture. On its front it bears a medallion upborne by two winged angels, representing the husband and wife whose memory the monument perpetuates. The various groups in bas-relief on the upper and lower portions of the panel are arranged in two vertical columns, broken above by the medallion just mentioned, and below by the figure of Daniel praying in the lion's den. To the left, at the top of the monument, is shown the creation of Adam and Eve by the Blessed Trinity. The faces of the Three Divine Persons are alike, to denote their coeternity; the Father is seated on a covered throne; the Son's right hand is resting on the head of the woman by the side of the slumbering man; and the Holy Ghost is standing in the background, His hand placed on the throne. The Fall, which comes next, is represented by the tree around which the body of the tempting serpent winds itself, holding in its mouth the forbidden fruit. The sentence of sinners is symbolized by the Divine Word assigning to our first

⁴ Cf. de Rossi, *Roma Sotterranea*, vol. II.

parents their proper tasks, giving to the man the shoot of grain for the tilling of the fields, and to the woman a lamb, in token of her having to work the wool and assume the cares of the home. At the left side, below, the promise of the Messiah is typified in the scene of the adoring Magi. The Infant is reclining on the knees of His Virgin Mother seated on a throne of honor, behind which stands the Holy Ghost; and the Magi, who are advancing to present their gifts, stand for the manifestation of Christ to the nations. The second manifestation of the Messiah, after the beginning of the public life, is typified by the miracles wrought in proof of His Divine nature. The first of these is the cure of the man born blind.

At the top of the right side we have the miraculous changing of the water into wine, the multiplication of the loaves, and the calling of Lazarus from the tomb. On the lower section to the right we have the scene expressive of Peter's triple denial of His Master at the crowing of the cock. The whole is a clear though brief compendium of the Passion and the Atonement. The two remaining pictures typify the foundation of the Church, which is to continue on earth the mission of the Son of God. St. Peter on the way to prison recalls the bitter persecution suffered by the first faithful, and perhaps also the Apostle's coming to Rome, after his deliverance from custody. And lastly, Moses calling forth from the rock in the desert the plentiful waters of which the Jews are eagerly drinking, is an apt illustration of the authority of the Church, and of the Vicar of Christ, whom he typifies, dispensing to the faithful the saving streams of grace which issue from the Mystical Rock, which is Christ.

The great importance of this monument, which archæologists assign to the fourth century, is admitted on all sides.⁵ De Rossi, in a controversy with Garrucci, regarding the character of the forms depicting the Persons of the Blessed Trinity, gives a most interesting and erudite interpretation of the sarcophagus. It might readily be assumed that in the fourth century the artist

⁵ Garrucci, *Storia dell'Arte Cristiana*, Prato, 1879; de Rossi, *Bull. Arch. Christ.*, 1865; Grimouard de St. Laurent, *Annales de Didron.*, vol. XXIV, an. 1864; Martigny, *Dictionn.*, 8, 265.

would wish to introduce the liturgical form into the dogmatic expression of Christian symbolism. Whence, as de Rossi well puts it, "the chair on which is seated one of the Divine Persons signifies the idea of honor, or better, of precedence, which, in the language of art, belongs to none more than to the Father. To Him alone as to the chief source and foundation of the Blessed Trinity could Christian art attribute the rank of pre-eminence, without at the same time derogating from the majesty and equal dignity of the Son and the Holy Ghost. And in point of fact the early Christians were wont to regard the bishop seated on his *cathedra* as taking the place of the Father, whilst the deacons represented the Word, the Executor of the Paternal behests in the creation of the world. St. Ignatius of Antioch alludes to this comparison,⁶ which, not to mention other places, is also found in the Apostolic Constitution, well known in the fourth century. Formerly this monument was kept in the Confession of the Ostian Basilica, whence, by order of Pius IX, it was brought to the Lateran.

Another monument which the student of antiquities cannot fail to notice is the statue of St. Hippolytus. De Rossi speaks of this monument as *famosissima*, and it has given rise to much learned controversy. Discovered in 1551 on the Via Tiburtina in the old Christian cemetery named after the holy Doctor, it was given to the Vatican library, and subsequently placed by Pius IX in the Lateran Museum. On the right of the chair we find an inscription of the paschal cycle composed by the Saint, during whose lifetime the question of the paschal chronology was agitating the Church. It embraces the 112 years between 222-334, in seven vertical columns, under different letters of the alphabet, each composed of sixteen horizontal lines giving the date on which Easter Sunday would fall in each of those years. The poet Prudentius has left a description of the martyrdom of St. Hippolytus, which took place at Ostia Tiberina. His feast is kept on August 3. From the list of his writings it appears that he is the author of a refutation of the Novatian heresies (*Philosophumena*), in which some critics trace the thread and the sum of the work written

⁶ *Epistola ad Magnes*, c. VI.

on the same theme by St. Epiphanius. De Rossi is of the opposite opinion, and claims that the works are distinct creations and in no way related. Ruggeri distinguishes Hippolytus, Bishop of Porto di Roma, from him who was infected with the Novatian heresy (251); whereas de Rossi allows the identity of the two, but maintains that the saint's attack on the false teachings of Novatus belongs to a subsequent period of his life. At any rate, the last and definitive word is not yet said concerning the life of the holy Doctor, and the Lateran monument still offers interesting material for future discussion. In the domain of historical studies it leads to research amongst the documents of Damasus, Prudentius, and of Epiphanius; and, as a work of art, it is invaluable, because it belongs to the early part of the saint's public activity.

The monument, however, which, above all others, fastens the attention of the modern archæologist, is the fragment of a Greek inscription in respect to Abercius, Bishop of Geropolis, found there by the learned discoverer Ramsay, and presented by the Sultan Abdul-Hamid to our reigning Pope Leo XIII, on the occasion of his sacerdotal jubilee. The learned monogram on the inscription of Abercius by Goffredo Zaccarini of the Seminario Pio greatly aids us in tracing its history.

The sacred song, for such is the inscription, according to the codices, was made up of twenty-two stanzas, of which only eighteen verses in nine couplets remain. Tradition, supported in the main by Mataphrastes, tells of a certain bishop, Abercius by name, whose feast-day is kept in the Greek Church on October 22. The story, however, has suffered so much in its passage down the centuries, that Abercius had taken on long since a purely legendary character; and the inscription itself in its oft-repeated reproduction from the codices became so changed as to be set aside by the learned as spurious. The efforts of Halloir, Pitra, and de Rossi to establish its genuineness and to prove the historical personality of Abercius need no retelling. The learning of these savants might, nevertheless, have remained to the public pure theory and hypothesis had not the finding of the marble slab at Geropolis, in the district of Synnada, confirmed and illustrated the truth of their conclusions.

The discovery has certainly established beyond doubt the historical personality of Abercius; and at the same time it has corrected a serious topographical error, into which all previous writers and even the codices had fallen in assigning Geropolis as the saint's birthplace. The great value of the find, and the importance of the inscription as a strong testimony in behalf of Christian belief during the first centuries, warrants our recalling the arguments in favor of its Catholic character, against Ficker, Harnack, and Dieterich.⁷

The poem runs in the language of Abercius thus:

"I, a citizen of a great city, during my lifetime built for myself this monument in order to have (some day) a resting-place for my dead body. My name is Abercius; (I am) a disciple of a chaste Shepherd, who feeds his flocks by hillside and lea, whose eyes see everything. He it is who taught me the true way (knowledge) and end of life.

"He has called me to Rome to see a royal palace, and to see a golden-robed queen with sandals of gold. And I there saw a people who have a wonderful sign. I beheld also the fields of Syria and the city of Nisibis, and the hither side of the Euphrates. Everywhere I went I met companions, having with me Paul. Him I followed; but Faith was everywhere my guide, and in every place it gave me for food a fish, *Ιχθυον*, from the fountain, large and crystal, which, taken from a holy Virgin, he gives ever to his friends to eat. He has an exquisite wine, which, mixed with water, he gives with bread.

"I, Abercius, being present, in the seventy-second year of my life, commanded that these things be written down. He that understands, and is of the same faith, pray for Abercius.

"Let no one write aught else on my tomb. Whoso shall attempt it, let him pay 2,000 pieces of gold to the treasury of Rome, and to Geropolis, my beloved country, one-half that sum."

The above is a faithful rendering of the entire poem, reconstructed from our two fragments and a *stèle* of Alexander,⁸ and with the help of the codices. As it stands, and apart from the tradition of Abercius, the poem, it must be admitted, is suffi-

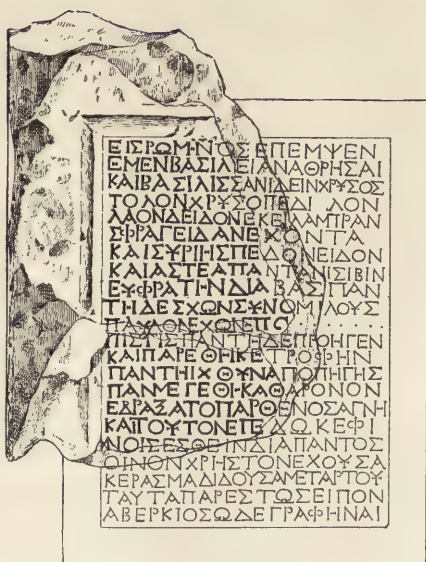
⁷ Marruchi, *Nuovo Bollettino d'Archeologia Cristiana*, 1895; *Bulletin de Correspondence Hellenique*, 1882, tom. VI; *Bollettino d'Archeologia Cristiana*, 1885; Manoury, *Ann. de Philosophie Chret.*, 1883.

⁸ The poem of Alexander, found also by Ramsay, is a literal translation of the verses of Abercius's poem.

ciently obscure. The reason is not far to seek, as the *disciplina arcani* was jealously guarded by the early Christians. To those who try to read the poem in a pagan sense, as Ficker, Harnack, and Dieterich do, the words are a meaningless jumble.

Let me briefly explain the inscription. In the first place, the author professes himself a citizen of a favored city, perchance the place of his birth, where the faithful were numerous. There are those who, in their love of the mystical, interpret this expression figuratively as an allusion to the future Jerusalem. The city is, beyond question, Geropolis, as Abercius himself assures us at the end of the composition, when he threatens any violater of his tomb with a fine to be paid to the treasury of Rome and to his native city. Abercius tells us why his sepulchre was prepared during his lifetime; for, besides providing thus a resting-place for his dead body, it might serve as a memorial for those of the same faith who might happen by, to offer a prayer for the repose of his soul. The Catholic doctrine of purgatory and the future life, a life of supreme happiness, to which the soul is admitted as soon as it is cleansed from every stain of sin, finds here beautiful and convincing testimony. He says also that Abercius is his name, and makes a profession of faith; he is the follower of the Immaculate Shepherd, whose eye guards the whole vast world, who leads his folds to the sweet pastures by hillside and vale, and points out to all the true paths of life. There is no mistaking the reference here to Jesus, the Good Shepherd,—an allusion often and tenderly reproduced in the Catacombs and on the tombs of the early Christians. Ficker, Harnack, and Dieterich try hard to explain away the reference to the all-seeing eyes of the Shepherd, which penetrate into every smallest and darkest corner of the globe, as an allusion to the sun, whose rays light up the whole earth. The holy bishop had in mind, no doubt, the teaching of the Gospels, when he speaks of the shepherd as the exponent of the ways and the true meaning of life—*verba vitæ*.

The writer goes on to relate his journey to Rome, where he had beheld the regal palace and the golden-robed queen governing a people who possessed a wonderful sign. His visit





to Rome gave rise to the story that Abercius had been called thither to help cure and rid of an evil spirit the daughter of Antoninus; but the legend is without any foundation in fact. It is certain that Abercius went to Rome, but the object of his visit is entirely unknown. Interpreters, especially those outside the Church, are much at variance in their explanation of the regal palace and the gold-decked queen and her people of the wonderful sign mentioned in the song. The royal palace is probably typical of the empire; the queen is the Church, and the people are the faithful marked with the seal of Baptism; they are a wonderful nation by reason of their common profession of the faith. The opinion of Dieterich, who interprets the word *λάον* (people) by *stone* cannot be sustained by any solid argument.

The poem proceeds to recount the author's apostolic travels through Syria and on to Nisibis, meeting Christians wherever he went. This is most valuable evidence of the spread of Christianity in those regions. And who is Paul, the companion of Abercius in his journeys? It may be that Paul was a close friend of Abercius, a lector perhaps, as it was customary in the early Church for the lectors to accompany the bishops wherever they went, in order that they might record the acts of the martyrs. There is nothing to make us hesitate in accepting this suggestion. Zaccarini, however, inclines to the belief that Paul's companionship should be taken figuratively, signifying that Abercius was in spiritual communion with the Apostle Paul. This view is strengthened by the expression *internally*, repeatedly met with in the codices, which may, originally, have been a mere gloss.

Undoubtedly the most valuable lines of the whole inscription are those verses in which Abercius declares that he has always had Faith for a guide, which gave him for food a fish—*Ιχθυον*—taken from a Virgin. The allusion here to the Holy Eucharist is very plain. By the figure of the fish the faithful were wont to understand this Sacrament; and to them the mystical sign was a pledge of eternal life. The symbolical cycle of the sacramental pictures in the cemetery of St. Calixtus gives the fish as a type of Christ. And Tertullian, as

if in explanation of these remarkable frescoes, writes: "Nos pisciculi secundum Ιχθῦν nostrum Jesum Christum in aqua nascimur." It is not by mere chance that Abercius in his song styles the faithful the people of the heavenly *Fish*. Numerous monuments from the dead past bearing this hieratic symbol of the fish are treasured by archæologists. We may refer our readers to the learned monogram on the subject by Comm. de Rossi, *De Monumentis Ιχθῦν exhibentibus*. The song concludes with the injunction not to violate the tomb of the author, under penalty of a fine.

A word in explanation of the reference to the pure Virgin who bore the fish from the crystal fount. Many interpreters are of the opinion that the Immaculate Virgin is the Church. Others,—and Zaccarini is of their number,—hold that the Virgin is Mary who received her Son, Jesus Christ, from the great crystal waters of divine grace. This opinion, they argue, is sustained by the fact that Abercius in a previous verse styles the Church "queen," and it is not likely that in so short a composition he would have given her a different symbolical title.

The importance of the poem—"universae Ecclesiae consensum in unam fidem testatur," as Prof. Marucchi well expresses it—was very soon recognized by the enemies of the Church, and they at once set about to destroy its Christian meaning. The first in the field was Prof. Gerard Ficker, who tried to show that Abercius was not a Catholic bishop, but only a priest of Cybele. He has brought forth numerous objections, in the main puerile, and evidence of the objector's bad faith. He affects to find in the song allusions to the Phrygian cult of which the chief deities were Cybele and Atys, a shepherd in love with Cybele. In his theory Atys is the shepherd of the poem. ΒΑΣΙΑ (ειαν) of the inscription is Jupiter, and ΒΑΣΙΛΙΣ (σαν) is no other than Cybele. The learned professor does not halt here. The goddess Cybele bears a strong likeness to the goddess Atargatis, who held the fish sacred for having rescued her from the waters, as mythology relates. This resemblance is enough for the professor to predicate the same of Cybele, and it is a logical

inference that Atys is symbolized by the fish. There is this difficulty, however, in the way of the professor's reading: he has nothing to say as to whether or when the bann against the eating of fish among the Phrygians was set aside, whilst Abercius in the poem expressly says that he everywhere was given fish to eat. The professor's theory is disingenuous.⁹

But Prof. Harnack hastens to the help of his rationalist confrère stripped of a sudden of the laurels of his imaginary triumph. Ficker's objections against the Catholic spirit of the poem are in great part rehearsed by the new champion, who opines that the poem is a grotesque admixture of various cults. Harnack's theory is not of a piece; and Abbè Duchesne, in his learned reply, points out contradictions at every stage. Now, a third professor, Dieterich, has stepped forward with an interpretation which was well received at the German Archæological Institute in Rome. Much historical, mythological, and archæological erudition is idly spent in an attempt to prove that Abercius was a priest of Heliogabalus. His theory is bolstered up by all manner of anachronisms, as the cult of Heliogabalus was in vogue for but very few years. Besides, he makes the purely gratuitous assertion that the poem is posterior to the song of Alexander. It is a strange sign of the times that men such as those whose names are here mentioned and whose services in their profession are otherwise to be recognized, should persist in unscientific and groundless theories in their eagerness to discredit Christianity.

Next in order follow the dogmatic inscriptions. The desire to possess and preserve in cabinets and museums inscriptions of the early times dates, and received a natural impulse especially in Rome, from the revival of the classics and antiquarian research in the fifteenth and sixteenth centuries. The first collectors of inscriptions, however, gave little heed to them, even rejecting them from their lapidary museums. It was not until the days of Benedict XIV, and in 1749, under the special care of Marquis Scipione Massa, that the establishment of the Christian museum was entertained, the glory of which was


⁹ Cf. Marucchi, *Nuove osservazioni sulla iscrizione di Abercio*.

reserved for the immortal Pius VII, most liberal patron of the arts and sciences of secular and religious antiquity.¹⁰ But de Rossi in his history omits to mention, out of modesty, the leading part he himself played in the foundation of the Lateran Museum. It was his vast learning that classified the *Inscriptiones Sacrae*, the selected legends from the tombs, the *Epitaphia Selecta*,—these latter displayed along the walls and in topographical groups. Next in order are the legends from the portals and porches of the sacred temples, and those relating to their revenues and dowries. The *Elogia Martyrum Damasiana* follow in orderly series, as specimens of the Damasene historical inscriptions, which beautifully sum up the historical cycle of the monumental inscriptions of the times of peace.¹¹ Among others, the visitor will note the touching hymn in honor of the Virgin Agnes:

O VENERANDA MIHI SANCTVM DECVS ALMA PVDORIS
VT DAMASI PRECIBVS FAVEAS PRECOR INCLYTA MARTYR.

Dogmatical inscriptions graced the initiation of all solemn Christian undertakings which began with: *In nomine Dei, in nomine Dei*. In cemeterial epitaphs the common formula at

the beginning is  *In nomine Christi*. These monograms,

taken together with the long array of proofs handed down to us through the centuries by numerous writers and the Fathers of the Church, and also the testimonies gathered in the Catacombs, give evidence of the loyalty of the early Christians to the teaching of the Church amid bitter persecutions. Another style of initial inscription, usually found on crosses, is  set in a garland. De Rossi thinks it belongs to the fourth or the fifth century. The pagan formula M.D.S. (*Dis Manibus Sacrum*) is borrowed from the *Deo Magno (Christo) Sacrum* or *Deus Magnus Christus Salvator*.

Those who impugn the Divinity of our Lord would do

¹⁰ G. B. de Rossi, *Il Museo Epigraphico Cristiano Pio-Lateranense*, Roma.

¹¹ Couret, *De Sancti Damasi Carminibus*, Parisiis, 1869.

well to attentively consider the sublime significance of this collection of lapidary documents, especially those that line the walls, 12, 5, 14, 15, 19, 18, etc. The first form contains an invocation of Jesus, Saviour, the Son of God; the second is an acknowledgment of faith in the Holy Ghost: *Vibas in Spiritu Sancto*. In another we find indication of the solemn offering of the child unto Christ:

NVTRICATVS DEO CHRISTO MARTYRIBVS.

Some of these inscriptions contain the liturgical prayers which were offered up for the souls of the dead in the ancient churches of the East and the West; the following is an example:

**DOMINE QVI DEDISTI OMNIBVS ATCERSIONEM SVSCIPES ANIMAM
BONIFATI PER SANCTVM NOMEN TVVM.**

The belief of the first faithful in the resurrection of the body is attested by a vast array of inscriptions.

Of the three bronze bells previously mentioned, two belonged to the basilicas of St. Peter and St. Mary Major; the third, which dates from the eighth century, was discovered at Canino in 1884. Its rare value is enhanced by the example of its dedicatory inscription:

**IN HONOREM DNI N(ostri) JESV CHRISTI ET SCI (sanoti) MIHAELIS
ARHANGELI OFFERT VIVENTIVS.**

We pass over the numerous specimens of old mosaics, paintings *a tempera*, tryptichs in oil, and water-colors, etc., which occupy some seven apartments, artistically grouped in chronological order from the thirteenth century down. Murano, Gozzoli, Lippi, Filotesio, Vannucchi (Andrea del Sarto), Pippi, D'Arpino, Rembrandt, are all worthily represented, so as to harmonize with and illustrate the early Christian works beside them.

The foregoing sketch will convey some idea of the famous museum, which stands a splendid monument of the zeal of the present Pontiff in the interest of Christian archæology and the arts.

Rome, Italy.

VIRGINIO PRINZIVALLI.

THE STUDY OF MORAL THEOLOGY BEFORE ST. RAYMUND OF PENNAFORT.

THE priest, in his capacity of confessor and spiritual director, possesses, at the present day, means of equipping himself for his responsible task which are infinitely superior to those of the past. The study of ethics and psychology serves as an excellent preparation during the seminary course for the understanding and application of the principles and precepts of moral theology. This science of morals, which is directly enlarged in its practical value, on one side by ascetical, on the other by pastoral theology,—distinct disciplines of our curriculum which usually accompany it,—has been perfected to a degree that lends a plausible sound to the objections made by moralists outside of the Catholic Church, namely, that it is a mere system of casuistry. Rightly used, moral theology is, indeed, very far from being a mere system of casuistry; it is the science which, in reality, lies at the root of all moral improvement and the art of reforms; or else sin must cease before we can dispense with this most important study in the formation of the priest who is to labor as a missionary for the salvation of souls.

The recognition of this truth has for generations back supplied us with a number of admirable text-books, setting down in systematic order everything that the priest can want to enable him to hear confessions with fruit. These handbooks of moral theology, though varying in minor details, contain substantially the same matter. That matter consists of the moral teaching of Jesus Christ and of His Church, definitely and orderly applied to detailed actual circumstances of life. The general form or type, also, of the text-books of moral theology has been much the same since the thirteenth century, when St. Raymund of Pennafort composed his *Summa de Poenitentia et de Matrimonio*, which is said to have been the first of its class, the fruitful parent of a most numerous and ever-increasing progeny. It may be of interest as a small contribution to the history of morals to inquire what took the place of these useful text-books of moral theology in the

earlier centuries of the Church. We find text-books so convenient for settling our doubts in matters of conscience now as to think them almost indispensable. How did confessors get on without them during the first twelve centuries of the Church's history? Or, to state the question in a somewhat broader fashion, whence did confessors, in those early ages, obtain the knowledge which is required for the due administration of the Sacrament of Penance?

Then, as now, from early boyhood, the priest had been accustomed to confess his own sins, and thus learn by experience the traditional method of administering the Sacrament. We have an interesting instruction on Confession, written by Alcuin about the year 800, for the boys who were being educated in the monastery at Tours. He begins by greeting them and their masters. He exhorts them to serve God by the practice of all Christian virtues, and especially by confession of their sins. The devil, he says, will be able to do no injury to those who make good confessions. Secret and hidden sins must be confessed, for they cannot be hidden from God. It is, indeed, a great benefit and mercy on the part of God that he requires us to confess our sins to a priest, in order that the devil may not accuse us of them before Christ our Judge. He exhorts them to overcome the shame which naturally accompanies confession. "If we are ashamed now to confess our sins and to be cleansed by penance, the wicked accuser will stand against us who formerly suggested the sin, unless we are beforehand with our judge by confession. For whatever we humbly confess, the devil will not be able to bring against us at the terrible judgment day." He concludes by addressing the masters who teach the boys: "You, holy fathers and masters of this family, teach your children to live holily and to make a full confession of their sins to Christ's priests, and not to fall into them again."¹ The same learned writer, in a little work on the Use of the Psalms, gives a form of confession which is practically the same as that now in use.² Not only had the clergy in those

¹ Migne, *PP. LL.*, 101, p. 650.

² Migne, *PP. LL.*, 101, p. 498.

early centuries been in the habit of practising confession from boyhood, but where the canons of the Church could be observed, the young clerics had been continually instructed in the knowledge which their future duties as priests would require them to possess. They were commonly educated in one of those monastic or cathedral schools which existed throughout Christendom, and the acquisition of the science of theology was the goal and perfection of their clerical course of studies. Theology was then taught through the Bible. How thoroughly this was done we learn from Cassiodorus, who directs that after the young divine had committed to memory the Psalms, he should make himself familiar with the rest of Holy Scripture. He knew many, he tells us,³ who could explain the most difficult texts in the Bible, and to this end were able to quote from memory the different parallel passages. When the students knew the Bible thoroughly they were ready to go on to the study of the commentaries. For their guidance he gives a list of the chief writers on the different books of Holy Scripture, and we are forced to confess that the intelligent student, who had mastered even partially the above-mentioned list, must have had a very good practical knowledge of dogmatic and moral theology. St. Gregory the Great, it is true, had not yet written his Commentaries on Job, or his Pastoral Office, two favorite books of morals in the Middle Ages, but the student could find abundant moral teaching in the works of St. Augustine, St. Ambrose, St. Prosper, St. Basil, Clement of Alexandria, and others. The lectures given to his catechetical class by Clement of Alexandria were specially suited to the student of moral theology. St. Ambrose wrote his beautiful work, *De Officiis*, for the express benefit of his young clerics. Equally suitable were the *Moralia* and *Ascetica* of St. Basil, or the *Speculum* of St. Augustine, wherein he sums up, using the very words of the sacred writers themselves, the moral teaching of the Bible. One of the most venerable monuments of Christian antiquity, the "Teaching of the Twelve Apostles" (*Διδαχὴ τῶν δώδεκα ἀποστόλων*),

³ *De Instit. divin. litt. Praef.*

probably composed before the end of the first century, may be regarded as the first attempt known to us to expound in systematic order the moral teaching of the Church.

These are only a few specimens of the sources, constantly increasing in number, whence the young cleric in the first ages of the Church's history might draw the requisite knowledge of moral theology. But the priest in the confessional, amid the complicated conditions of a growing Christian civilization, wanted something more definite and detailed than the broad teachings of morality. Conflicting rights and obligations were brought for judgment before his sacred tribunal, just as they were brought before the civil judge in a court of justice. It required something more than a knowledge of general principles of right and wrong to be able to adjust equitably particular difficulties of conscience. Thus it often happened that a priest meeting some difficult case would, without violation of the *sigillum*, refer it to his bishop in the abstract, before giving his own decision in a concrete case. The bishop would perhaps lay it before a council of his brethren or consult an Augustine or a Basil, whose learning and virtue were in the mouths of all. In some cases he would deem it advisable to consult the Holy See for an authoritative decision. In this way we find that various cases regarding those who in times of persecution had lapsed into idolatry, were discussed and settled in the general council of Nicæa and in several provincial councils of that age. The council of Gangra, held A. D. 325, condemns separation, under pretext of piety, on the part of women from their husbands, or neglect of the duties which they owe to their children. It also condemns children who under a similar pretext abandon their parents. Amphilochius, Bishop of Iconium, consulted his friend St. Basil on a great many difficulties, and received in reply that Father's famous canonical Epistles. Private persons would at times consult some famous Doctor about matters of conscience, as when Editia, a married lady, who had taken a vow of chastity, thus indirectly causing her husband to commit adultery, wrote to St. Augustine. He rebuked her sharply, and his decision being made public, has been incorporated for all time in the Decretum of

Gratian.⁴ But, as was to be expected from their high position and authority in the Church, the Roman Pontiffs were more especially consulted from all parts of Christendom. Thus Himerius, Bishop of Tarragona, towards the end of the fourth century, consulted Pope Siricius as to whether Arians, who returned to the Church, should be rebaptized. A little later Pope Innocent I writes in answer to Decentius, Bishop of Gobbio, that, in the administration of the Sacraments, the practice of the Roman Church is always to be followed, and with reference to Penance he adds that it is for the priest to judge of the gravity of his penitent's sins, of his sorrow, and to admit him to reconciliation when proper satisfaction has been made; and even without satisfaction whenever he is in danger of death. The same Pope, in answer to Exuperius of Toulouse, mentions an interesting change of discipline; he says that in earlier times sinners in danger of death were admitted to Penance but not to Communion, afterwards they were admitted to Communion as well as to Penance.

Thus in course of time a vast number of decisions was given on difficult points of conduct either by the supreme authority of the Holy See, or by some provincial council, or by some Father of the Church. The next step was to make collections of these more or less authoritative decisions. These collections were made in two different forms. One class comprised the canons of the general and of many provincial councils, and began to appear in the Eastern Church during the fourth century, and a little later also in the Western Church. In Africa there was a custom of reading and confirming anew the canons of former councils when a new council was held, so that authentic collections began to be made at an early period, before the end of the fourth century. These collections continued to grow by the constant accession of new materials, each compiler endeavoring to make his collection as complete as possible, and sometimes admitting canons or decrees, either spurious or of doubtful authenticity. The later collectors especially did not confine themselves to the

⁴ CC. 4, 5, C. 33, q. 5.

decrees of Popes and the canons of councils, but admitted the pronouncements of Fathers or extracts from the Roman civil code. Among the more famous are those collections which bear the names of Dionysius Exiguus, Isidorus Mercator, Burchard of Worms, Ivo of Chartres, and Gratian, who amassed and arranged in his *Decretum* some four thousand different texts bearing on law and morals.

The other class of collections had special reference to Penance. They were designed to help priests and bishops in prescribing the proper canonical punishment for the correction of sinners. They came to be known as *Libri Poenitentiales*, and began to appear in England and Ireland during the sixth century. One of the most famous penitentials is that which bears the name of Theodore, Archbishop of Canterbury. It consists of two books, each divided into fourteen chapters. Each chapter of the first book is devoted to a particular class of sins, and according to various circumstances the appropriate canonical penance is assigned to each. Thus if a priest or deacon was guilty of excessive drinking he was required to do penance for forty days; if he was a brother or monk, he was to do thirty days' penance; if a layman, fifteen. In another chapter some interesting differences in discipline between the Eastern and Western Church are noticed. We are told that the Greek clergy and laity communicated every Sunday, and the penalty for omitting three Sundays in succession was to be separation from the privileges of the Christian fold by excommunication. Among the Romans those only communicated who wished. We are told in another chapter that there was no public reconciliation of penitents in England because there was no public penance. The second book contains brief rules on a great variety of subjects. Thus the finder of another's property is told that he should take the thing found, but restore it to its proper owner, if that owner could be discovered. The practice of both the East and the West, with regard to the observance of Sunday, was to permit sailing and riding, but not baking, nor bathing, nor driving, unless it were to get to church. One who was not baptized or confirmed could not be godfather to another.

Mass for the dead could only be said on the first, third, ninth, and thirtieth days after death, and then on the anniversary if it was desired.

Although the penitential code of Theodore was never approved by the Church,—and indeed it contains some errors,—yet it was of great authority, and exercised considerable influence in the West. Many other penitential books were composed, not infrequently by incompetent persons. The sixth council of Paris, held in the year 829, commanded the bishops to seek out the unreliable and faulty penitential books and to burn them, so that ill-instructed priests might not be led astray by them and in turn deceive the people. On account of the variety and want of authority of the penitential books in the hands of his priests, Ebo, Archbishop of Rheims, asked Halitgar, Bishop of Cambrai, who lived at the beginning of the ninth century, to compile a penitential book. The latter assented and composed a penitential in five parts, taking his material from the works of the Fathers, especially from SS. Augustine, Prosper, and Gregory, and from the councils of the Church. After a preface, he devotes the first part to the eight principal vices, describing them and their remedies in the very words of the Fathers above mentioned. The second part in the same way treats of the theological and moral virtues. The three remaining parts are on the order and kind of canonical penance to be imposed on different classes of penitents according to the gravity of their sins. A sixth part was added, taken from the Roman archives, which explained how penitents were to be received by the priest, judged and reconciled.

Every cleric was expected to have a copy of some approved penitential book, and to know it well. Among the questions to be put to the priest by the bishop at his canonical visitation, according to Regino of Prüm, was this: Had he a copy of the Roman *Penitential*, or of that of Theodore, or of Bede. Among the admonitions of Charlemagne to priests was this: They should be learned in the canons of the Church and know their *penitentialia* well.⁵

Sometimes the penitential book had an instruction added

⁵ Labbe, *Concilia*, tom. IX, p. 255.

to it as to the manner of using it in the tribunal of penance. We have an interesting example in the *Penitential* of Theowulf, Archbishop of Orleans, who lived towards the end of the eighth century. In it the priest receives, among other instructions, the following :

“ The method of penance depends on the judgment of the priest. So the priest should most diligently consider and understand what has been laid down by the Holy Fathers, and according to their authority assign penance to those who confess to him. For the authority of the canons and of the Holy Fathers is most secure. . . . When the priest receives the confessions of the faithful, he ought to tell them to make their confession on the eight principal vices, promise amendment and accept a penance as the medicine of their souls. . . . If he sees anyone ashamed to confess and disclose his sins, let him admonish him thus : Dear Brother, our Lord often exhorts us to take the medicine of true confession, not because God needs our confession, since He knows all that we do, say, and think ; but we cannot otherwise be saved unless with repentance we confess what we have done through negligence. The devil grieves when anyone confesses his sins, and he wishes us to conceal what we have done ; because the devil cannot accuse him in the day of judgment who accuses himself of his sins, provided he blots out what he has done by a sorrowful confession, and falls not again into the same sins. Whence the Apostle James says : ‘ Confess your sins to one another.’ . . . In the week before the beginning of Lent a confession must be made of all sins that have been committed in word or deed. . . . Unless we cleanse ourselves here by penance and confession of the eight principal vices and those which spring from their roots, they cannot be washed out at the day of judgment, but they plunge men into hell. Why should a man be ashamed to confess sin which he has not been ashamed to commit ? By confession is blotted out the stain contracted by sin. How can the doctor heal the wound which the sick man is ashamed to show him ? The sinner is the sick man ; the wise priest is the doctor.

“ Now he who makes his confession should kneel with the priest in the presence of God, and then confess whatever he remembers to have done from youth. And if he cannot remember all his sins, or perhaps is ashamed to confess them, the priest should ask him what is put down in the penitential, whether he has fallen into this or that crime, but he should not mention every crime, because there are many in the penitential which it becomes not all to know. So that the priest should

not ask him about all, lest afterwards at the devil's suggestion he should commit some sin of which he was before ignorant. And when he has confessed all his sins, let him be made to say the creed, and forgive all who have injured him, and promise amendment to God, and not fall into those sins again. When he has done all this, the priest will consider the gravity of his faults and impose a suitable penance. Then let him say over the penitent the seven penitential psalms, with the prayers that are in the sacramentary, and absolve him in peace."⁶

Thus in the early ages of the Church's history the confessor had, in the collections of canons and in the penitential books which he was required to know, that special help which he gets now from the text-book of moral theology. Indeed the *Summa* of St. Raymund of Pennafort is little more than the orderly exposition of the topics contained in the Decretum of Gratian and in the penitential books. Some of his matter is taken from the Fathers, whom he quotes to show that he had drawn from the original sources, but the great bulk of his work is taken from Gratian. In reading those venerable authors one is especially impressed with their rigid adherence to what others had written before them, so that *nec nova nec nove* would almost seem to have been their motto. They would make no change in the doctrine handed down from the Fathers, and generally transcribed their very words. Nor are they ashamed with all simplicity to confess this. "I, Raymund," says our theologian of Pennafort in his preface, "the least of the brethren of the Order of Preachers, . . . have with diligent study compiled this little *Summa* from different authorities and the sayings of my elders, so that if ever the brethren of our order or others perchance should doubt about the judgment of souls in the tribunal of Penance, by its frequent use in giving counsel and judgment, they may be able to solve many questions, and various difficult and perplexing cases."

It is true that our handbooks of moral theology are very convenient, and reference to them is easy, but the matter which they contain had for the most part been collected by the Fathers of the Church during the first centuries of the Christian era,

⁶ Labbe, *Concilia*, tom. IX, p. 198.

from Holy Scripture and approved tradition crystallized in the decisions of councils.

Thus from the beginning of the Church's activity as a regenerator of society means were never lacking to enable the priest to obtain that theoretical and practical knowledge which is required for the fruitful administration of the Sacrament of Penance. Bishops were forbidden to promote priests insufficiently educated regarding the things which appertained to their duties; and they were to examine in synod how their priests discharged those duties. The sixth council of Arles instructs the bishops that they must not promote priests who were deficient in knowledge or in a sense of responsibility, particularly regarding the administration of the Sacraments; and that they should give an account at synod how priests fulfilled their charge. This council was held in the year 813; and we have records of several other councils held in various cities of France during the same year, passing similar decrees with regard to the confessional. Thus the second council of Chalon-sur-Saône urged priests to make themselves thoroughly familiar with those canons which dealt in detail with eradicating vices and implanting virtues, so as to understand the doctrine of the Church on this subject and to preach it to the people. The same synod prescribed that in imposing penance on those who confessed, priests were to follow the ancient canons, Scripture, and ecclesiastical usage. The third council of Tours prescribed that bishops and priests were from time to time to confer with each other as to the character and duration of the penance to be imposed on those who confessed. Similarly the second council of Rheims passed a decree that bishops were to examine priests how they heard confessions. In this same synod we read that after other business had been despatched, the method of administering Penance was discussed, "so that priests might more surely understand how to hear confessions and impose penance according to the canons." Then "the doctrine of the eight principal vices was treated of, in order that they might know how they differed in their practice from each other, and might with God's help understand how to act in unity and preach about the matter to others." A few years later the sixth council of

Paris commanded bishops to instruct ignorant priests with diligence as to how they should interrogate with discretion those who confessed their sins to them, and impose penance according to the canons. The law ordained that synods should be held once, or in some of the provinces twice a year. From all this we may readily infer that the action of the Church tended to keep up among the clergy the knowledge of moral theology, after the manner of the modern conferences, and that, before the clergy enjoyed the possession of such excellent text-books for the direction of confessors, as are presently in common use, they were by no means destitute of the requisite means of becoming good confessors.

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CASUS MORALIS DE IMPOTENTIA.

MARIUS per nimios, dum juvenis fuit, in libidinibus excessus ita debilis evasit, ut Annae uxori sibi recens nuptae ad opus conjugale peragendum appropians ob nimiam caliditatem, ut fatetur, semen semper effundat, antequam copulam perficere possit. Nihilominus post annum vitae conjugalis Anna prolem ex Mario conceptam genuit. Jam autem nescio cujus suasionibus inducta, Anna amplius cum eo non vult commercium conjugale exercere, putans in tali conditione uxorem peccare obediendo viri invitationibus. Hinc Marius multo magis libidini contra naturam indulget et postquam in confessione de sua vitae ratione severe fuerat correptus, fere desperabundus ab omnibus religionis exercitiis et a frequentatione ecclesiae abstinet.

Quaer. Quid de hoc casu sub respectu moralitatis sentiendum?

Resp. Triplex quaestio de eo moveri potest: I. An in casu existat impedimentum impotentiae? II. An Anna possit Mario debitum praestare? III. Quomodo Marius in Sacramento Poenitentiae sit tractandus?

*Quoad I. dico:*¹ impedimentum impotentiae non existit in casu. Nam cum Anna ex Mario (non ex alio), idque neque artificialiter neque praeternaturaliter foecundaretur (prout hoc

¹ Cum Gasparri, *Tract. de Matr.*, Parisiis, 1892, n. 524, 530, 531.

constat), tenendum est, eam naturali coitu, licet forsitan non perfecto aut satis percepto, factam esse unam carnem cum Mario ad prolem concipiendam seu Marium copulae ad generationem aptae fuisse potentem. Quare impotentiam in casu sustinere, absurdum esset.—Dico *in casu*. Nam in theoria quaestio, an impotentia existat, si vir tantum in vagina aut in ore vaginae seminare potest, disputata est inter DD. Aliqui recentiores, ut Ballerini ad Gury II. 855, D'Annibale III. n. 300 (9), Alphonsus Eschbach, *Disput. physiolog. theolog.* disp. I. cap. 4, a. 2, n. 2, negant; Lehmkühl II. 744, dubitat. Alii cum Theologis et Canonistis antiquioribus affirmant, ut videre est ap. Rosset, *De Sac. Matr.* Mauriana in Sabaudia, 1895, n. 1413 et seq. Idem tenet etiam Gasparri (l. c.), nisi, ut in casu nostro, contrarium probetur. Caeterum casus, qualis noster est, vix unquam apud S. Sedem propositus fuit, ut pro eo hujus Sedis praxis invocari posset.

Quoad II. dico: Anna, re ita se habente, ut ad I. exposui, non tenetur ab usu matrimonii cum Mario se substrahere, imo per se hoc ei nec licet. “Quodsi impotentia dubia est, certe conjuges possunt licite copulam tentare, licet saepe aut semper semen extra vas effundant, dummodo spes aliqua perficiendae copulae permaneat.” Ita S. Alph. VI. n. 1103, de triennali experientia ex famoso illo cap. 5. *Laudabilem* de frigid. et malef. (IV. 15). Idem eo magis valet in nostro casu, in quo impotentia non existit, ut dictum est.

Quoad III. adverto: Marium in confessione severe a confessario fuisse correptum. Id factum fuisse ea praesertim de causa, quod, licet conjugatus, masturbationi indulserit et quod—ex opinione confessarii—impotens matrimonialiter cum Anna convixerit, conjici potest. Quod jam primum attinet, experientia docet, eos qui coelibes masturbationi nimis et habitualiter dediti fuerunt, nec matrimonio junctos habitui huic resistere. Vitium nempe naturam quasi induit, ita ut matrimonium, licet sit remedium concupiscentiae ex sua institutione, quandoque naturae vitiatae plane disconveniat. Unde, licet culpabiles sint, infelicissimi hujusmodi homines censendi sunt, et confessarius omnem rationem habet, eorum commiserendi et si ex una parte eis exponit, uti debet, periculum damnationis et gravitatem sui peccati,

ex altera parte totus in eo esse debet, ut eis animum reddat ad sese emendandum. Inter remedia autem, quae eis consulenda sunt, frequens, imo frequentissima confessio, confessio statim post lapsum peragenda certe primum locum occupat.² Confessarius poenitenti tali sancte polliceri debet, se eum semper benigne excepturum esse, quandocumque ad confessionem veniat, et se offensum ei monstret tum tantum, si ille haesitavit cum confessione. Ita agendo cum Mario, postquam eum edocuit matrimonium suum cum Anna minime esse irritum nec commercium cum uxore esse illicitum, Deo adjuvante, confessarius habebit optimum successum.

Quoad secundum, scilicet impotentiam, quae in Mario existere a confessario supposebatur, dicta in praecedenti sufficiunt. In usum tamen confessariorum, praesertim juniorum, quod hoc impedimentum attinet, juvat transscribere id quod ex Gousset ap. Konings: *Comp. Theol. Mor.* n. 1619 ad 6 habetur: "Summopere caveat confessarius, ne in re adeo gravis momenti, ac tot difficultatibus obnoxia temere procedat, aut quidquam propria auctoritate decernat; sed casum rite examinatum, cum omnibus suis circumstantiis, ad Ordinarium deferat, cujus tunc erit statuere ac determinare, quid in simili negotio fieri oporteat. Imo, ut nobis videtur, confessarius prudens ac discretus de impotentia conjuges *non interrogabit*, neque etiam eos, quos credit impotentes, *praemonebit*; neque ipsis ea de re consulentibus *ultimo* respondebit, nisi ipse prius consulerit Episcopum."

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PEDAGOGY IN OUR TEACHING RELIGIOUS ORDERS.

MOTIVES AND PRINCIPLES OF PROGRESS.

I.

GOD is life. Life, as science demonstrates, is progressive motion. It follows, therefore, that life in union with God is true progress. But this progressive motion is not sufficient for education. It only sanctifies the individual. It

² S. Alph. VI. n. 464, et *Prax. conf.* n. 77.

is the gradual and spontaneous rising of the soul, which, casting off, one after another, the impediments of earth, thus growing lighter, and being spiritualized under the influence of the divine attraction, is lifted towards its centre, God. It is the progress of the contemplative.

The religious of our teaching orders profess more. They are not contemplative merely, receiving and feeding upon the full light of divine grace, like the fixed star; but they are like the planets, which, whilst shedding the light received, determine at the same time the motion and light-some progress of others around them. They not only move along the strait, well-determined and narrow path that leads to salvation, but they make it clear and accessible to others, thus following the Divine Sun, Christ, who said, not simply "I am the truth and the life," but likewise "I am the way."

Now the idea of progress implies that of perfectibility, of betterment, of change in ourselves as well as in those whose motion and life we influence and determine by education. Heat, which is identical with motion, affects the metal in the crucible, reducing it to liquid, and thus rendering it capable of adaptation to the forms which surround it. This change does not lessen the quality or value of the metal, but it enhances it. Thus, whilst the religious aiming at personal sanctification may remain isolated, unaffected by the changes around them, the members of the active, and, most of all, the teaching orders, aiming at becoming instruments of knowledge, vessels dealing out wisdom unto others, cannot remain impervious to the influences around them, and, allowing themselves within proper bounds to be thus formed, enhance their value.

The founders of our religious teaching institutes understood this, yet they could not always foresee the character of the influences which would affect society in the future, and they could not therefore have legislated for meeting them in detail. They knew that others would continue their work with the same intelligent zeal which had inspired their own activity; and so they did what every enterprising artisan founding an industrial establishment which is to serve

posterity does ; they marked out the nature of the work, the material to be fashioned into forms that answered the habits of their generation, the principles which were to guide the conduct of their workmen. But they did not wish the interests of their work to suffer from an absolute adherence to the forms and fashions that were in use in their own day, and time, and place, nor prevent such changes as would seem necessary to serve the needs of a people whose habits of thought and feeling and whose methods of living might differ from their own, provided these changes were not out of harmony with the spirit of their foundation. Hence, the plans which they devised for the instruction of their own generation in its time and place, though not to be lightly set aside, are yet no essential part of that religious life which the members of the teaching orders have assumed, under the divine guidance, as their means of special sanctification.

In recognizing this fact we merely recognize the action of God in His own creation. Take the vine-fruit which the Heavenly Gardener has planted and ripened on the golden hillsides of sunny Burgundy. The amber creaming liquid distilled from its grape has a rare fragrance and a wondrously health-giving strength. French emigrants, eager to increase the yield of this gift of nature, have taken perfect specimens of the vine to California, where the mountains slope and the white soil shines like the chalky elevations of their own Mont Rache; and they dealt with their transplanted sprigs as they would deal with the little children raised on their own native soil,—sheltering, nourishing, pruning with care; yet the first result was a wine as dry and bitter as vinegar. Then they varied the treatment, added grape-sugar during the fermentation, or by the application of heat interrupted the process which turns the natural sugar of the grape into alcohol, and there came forth a mellow wine promising to rival that of the mother soil. These viticulturists did not change the plant, but they adapted their treatment of it to the new climate and the new conditions of the soil, thus reaching the same results as their trade taught them to look for at home.

We realize then that such changes in the art of educating are a necessity where the conditions of growth, whether social, intellectual, moral, or physical, vary; for in these cases there is no deviation from the original purpose, which was not so much to maintain an unalterable routine as rather to produce a definite result,—“by their fruits you shall know them.”

But whilst a religious educator has no right to appeal to the past as an excuse for losing hold of the opportunities offered in the future, the cry for advance may beguile him to adopt a course which is more disastrous than a total falling back. In showing the necessity of progressive changes in the educational field, I have used the figure of the vine which is transplanted for the health-giving and exhilarating qualities of its fruit. Yet that same fruit of the vine has wrecked more healthy lives and destroyed more happiness than pestilence or war; for man, in his endeavor to increase vivifying effects of this beneficent liquid, has induced the convalescent, eager for the joy and strength of life, to drink to excess. The amber liquid with its tiny pearls rising in the glass tasted so innocently sweet that he did not perceive how the subtle fumes ascended to his brain and stole away his judgment. It behooves us, therefore, to be measured in accepting every novelty of study or method in pedagogics, or to make it our own at the risk of lessening, by the increase of apparent knowledge, the development of that sound judgment which lies at the root of true wisdom, and of the science of the saints upon which social as well as personal happiness is unalterably founded.

II.

Altogether the religious teacher, true to the established spirit and constitution of the approved institute to which he or she belongs, possesses every means of securing true progress and success in utilizing the sciences and scholastic methods of secular life for the attainment of the end for which God established society. To attain this object the educators have to turn their attention to constant improvements in three directions:

1. As regards the general organization of a course of in-

struction, outlining the main programme of studies, fixing with precision the object, scope, and character of each class, and the time justly to be allotted to each branch. And here it is to be noted that a judicious disposition of such branches as may be for the time demanded by popular appreciation, but which are really of little practical use in the after life of the child, will show the true wisdom of the educator. Whatever we teach, we cannot afford to dispense with *thoroughness* in education. Now the secular educational establishment lays, as a rule, less stress upon solidity than upon brilliancy. The eminent Dominican, P. Weiss, characterizes the modern tendency in education in the following terms: Take a large cauldron, such as brewers use,—throw into it zoology, astronomy, and geography; botany, physics, and mineralogy; ethnography, geometry, high calculus, and chemistry; diplomacy, history, and mythology. For each of these specialties one text-book will do,—something in the style of “easy methods.” Then make the entire mixture boil vigorously (until it makes sufficient noise). When all the elements are reduced to a uniform paste of about the consistency of the primitive protoplasm, you must add by way of sweetening some generalities about humanity and advance, then some pet forms of politeness, and just a trifle of religion—it is fashionable, provided it be sufficiently diluted by liberal views, so that people who are of importance in this world may be saved for the next. All you have to do with this mixture is to dish it out; the instant the child puts it to its lips it will become a veritable Solomon.

Now this is the prevailing condition of things in the educational world of to-day. Our curriculum is crowded with special studies, which for the most part aim at pretence of knowledge rather than the information which strengthens solid convictions and thus becomes of value in life. Under such circumstances the heads of our educational establishments find themselves in a dilemma. We do not aim at brilliancy but at solidity in the education we would impart; yet if we omit from our curriculum the studies which are popularly taught in the accredited schools of the land, we shall be set down as lacking in progress, and in failing therefore to educate children for the sphere in which they are actually to move.

If, on the other hand, we accept all the novelties in pedagogy which are forced upon our attention, we shall fail in disciplining the mind, because of the bewildering multiplicity of topics to which the child has to give its attention. What, then, are we to do about it?

We introduce the new sciences; we must have them on our programme; but we give them the subordinate attention which they deserve when weighed in the balance of practical utility. This fact need not imply that our teaching is to be superficial; and we may truthfully answer in the affirmative the query of parents who wish to know whether we give due attention in our course to the "latest 'ologies." Happily we have no government inspectors who measure our efficiency by their pagan standards.

III.

The second field in which progress must be noted is that of educational methods. The test of a method is the utility it demonstrates for arriving at adequate results. Our method must be useful, that is, it must be capable of imparting to the child that knowledge which, under present conditions, is necessary for attaining its last end in its sojourn through life; it must impart, therefore, an aptitude for certain social qualifications and an acquaintance with topics which will enable the child to take its place in the order established by God for mutual help and converse; in order that this twofold object may be accomplished, our method must be attractive. Thus what is necessary for the last end, and for social life, which is the way to that end, may be readily taken and absorbed by the faculties of the child without repelling, wearying, or surfeiting its mind. Now those of us who have lived through several educational processes and observed the changes, will realize that methods which were attractive enough twenty years ago, and imparted good knowledge, have somehow lost their interest for the child of to-day. A wooden horse could amuse a lad of seven for days and weeks, and a pasteboard doll, if it fell, would draw affectionate sighs and tears from the little maid of six. To-day the boy wants a real steam engine, and the girl needs a tea-

party and cups of real china to make her feel that she is not being imposed upon. Such is the temper of our children, and we have to reckon with that in our methods. The great variety of studies demanded in the modern curriculum is of some help to the teacher in this respect. Variety delights the child, and there is not much danger in admitting a moderate list of popular branches of study into our curriculum. But it would be a vital error to treat them in a manner which would eat into the time devoted to the essential branches of the old system. Take, for example, the subject of mental philosophy or of metaphysics, or of political economy, and similar disciplines which are being taught at many of our institutions. In other directions we have physiology, philosophy of history, ethnology, archæology. For some of these we have Catholic text-books; for others we are referred to the least objectionable works written by Protestants or infidels. All these branches, whilst they are popular, are new to teachers of a few years ago, who feel that the men and women up to their time were quite as respectable and cultured and perhaps better than the new man and woman. The books that treat of these sciences cover from 200 to 400 pages. To master them the pupil and teacher spend numerous hours a week. It will be admitted that to get through one of the text-books with any hope of giving a systematic survey of any science, which has no art corresponding to it in the practical life of a woman, is a lengthy task consuming much time. Instead of this the Catholic teacher might devise a better plan, saving the pupil much labor and reserving time and energy for studies more essential in forming character. This method consists in summarizing the leading principles of any given text-book; of selecting those chapters which strike the teacher as of practical worth. These may be presented or dictated to the pupils in brief compositions. The index or contents page of a modern text-book nearly always enables us to follow the connection of thought in the development of a given science. This involves, of course, more than ordinary labor, at intervals, for the teacher, since she practically makes her own text-books for her classes. I assume, of course, that she herself has mas-

tered the study through some reputable text-book. This process of condensing is not so difficult, provided the teacher have the gift of connecting and subordinating the parts according to their practical importance, and of referring the pupil, if necessary, to more exhaustive works for later study. We must not forget that the real object of education, quite apart from any religious consideration, can never be to give pupils an actual or complete *knowledge* of the things which they need to use in their respective spheres of life; it can only give them an indication of the nature of such knowledge, of the sources whence it may be derived, and of the uses which can be made of it. All else is cramming the mind, is readily forgotten, and really of no value. Hence we have done enough in ethics, for example, if we explain (requiring the pupils to write and answer questions) what is the meaning and province, what are the leading propositions, what are the principles by which we meet objections to the Catholic view of ethics. In other words, we teach results rather than processes. All this may be done within the compass of a good article in an encyclopædia, and enlarged as our timetable and opportunities allow. There are other methods, brief and interesting alike, especially for advanced classes. They rest on the principle of eliciting inquiry and interest by the suggestion of originality. But with all this, schedules and educational magazines and the experience of ingenious teachers have already made us familiar.

Our method must attract and interest the child; and this is done far more effectively by winning the affections of its heart than by any device of an inventive imagination. The reason is this: whatever appeal you make to the capacity of the child in order to interest it there is no means which will attract all the pupils in an equal degree. Their apprehension, intelligence, taste, and nervous sustaining power differ greatly at all times and under any circumstances. Hence, whilst we may hold the attention of some, we lose that of others, who do not simply remain passive as though they had dropped out of the line, but they promptly become disturbing elements which claim the corrective attention of the teacher. Further-

more, they arouse a sense of comparison in the more capable pupils who feel themselves superior. Now whilst competition is a kind of necessity by which we elicit activity, which does not injure the simple-minded child, it generates and nourishes a pride which, bad as it is in a man, is infinitely more repulsive in woman, on whom it takes a much greater hold in various forms of envy or jealousy.

The better and far safer way is to gain the individual affection of the child. For where there is a real affection (and a religious teacher can, as a rule, gain this with surety, on conditions of which I shall speak later on), there is always attention, always willingness to obey, eagerness to understand, and anxiety to please. No doubt, we often find it difficult to accomplish this, either because there is in the child a lack of feeling, or a quality of selfishness which renders its heart unresponsive to suggestions of kindness or interest, or else because we ourselves feel a natural repugnance or (what is worse) an indifference towards children of such disposition. If the defect is in the child, be sure it can be conquered; if it be in ourselves, if it be indifference, then it looks very much as if we were failures in religion. Living as we do, it is absolutely true that, before we can be true teachers, we must be true religious. Now every religious will realize that there is no child that has not one very lovable quality about it, though it may have no attraction for us. That one quality is the touch of its soul by the Precious Blood. Whatever we may feel or think, whatever experience we may have gone through to make the heart sick with ingratitude of those whom we have striven to benefit or gain over, two facts remain—the value of the soul of that child, and the pledge we have given to prepare it for its heavenly setting by the process of education, which is the wearisome process of cleansing, and filing, and polishing. There is in our work this consolation, that the harder the substance (that is to say, the intractable soul of the child), the greater is the price we obtain for it when we have polished it to its capable brilliancy. That brilliancy is, as a rule, the result of friction, which draws to

the surface the native heat, and causes a consuming of the rugged fibres. We must keep at it, moving ever along the grain.

When the educator has drawn out this warmth from the child's heart, it works spontaneously in the direction of his efforts. It will follow him; it will watch him, instead of having to be watched; its heart having warmed toward you, it will rise above the common level, as does all heat; it will become what the educator is and wishes it to be. For it is an unalterable law of life, based on psychological and eternal truth, that a man becomes like to the things he loves. This is true *a fortiori* of the child. If, having taught it to love you, you show it that you love virtue, that you love knowledge, it will exert all its innate powers to possess these qualities also, because we covet what we love, and, most of all, that which is distant from our reach. It is part of our very being to long for the filling of the void in our fallen nature, and this fact is the very proof of our immortality. So true is this, that the child becomes transformed even as to its physical expression, and takes on the likeness of the teacher. Have you never observed a singular family-likeness in religious of the same order, who, having lived under the discipline and teaching of a common guide, and in the spirit of a common founder, somehow seem to reflect in their very physiognomy the peculiar character of their institute? Such is our nature; and this is the meaning of the Thomistic teaching (*de fide*) that the soul of man is the *forma substantialis* of the body; in other words, that the soul gives form to the whole human being. Let us, then, lay hold of the soul of the child, and we shall get the leading string which controls all its talents, all its capacities, its temper and disposition, nay, its physical perfection and eternal well-being.

We have considered the directions in which progress is desirable for our teachers, pledged first and foremost to the service of Christ, to whom also we are bound to lead others. These directions regard the curriculum of studies to be pursued and the methods to be adopted, among which is always the first

and most effectual—and in the long run the easiest—that which aims at gaining the affection of the child, making it docile and receptive for every kind of knowledge, natural and supernatural, which the teacher is capable of imparting. And this leads to a third and culminating point in the progressive movement of pedagogy, namely, the formation of the perfect teacher. For after all, everything depends on the artist who is to fashion the soul of the child into a perfect likeness of its Creator, whose direct representative is the teacher. *Sicut rex ita grex.* Of this I hope to speak in a subsequent article.

IV.

CONCLUSIONS.

If you ask me for a summary of principles drawn from what has been said thus far, I should answer:

1. In the matter of admitting new branches into the curriculum of studies, our teachers act wisely in accepting such as are commonly approved; but always with the distinction that what is *accidental* from our point of view is to be subordinated to what we, who educate the heart before the mind, hold as essential; that the studies which give solidity are to supersede those that give brilliancy.

2. The most efficient method is the method which most interests the child in any study that imparts convictions. Opinions are not convictions, even if they are truths.

3. Though science is necessary for the teacher, it does not make the educator. The secret of educating well lies in a knowledge of the human heart, in patience, and in the power of example.

4. All education which does not teach the child to perfect itself by a habit of self-control and personal discipline is a failure.

5. Cleverness, taste for study, habit of industry, may be inherited by a child. The one thing that is not transmitted by inheritance is Christianity; it requires an educator.

6. The child becomes like to the teacher whom it most loves.

H. J. H.

THE TRUE AND THE FALSE MYSTICISM.

I.

THE Eternal Unchanging Life of the soul, both here and hereafter, consists in an action which may be described almost indifferently as "contemplative love" or as "loving contemplation." It lies in apprehending and gazing fixedly on God as the Source and Sum of all goodness and excellence. It therefore includes and surpasses the exercise of every special and particular virtue; for of these, each is a strong love and admiration for some partial phase of the Divine Goodness; for God as manifested in Justice, or in Mercy, or in Purity, or in Meekness. But Eternal Life, or Divine Charity, is the indiscriminate love of universal goodness as realized in God; it is a delight in the contemplation of God, whether as imaged in an idea which our mind has formed of Him, or as seen in His very Substance, face to face. And as a particular virtue, say Chastity, is not merely a delighting in the bare conception and thought of purity, but a delight in its realization wherever found, a sincere desire for its realization where it is wanting; so it is not in the mere abstract idea of God that Divine Charity rejoices, but in the belief or the experience of His concrete existence. It wants God to *be*. All these virtues, or partial loves, loves of things divine by participation, of mere reflections and glimpses of divinity, are valuable solely as leading up to the full love of the Absolute Goodness in itself, a love which is its own *raison d'être*, since there is nothing higher which it can minister to or grow into.

"Contemplation," in the more ancient sense of the word, does not, as with St. Ignatius Loyola and later writers, mean gazing upon some concrete incident or example in order to draw some practical fruit therefrom, this fruit being the end, and contemplation only the means; but it stands for an action which is an end in itself, the highest kind of action whereof the soul is capable, and to the production of which all our other spiritual efforts and prayers are directed. And if we understand what Love is, we shall see that the fruit of

this, "Contemplation to obtain Love" is itself Contemplation in the stricter mystical sense of the term: that here we are led by "practical contemplation" up to an act of "theoria" or "speculative contemplation." For Love itself is a contemplative act—*complacentia boni*—a gazing with delight upon the Fair and True: an embrace of the mind with that which is its food and eternal life.

It is neither necessary nor possible nor desirable that we should in this life be continually exercising conscious acts of the love of God,—whether successive ejaculatory acts or those sustained ecstatic acts proper to mystic contemplation. It suffices that all the internal free movements of our soul be governed and checked by an habitual, deep-down, unconscious love of God which from time to time is awakened into consciousness by the inspiration of some stimulating thought, or by the immediate working of God upon the heart, which He holds in His hands. Still in the measure that the secret root is more widespread and vigorous, will it send up more frequent shoots as evidences of its vitality; while in return it derives an increase of energy from every expanding frond that breathes in the purifying air. The stronger love will break upward with consciousness more readily, with slighter provocation, through greater resistances and difficulties; and in return, every conscious act of love will, according to its intensity, its endurance, and its intelligence, strengthen the grip of love upon the soul.

If then the love of God is the end of man; if man is here on earth but to be schooled in that art which he is to exercise hereafter in one eternal unbroken act, all that disposes and leads the soul to multiplied, sustained, and intelligent acts of love and foretastes of heaven is of supreme importance, not only for the professed contemplative, but for every Christian who has a soul to save. For though the contemplative is one who by natural aptitude and divine vocation is set apart to sit at the feet of Christ and gaze up into His Face in adoring silence, while Martha serves Him, solicitous about many things, yet the specialization is not so rigorous as that Mary's prayer shall not be at times broken for needful toil, and Martha's

labors be interspersed with moments of rest and spiritual refreshment. And though the Church in heaven has entered into that better part which shall not be taken from her, yet the Church on earth, amid warfare and toil, has but odd moments of meditative repose; and of her multitudinous and varied members only a few can be set apart specially in the interest of the rest, to keep the lamp of contemplative love ever burning in the sanctuary.

Thought and labor, idea and energy—by these two, human life is governed. In point of quantity and of time occupied, thought and reflection represent a small fraction of the lives of most men, the rest being devoted to the active prosecution of the programme they have set before themselves. Similarly in that specialization needful in any community or association of men, those who embrace the life of thought, study, and contemplation bear, and ought to bear, a correspondingly small proportion to those engaged in a life of external activity. But as these two lives are properly but factors of the whole life of man, as they depend upon one another and run into one another, they cannot be absolutely separated without mutual hurt. Thought is fed, stimulated and checked by action; and action is guided, inspired, and spiritualized by thought. Specialization therefore cannot be absolute, but must be limited by the recognition of this fact.

The active and the contemplative life are both lives of unbroken love; but the former is made up mainly of actions governed by and springing from love, though not in themselves conscious acts of love; whereas the latter makes these conscious acts of love its direct and principal aim. If the contemplative works or studies or rests, it is with a view to the bettering of his prayer; if the man of action prays and contemplates, it is with a view to the bettering and supernaturalizing of his work. Much harm has come from not recognizing that activity and contemplation must mingle in every Christian life; and that it is only as denoting which element is dominant and to the fore that the terms "active" and "contemplative" are used. A life of mere activity in good works soon defeats its original purpose; the spirit is choked

and starved; God fades from consciousness, and self slowly creeps in, unless from time to time the soul rises to the surface to breathe the upper air which purifies and reinvigorates its exhausted system. On the other hand, he who would deny himself every other form of activity, internal or external, save the contemplation of God, would thereby weaken and impoverish those very faculties in the exercise of which prayer consists. For the more material his mind has to work upon, and the more power and skill he brings to the task of piecing together an ever fuller image of God from the fragments of Divinity scattered among creatures, the easier and more fruitful will his prayer become. He must be as the bee, alternating between its cell and the flower-world outside; now industriously amassing new matter, now building up what it has amassed; often abroad, yet only that its home hours may be more fruitful.

Inasmuch then as the contemplative does more continuously, intensely, and perfectly only what all servants of God do from time to time in brief liftings-up of the heart and mind to God, it will be for the profit of all to consider a little more closely the nature of contemplation in the stricter or mystical sense; to point out some of its conditions, and to remove a few popular misapprehensions on the subject.

The term "mysticism" has undoubtedly come into bad odor with thinkers of a certain class, owing to its association with the delusions of visionaries and the extravagances not only of gnostics and Neo-Platonists but of many Christian mystics who, misled by a resemblance in terminology and statement, as well as in practice and discipline, between the false and the true, have failed to observe a difference in principle and substance of infinite moment, and have striven to mingle into one system elements as uncongenial as oil and water. Against extravagances such as these, common sense has justly risen up in arms, while "philistinism" has found in them a pretext for making a clean sweep of everything that would seem to raise religion above the apprehension and criticism of the ordinary man of business. For many, mysticism means simply an abandonment of all attempt to reconcile

the "religious sentiment" with intelligent thought, a deliberate yielding one's self a prey to any unchecked and unverifiable fancy or speculation which seems to interpret the vague yearnings of the soul after God. Or it suggests a morbid quietism effected by a complete deadening of the affections and stupefaction of the mind. Or at best it stands for the exalted state of a few souls who have attained to a habit of preternatural union with God, and as such, is in their opinion, a matter of no practical interest to the ordinary Christian.

Perhaps one of the strangest misapprehensions is that which identifies "mysticism" with that "subjectivism" in religion which is distinctive of the Protestant spirit. It is commonly assumed by Protestants that the mediatorial principle of Catholicism is asserted not only in the definition of dogmatic truths by public authority to which private judgment must submit; not only in the determining of those matters of conduct which fall under the positive discipline of the Church; not only in the communication of certain special and superabundant graces through sacramental channels; not only in making communion with the Church to be a condition of union with God; not only in encouraging the soul to approach God as one of a body through the intercession of Christ and the saints, but also to such an extent as to forbid the soul either to speak to God directly in prayer or to receive from God, and through conscience, any light or direction which it may obey without sanction of the Church. Hence, in every mystic of the Middle Age they at once hail a harbinger of Luther. So superficial a travesty were scarce worth mention, were it not that Protestants have so persistently claimed mysticism as their own, that they have bred a distrust of it in less well-informed Catholics. Surely a moderate acquaintance with Catholic piety ought to suffice to show that the whole end and aim to which the Church, her dogma, her ordinances, are all directed is divine love and mystic converse between God and the soul.

Social life rightly organized is not hurtful but helpful to the fuller development of individual life. We are at first educated somewhat passively in those arts and sciences which

are the common possession of the society into which we are born, that, profiting by this gathered and tested lore, we may begin for ourselves where others have left off, and thus render interest for the capital put at our service. Had we to begin *ab ovo* for ourselves, our acquisitions would be gloriously our own, but how slight, how unreliable! Similarly the Church forms our mind and our conscience in regard to those truths which have been committed to her by revelation, or which have been drawn from revelation by the divinely-guided reflection of her saints and doctors; but while it would be presumption to expect private and internal guidance from God in matters where He has so liberally provided for our instruction in a public manner, yet it is obvious that the application of all this truth to our own individual needs, the form into which it must be moulded before it can become vital for each particular soul, the fitting of general principles of conduct to particular cases whereof no two are ever quite alike, and whose internal complexity can never be fully submitted to any external mind,—all this has to be settled between the soul and God alone. All that the Church's direction does is to stimulate and facilitate this internal converse, and to safeguard it from the illusions and extravagances to which mysticism invariably leads when it discards the counsel of the Church and despises the gathered wisdom and experience of the people of God. It is not in going straight to God and in learning straight from God that Protestantism offends, but in doing so where God has already abundantly provided for those needs of ours which are common to the whole Christian body, and in respect to which He treats immediately with that body as a whole, dealing individually only with individual needs.

But though the term "mysticism" has come to be reserved to a degree of divine love which is usually accompanied with ecstasy and other supernormal phenomena, yet the substance of "mysticism" is that love of God without which no soul can put forth the blossom of its highest perfection and salvation. All love is mystical in that it refuses the exact analysis of reason which, without contradicting, it ineffably transcends; still more must the union between the Creator and the created

soul be of a nature dimly apprehensible; something to be felt rather than said; something infinitely unlike a contract of "give and take," or "do and take," which may be set down in terms sufficiently exact.

This ineffable union is not the privilege of a few elect souls, but an obligation binding upon all. Every other form of prayer and spiritual exercise is directed to this as its end, to these brief contemplative elevations which are commonly called "acts" of divine love. The "mystic" is one with whom such acts are more frequent, sustained, and intense, who makes the eliciting of such "acts" the main business of life.

Whatever, therefore, conduces to the contemplative habit of soul is of practical use, not only to the professed contemplative, but to every Christian who has a soul to save; and undoubtedly some of the obscurities that commonly surround the subject of mysticism make their influence felt as effectually in the spiritual life of the faithful at large as in the cloister.

In the course of the Church's life the pendulum swings now to one side, now to another, of the golden mean in respect to mysticism, yet at each vibration less wide of the mark. At present we are certainly suffering from a reaction in the direction of rationalism which tends to dry up the springs of tenderer devotion, and through a laudable insistence on the need of solid practical piety to distrust any movement of the soul which cannot be dissected and defended satisfactorily. In protest against Protestantism, with its principle of the self-sufficingness of each soul, and its independence of all mediation in relation to God, the Church's whole emphasis has in these centuries been laid, not on the use but on the abuse of mysticism, and the faithful following suit have become timid in respect to any mode of prayer that cannot be formulated and submitted to authority for inspection and approval. Even though mental prayer is much insisted on and preferred, and the "acts" of the will and affections are assigned as its chief fruit, yet we find that these same "acts" of the will are themselves subordinated to what are called "practical" resolutions, as it were, with a latent insinuation that a mere "act" of contemplative love could not be a worthy end in itself

apart from all bearing on external life; still less could it be the sovereign end of all prayer and all life.

Yet those who understand our times are not perhaps wrong when they say that if the Church is ever to get hold of the men of good will outside her pale, it will be through the satisfaction she offers to the ineradicable mystical appetite of the human soul, which rationalism starves but cannot kill. Urgent as it is that she should show her "practicalism," her public utility, her sympathy with the best and truest civilization, her sense of the continuity between the natural and supernatural; yet it is no less urgent that she should show herself to be the heavenly Rachel, the Mother of Contemplative Love, acknowledging the value of Martha's ministrations, yet holding Mary's to be the better part. For even now the stifled soul of our "practical" generation is beginning to cry out: "Who shall deliver me from the body of this death?"—and to realize that man cannot live by bread alone, but by every word that proceedeth from the mouth of God.

Eternal Life is a life of knowledge; it consists in knowing. "This is life eternal, that they should know Thee, the only true God." It is called "eternal," whether because it is the life or vital exercise of man's eternal part, that highest element of his being whereby he is rooted in the timeless world, stretching into this world of appearances and changes only in virtue of his bodily organism, as it might be an overhanging willow laving its locks in the passing stream; or else, because it is the life of the Eternal One, to a participation whereof the rational creature is destined by grace, and, in some more analogous way, by nature.

We might have expected to be told that Eternal Life lay in the love rather than in the knowledge of God; for here men may know God and yet not love Him or share in the divine life. But this is only because they have not learnt that the best and highest life consists in a full knowledge of the Best, and because their other appetites and desires have not been brought under obedience to the appetite of the mind, which should rule over all. The appetite of the

mind is for Truth ; not for abstract truths, principles, propositions ; not for syntheses and analyses ; not for investigations, discussions, and arguments ; not for histories and accumulations of experience ; not for all or any of these things in themselves, and for their own sakes, but only in so far as they bring the mind ever nearer to that all-satisfying, restful vision of the Entire Truth, of that Simple Unity and Fullness of Being whereof these are but hints and distant rumors. If every new simplification of knowledge by which the incoherent many is seen to be one and connected, delights the mind and gives it a moment of ecstatic rest ; if every addition to our store of experience at once wakes the consciousness of a void and fills it, it is evident that the mind has an ineradicable craving for some vision in which the totality of truth shall be summed up in the most absolute simplicity and unity of being.

But without for a moment lending countenance to the Platonic doctrine of "reminiscence," which simply evades the question as to the origination of our knowledge by pushing it back into the region of antenatal darkness, we need not hesitate to recognize the truth that, in some sense, all experience and teaching but wakes us to a consciousness of our spiritual self. The soul can know and love only what fits into it, what "agrees" with it, what it can accommodate itself to. For the soul is, in the subjective order, the transcending equivalent of all that meets it as the object of its knowledge and love. In its simple spiritual substance is wrapt up whatever perfection it can comprehend and appreciate in the things presented to its consideration. In revealing to us, day by day, our latent capacities of knowing and loving, life reveals us to ourselves, so that the knowledge of Self and Not-Self go hand in hand. Yet what delights us without is divided and imperfect ; what delights us within is united and perfect. In this way the spirit is the microcosm, a pure white light unaware of its own beauty till it sees it scattered into its components by the prism of creation. Still it is not ultimately to the scattered truth but to truth in its source, to the simple truth, that mind is drawn.

As atom to atom, so spirit is attracted to spirit, and mind to mind. It is only as being the shadowings of mind that truth, and beauty, and goodness, and order attract us with an attraction borrowed from that mind, created or uncreated, of which they are the expression and manifestation.

What the mind really though often unconsciously craves for is the vision of the Eternal Mind, which alone can evoke and fill to infinite overflowing its utmost capacities of knowing and loving, and thereby fully reveal it to itself: "*In lumine tuo videbimus lumen*," as the mystics say.

Divine love is simply the tendency or appetite of the created mind towards the Eternal Mind, seeking union with it by vision so far as it is separated from it; or else, resting in the fruition of that union so far as it has been realized: "*Satiabor cum apparuerit gloria tua*—When Thy glory shall shine out I shall be satisfied."

If, therefore, we speak of that vital exercise of the soul's eternal part in which it reaches its highest and best, then Eternal Life undoubtedly lies in gazing upon God's Face; but inasmuch as this vision fills the soul with joy because she is at rest and has found Him whom she sought, and has embraced Him never to let Him go, Eternal Life may in virtue of this, its inseparable accompaniment, be said to consist in the Love of God. The healthy energizing of the body gives delight; yet this delight is not life, but a result of the consciousness of life. Therefore, with Augustine we may pronounce blessedness to be: *Gaudium de Veritate*,—Joy at beholding Him who is the Truth; yet the energizing which gives birth to this delight is not of the will and affections, but of the mind; it is an act of contemplation; and the life of God Himself, as necessarily conceived by us, not in its simplicity, but as woven of elements, is a life of contemplation by "essence," and of love by "concomitance." As the good and God-like rejoice disinterestedly and wherever they see justice, and truth, and beauty; and as the Blessed in Heaven rejoice because they see God, so God rejoices (we cannot but think) because He sees Himself; and He has created us to enter into that joy. In all cases, however, the

theme of joy is, not that God or goodness is *seen*, but that God *is*, though till we *see* that He is, our joy is not full.

The distinction of contemplation in the strict sense as opposed to meditation is that it is an unprogressive act of the mind, involving no process or discourse or change. Its duration may be measured by its coexistence with time and movement; but in itself it is a timeless eternal act; not more because it is longer, nor less because it is shorter. What I see I see; and if I see it clearly and all at a glance, I do not see it more for seeing it longer. In some sense bodily vision is an unprogressive act; mental vision is wholly so in itself, though it may depend on material conditions for its expression and embodiment in the imagination.

That blessedness, that very fulness of the highest life should be realized in an unprogressive, timeless act, such as we have asserted contemplation to be, is a conception very hostile to that modern philosophy which regards life and action as consisting essentially in movement; which cannot imagine "Eternal Rest" to be anything but the negation of all consciousness and activity; and which can dream of no more excellent beatitude than that of an everlasting "getting on" towards an unreachable goal, a perpetuation of the process of evolution and struggle in the midst of which we are now living. "We are making," says Mr. F. W. H. Myers,¹ "as safe a deduction from world-wide analogy as man can ever make regarding things thus unknown, when we assume that spiritual evolution will follow the same laws as physical evolution, that there will be no discontinuity between terrene and post-terrene bliss or virtue, and that the next life, like this, . . . will find its best delight in the possibility of progress, not attainable without effort so strenuous as may well resemble pain." The lines must indeed have fallen in pleasant places for one who could wish for a perpetuation of an existence which for the large majority,—nay, for all, himself included,—is rendered endurable only by the hope, solid or illusory, that the good we are in pursuit of will at last be overtaken; that desire will give place to fruition, and labor to rest.

¹ *Science and a Future Life.*

It cannot be denied that kindly Nature lends a sweetness to labor itself which comes to be sought for its own sake irrespective of the end to which it is directed. But closer thought will prove this pleasure to be borrowed from, and dependent upon, that which is anticipated in the attainment of the desired result. For what delights us in toil is really the series of brief fruitions which alternate with and relieve periods of strain and effort. Either difficulties which stand between us and our final aim are, one after another, conquered; or else in the very process we begin partially to enjoy what we hope for in its fulness. In neither case is effort and movement desired for its own sake, but only for the sake of the moments of rest and fruition with which it is interspersed, or for the accompanying sense of attainment and of labor already accomplished, or for the *prospect* of being able to look back on ground covered and ambitions realized. The love of home lends joy to every step of our homeward journey, even in the strangest and unfriendliest solitude, where no part of that final joy exists, save only in hope; and every sum we lay by towards a fortune yields us pleasure not merely as bringing us nearer to our goal, but as being absolutely in itself a partial entering into our desire.

Look at it how we will, closely as joy is interwoven with pain and effort, yet its cause is always and everywhere the consciousness of good realized, of rest attained, of labor ended, of appetite satisfied, of enquiry answered, either in fact or in hope. Who would ever toil at self-evident impossibilities? Men sometimes go through labors with the certainty of *final* failure; but then on the way much is accomplished, and each particular effort meets its particular success. But no man for mere love of toil would spend his day trying to push a mountain into the sea.

What lends plausibility to the notion that there is no ultimate satisfaction or rest is that each particular step towards final attainment tends so completely to occupy our desires and divert our attention from its partial and dependent character, that for the time it seems as though our whole happiness lay in this one thing. Thus a man in pursuit of literary

or social honors and degrees says and believes time after time: "Could I only arrive at this or that point I would be content;" or if his reason corrects the illusion, still his imagination and emotions are dominated by it. But when he has secured his point, he finds after a momentary fruition that he is as far as ever from plenary satisfaction; and often that it has but served to wake him to a consciousness of new wants.

Our thirst is insatiable, so that we must always be drinking. Yet the pleasure is not in the craving, but in the cure of that craving; the two processes running on side by side. In a word, so closely are effort and satisfaction twisted together in our present life that we can with difficulty conceive them separate, even if we distinguish them at all.

It may perhaps be urged that joy depends always on a certain shock of transition from pain to rest, or from rest to betterment; that it dies away as we grow used to the new state; and therefore it can only be sustained by a series of alternating wants and reliefs. There is truth in this, though with defect. Joy rises from the consciousness of good possessed, and good is that which fills some void, whether a void of which we were previously aware, as when pain is relieved and appetite stayed, or a void which we knew not till the same act which filled it revealed it to us, as when we experience some new pleasure undreamt of before. Why does joy die away except because our attention, our consciousness, is slowly dissipated and withdrawn from what it was wholly concentrated upon in the first moment of fruition, from the sense of that particular want which imperiously obtruded itself as of paramount and exclusive importance, and from the sense of its satisfaction which the bias of appetite represented to us as of altogether exaggerated consequence? Could we maintain and perpetuate the illusion of that moment; could we save that experience in all its vivid reality, and not suffer it to be numbered among the receding shadows of memory; could we by contemplative effort preclude the consciousness of those other countless voids whose cry becomes audible when once that more clamorous voice is hushed, then indeed our joy would not fade. In fine, joy does not essentially de-

pend on transition and novelty; nor is it killed by mere endurance; but it depends on the consciousness of void filled, or, more strictly, on the consciousness that "it is well with us." It is because this consciousness fades, for the reasons just given, that our joy also fades. If then there were any power within us or without us which could seize and, as it were, petrify the soul in any such moment of fruition; which could so tie its consciousness down to that one want and its satisfaction as to prevent any other simultaneous want distracting our attention, and to forbid any succession of subsequent experiences pushing themselves between the mind and that particular moment, and making a dense cloud for memory to pierce through, such a power could secure us unfading joy without any need of variety, or progress, or novelty—a timeless, an eternal joy. Such is the Joy of God in the unfading consciousness of His infinite fulness of Being; such is the joy of the Blessed in their unfading consciousness of the fullest realization of their capacity of knowing and loving; such, too, is the joy of which contemplation secures brief snatches to the saints on earth when it so fixes the spellbound mind on the thought of God that, while the fascination lasts, time and the things of time go for nothing, being non-existent for consciousness. Indeed this will not be incredible to any reflective mind observant of its own states, and remembering many an instance where the intensity of an experience has rapt the soul out of itself, absorbing all consciousness of time and of everything else, interior and exterior. Brief "ecstasies" of this sort are common and normal, nor do they differ in kind from those of the mystic, save as to their object, frequency, and duration. A sudden fright, or joy, will in some sense paralyze the rest of the soul by calling its energies to one point; but at that point all is energy and activity, though without movement or progress; there is no "discourse" or passing of the mind from part to part of its object, but simple rest in it. Not indeed that the object contemplated is of necessity simple and partless, but that at least all its parts are taken together as one in one still gaze. If our eye travels over the details one by one, viewing them singly and in relation one to another,

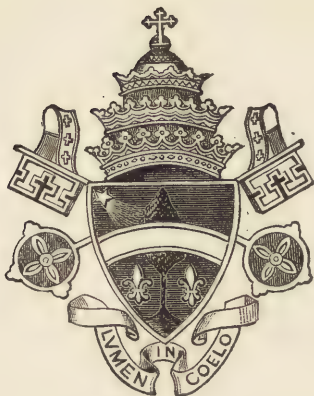
yet this process of analysis must have an end somewhere; these parts, or else the parts of these parts, must each be simply contemplated in turn without further "discourse;" and then the very end of all this dissection and examination is synthesis, a putting together of the whole to gaze on it and so enter into the quiet fruition of one's labor.

Lastly, it may be objected that the very notions of rest and of action are repugnant one to another. But this is to forget that our senses and outward experience reveal to us not action, but simply the effects of action; those movements and phenomenal sequences of whose originating and active cause we can form no pictorial image whatever. We are almost constrained to consider action which is the cause of movement as being itself some mysterious kind of movement, and to give the name of action to any movement which precedes and conditions an effect. The very words "attraction," "repulsion," and the like suggest a picture of one body connected with another, and the two thus welded into one, receiving a common motion of local change. But of real causality we can form no picture whatever, though our own acts of volition make it conceivable for us by a sort of analogy. Roughly we consider the engine as acting on the train it draws after it; but strictly and in truth we only see the engine being passively moved, and with it the train to which it is rigidly attached. All the action here is of forces of cohesion and expansion; that is, of hypothetical agencies of whose nature and operation we can only speak in terms of the effects produced, or in terms of the only action of which we have direct experience, the action of our own mind and will. But it is just here that we see clearly how action differs from the effects or the conditions of action precisely in its stillness and steadfastness.

[To be continued.]

London, England.

G. TYRRELL, S.J.



Analecta.

E S. R. UNIV. INQUISITIONE.

I.

CIRCA RENOVATIONEM CONSENSUS, AD HOC UT, SUBLATO IMPEDIMENTO, MATRIMONIUM CONVALIDETUR.

Beatissime Pater :

Amalia protestans non baptizata, nupsit Ioanni protestanti baptizato : durante matrimonio, Amalia baptizata fuit in Protestantismo et vixit cum marito per aliquod tempus. Decursu temporis ipsa certior facta est illicitos foveri amores Ioannem inter et certam mulierem. Quapropter ipsi valedixit, et brevi post, a Tribunali civili obtinuit divortium *ex capite adulterii* ex parte mariti. Nunc autem Amalia postulat licentiam contrahendi secundas nuptias cum viro catholico.

Notandum quod protestantes non recognoscunt matrimonium inter baptizatum et non baptizatum, esse nullum.

Quibus positis, Archiep. N. N. ad pedes S. V. provolutus, humiliter quaerit :

Posita ignorantia nullitatis matrimonii *ex capite disparitatis cultus*, conversatio maritalis Amaliae cum Ioanne revalidavitne matrimonium post baptismum Amaliae?

Feria IV, die 8 Maii 1899.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Praevio iuramento ab Amalia in Curia N. N. praestando, quo declaret matrimonium contractum cum Ioanne, post baptismum ipsius Amaliae, ab iisdem, scientibus illius nullitatem, ratificatum non fuisse in loco ubi matrimonia clandestina vel mixta valida habentur, et dummodo R. P. D. Archiepiscopus moraliter certus sit de asserta ignorantia sponsorum circa impedimentum disparitatis cultus, detur mulieri documentum libertatis ex capite ipsius disparitatis cultus.

Sequenti vero Fer. V, die 9 eiusdem mensis et anni SSmus D. N. Leo PP. XIII, per facultates Emo Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

I. *Can. MANCINI, S. R. et U. Inquis. Not.*

II.

CIRCA DISPENSATIONEM MIXTAE RELIGIONIS, DISPARITATIS CULTUS, ET SANATIONEM IN RADICE IN ARTICULO MORTIS.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus, humiliter exponit quod in sua Dioecesi, inter catholicos viros commorantur perplures haeretici quorum baptismus graves dubitationes circa validitatem prae se fert. Itaque Episcopus Orator, pro iis qui versantur in articulo mortis et in concubinato reperiuntur cum talibus haeticis, vel copulati cum solo vinculo civili, petit facultatem (delegabilem etiam parochis), dispensandi ab impedimentis mixtae religionis vel disparitatis cultus, quatenus adsint, dummodo ambo contrahentes, vel saltem pars catholica,

promittat educationem prolis iuxta religionem catholicam, vel saltem dictam educationem prolis nasciturae, quando proles nata iam excesserit septimum aetatis annum.

Feria IV, die 12 Aprilis 1899.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita coram EEEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus, propositis suprascriptis precibus, ac rite perpensis omnibus tum iuris tum facti rationum momentis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Quoad dispensationem super impedimento disparitatis cultus, cum agatur de impedimento dirimente, provisum per Decretum 20 Februarii 1888. Quoad dispensationem super impedimento mixtae religionis, pro casibus, in quibus omnes dentur cautiones, et Episcopus moraliter certus sit easdem impletum iri, supplicandum SSmo pro facultate dispensandi ad triennium. Pro casibus vero, in quibus vel praehabito actu mere civili, vel contractu coram ministro haeretico, vel utroque simul, non omnes praestantur cautiones, vel Episcopus moraliter certus non sit easdem impletum iri, supplicandum pariter SSmo pro facultate sanandi in radice matrimonia itidem ad triennium, constituto in huiusmodi casibus de perseverantia consensus utriusque partis, facta ab Episcopo singulis vicibus expressa S. Sedis delegationis mentione, praevia absolutione a censuris, si opus sit, et monito morituro de gravissimo patrato scelere, eoque certiorato, ob talem dispensationis gratiam a se acceptatam, matrimonium validum ac legitimum et prolem susceptam utriusque sexus legitimam habendam esse, cuius in religione catholica educationem, nec non prolis pariter utriusque sexus forsitan suscipiendae, una cum viri ad catholicam fidem conversione si moriens convalesceret pro viribus curare gravissima ac continua obligatione tenebitur, descripto tandem in Regestis matrimonio, simulque adservato in Curia documento huiusmodi concessionis, communicationis, acceptionis, absolutionis et declarationis moribundi, servatis de cetero decretis. Contrariis quibuscumque non obstantibus.

Feria vero VI, die 14 eiusdem mensis et anni, in audientia

a SS. D. N. Leone Div. Prov. PP. XIII R. P. D. Adessori S. O. impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit ac praedictas facultates benigne concessit.

I. *Can. MANCINI, S. R. et U. Inquis. Not.*

III.

UTRUM PARS FIDELIS UTI POSSIT PRIVILEGIO PAULINO SI POST
CONVERSIONEM COMMISERIT ALIQUOD DELICTUM.

Beatissime Pater:

Aemilius van Henexthoven, Superior missionis Kwangensis in Africa Societatis Iesu Patribus demandatae, ad S. V. pedes provolutus humiliter exponit quae sequuntur:

Non semel S. Sedes declaravit adulterium et alia delicta ante baptismum commissa, ita per baptismum condonari, ut pars infidelis, quae ideo declinaret cohabitationem, permetteret alteri parti baptizatae usum privilegii Paulini.

Quid autem si post baptismum adulterium vel delictum fuerit iteratum, ita tamen, ut moraliter constet, quia v. g. iam magnis spatiis separati erant coniuges, haec facta posteriora nullatenus causam esse discessus partis infidelis, quae nec de baptismo nec de moribus post baptismum inductis sollicita aequae etiam secuta emendatione detrectasset cohabitationem.

Quo casu posito supradictus Orator enixe supplicat S. V. pro responsione ad haec duo dubia:

I. An delicta, quae post baptismum sunt commissa, sed nullatenus attenduntur a parte infideli, vel etiam quandoque penitus ignorantur, obstant, quominus pars baptizata uti possit privilegio Apostoli?

II. An illo casu licitus sit usus facultatis Apostolicae, vi cuius in dicta missione dispensari potest a faciendis interpellationibus requisitis?

Feria IV, die 19 Aprilis 1899.

In Congregatione Generali S. Romanae Universalis Inquisitionis ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis superscriptis dubiis, rite perpensis omnibus tum iuris tum facti

rationum momentis, præhabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Dentur Oratori Decretum S. Officii 5 Augusti 1759, et Instructio S. C. de Propaganda Fide 16 Ianuarii 1797; et ad mentem. — Mens est ut in dubiis iudicium sit semper in fidei favorem.

Porro Decretum S. Officii 5 Augusti 1759 AD EPISCOPUM COCCINENSEM, in resp. ad II, sic se habet:

“Cum militet ex parte coniugis conversi favor fidei, eo “(privilegio) potest uti quacumque ex causa, dummodo iusta “sit, nimirum si non dederit iustum ac rationabile motivum “alteri coniugi discedendi, ita tamen ut tunc solum intelligatur “solutum iugum vinculi matrimonialis cum infideli, quando “coniux conversus (renuente altero post interpellationem con- “verti) transit ad alia vota cum fidei.”

Instructio vero S. C. de Propaganda Fide 16 Ianuarii 1797 PRO SINIS est prout sequitur:

“In casu matrimonii dissolvendi ex privilegio in favorem “fidei promulgato ab Apostolo duo haec tantum spectanda, de “quibus fieri debet interpellatio: (1) Utrum pars infidelis velit “converti.—(2) Utrum saltem velit cohabitare sine contumelia “Creatoris, nulla praeterea habita ratione, utrum nec ne prae- “cesserit sive adulterium, sive repudium.”

Sequenti vero feria VI, die 21 eiusdem mensis et anni, in audientia a SS. D. N. Leone PP. XIII R. P. D. Adessori S. O. impertita, SS. D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

E SACRA CONGREGATIONE RITUUM.

I.

DECRETUM CIRCA MISSAM EXEQUIALEM LECTAM, LOCO CANTATAE.

Instantibus aliquibus Parochis, Sacrorum Rituum Congregationi sequens dubium propositum fuit: “An pro paupere defuncto cuius Familia impar est solvendi expensas Missae exequialis cum cantu, haec Missa legi possit sub iisdem clau-

sulis et conditionibus quibus praefata Missa cum cantu conceditur.

Et Sacra eadem Congregatio, exquisito voto Commissionis Liturgicae, omnibusque rite expensis, rescribendum censuit: *Affirmative* seu permitti posse in casu Missam exequialem lectam, loco Missae cum cantu, dummodo in dominicis aliisque Festis de praecepto non omittatur Missa officio diei currentis respondens.

Die 9 Maii 1899.

Quibus omnibus Ssmo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua rescriptum Sacrae ipsius Congregationis ratum habuit et confirmavit, die 12 Iunii eodem anno.

C. Card. MAZZELLA, *Praef.*

L. + S.

DIOMEDES PANICI, S. R. C. *Secr.*

II.

EPISCOPUS CEDERE POTEST THRONUM SUUM ALTERI EPISCOPO
INVITATO, ETC.

Quum tanta commeandi itinerum suscipiendorum et perficiendorum facilitas illud etiam commodi attulerit ut Episcopi diversarum Dioecesium saepius conveniant sive ad festum aliquod solemnius agendum, sive ad coetus episcopales celebrandos, quaesitum est: utrum liceat Episcopo Dioecetano thronum suum alteri Episcopo cedere. Hinc Sacra Rituum Congregatio quaestionem super hac throni cessione sibi pluries delatam, studiose pertractare opportunum duxit. Quare ab Emo. ac Rmo. Domino Cardinali Andrea Steinhuber Relatore, in Ordinariis comitiis subsignata die ad Vaticanum habitis, propositum fuit dubium: An Episcopus Dioecetanus gaudeat iure cedendi thronum suum alteri Episcopo cum Rmorum Canonorum adstantia sibi debita?

Et Sacra eadem Congregatio, exquisito voto Commissionis Liturgicae, omnibusque accurate discussis atque perpensis, rescribendum censuit: *Affirmative*, dummodo Episcopus invitatus non sit ipsius Dioecetani Coadiutor aut Auxiliarius aut

Vicarius Generalis, aut etiam dignitas seu Canonicus in illius Ecclesiis. Sicut autem Cardinales Episcopi Suburbicarii alii-que Titulares Ecclesiarum Urbis, tantum purpuratis Patribus thronum cedere possunt, ita Praesules Cardinales aliarum dioecesium decet ut suum thronum nonnisi aliis eadem Cardinalitia dignitate ornatis cedant. Die 9 Maii 1899.

Facta postmodum de his Ssmo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua rescriptum Sacrae ipsius Congregationis ratum habuit et confirmavit, die 12 Iunii eodem anno.

C. Ep. Praen. *Card. MAZZELLA, S. R. C. Praef.*
L. + S. *DIOMEDES PANICI, S. R. C. Secr.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

CIRCA DELEGATIONEM SACERDOTIS PRO ERIGENDA CONFRATERNITATE SS. ROSARII.

Beatissime Pater:

Iuxta Decretum Sacrae Congregationis Indulgentiarum datum die 20 Maii 1896 ad VI, Magister Generalis Ordinis Praedicatorum pro erigenda Confraternitate SS. Rosarii "*certum Sacerdotem*" delegare debet. Cum autem haud raro accidat Sacerdotem ita delegatum ex improvise impediri, quominus die statuto mandatum exequi possit, quin recursus opportunus pro nova delegatione obtinenda possibilis sit, hinc Magister Generalis, ad pedes Sanctitatis Vestrae humiliter provolutus, postulat ut praeter Religiosum vel Sacerdotem sibi nominatim propositum, delegare possit alium Sacerdotem, Episcopo acceptum, quem ille in tali casu sibi substituat, hoc fere modo: "tenore praesentium Rdum Patrem N. N. vel illum Sacerdotem, Episcopo acceptum, quem hic, ipso forsitan impedito, sibi substituerit, delegamus. . . ."

Et Deus, etc.

Sanctissimus Dominus Noster Leo PP. XIII in audientia habita die 8 Februarii 1899 ab infrascripto Cardinali Prae-

fecto S. C. Indulgentiis Sacrisque Reliquiis praepositae benigne annuit iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 8 Februarii 1899.

Fr. HIERONYMUS M. *Card. GOTTI, Praefectus.*

L. + S. ANT. *Archiepiscopus ANTINOEN., Secretarius.*

II.

TERTIARIIS SAECULARIBUS S. ORD. PRAEDICATORUM ABSOLUTIO
GENERALIS QUATER IN ANNO IMPERTIRI POTEST.

Sanctissimus Dominus Noster Leo PP. XIII in Audientia habita 18 Maii 1889 ab infrascripto Secretario Sacrae Congregationis Indulgentiis praepositae, omnibus utriusque sexus Christifidelibus, qui Tertio Ordini S. Dominici nomen dederint, benigne concessit ut per hos dies qui infrascripti sunt: 1° Natali Domini Nostri Iesu Christi; 2° Die solemni Paschatis Resurrectionis; 3° Die 4 Augusti, natali Sancti Dominici Patris legiferi; 4° Die 30 Aprilis, natali Sanctae Catharinae Senensis virginis: accipere valeant, iuxta ritum et formam a S. Rituum Congregatione praescriptam ex Decreto diei 7 Maii 1882, Absolutionem seu Benedictionem cum adnexa Plenaria Indulgentia ab iisdem lucranda, qui vere poenitentes, confessi, ac sacra synaxi refecti, ad mentem Sanctitatis Suae aliquandiu pie oraverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

Datum Romae die 18 Maii 1889.

A. *Card. CRISTOFORI, Praefectus.*

L. + S.

ALEX. *Ep. OENSIS, Secretarius.*

III.

DICTA ABSOLUTIO IMPERTIRI POTEST DIE PRAECEDENTE AUT
SEQUENTE HAS QUATUOR SOLEMNITATES.

Il P. Procuratore Generale dell'Ordine dei Predicatori, umilmente espone alla Santità Vostra che con Rescritto della S. Congregazione delle Indulgenze fu concessa in data del 18

Maggio 1889 la facoltà di impartire ai Terziari Domenicani l'Assoluzione Generale con Indulgenza Plenaria in quattro Festività dell'anno, cioè: Natale, Pasqua, festa di S. Domenico (4 Agosto) e festa di S. Caterina da Siena. Ora siccome in detti giorni riesce difficile fare una festa speciale per i Terziari, attese le funzioni che si celebrano per tutti i Fedeli, l'Oratore supplica umilmente che detta Assoluzione si possa impartire in una riunione di Terziari che precede o segue immediatamente le dette solennità.

Che della grazia ecc.

Vigore specialium facultatum a Sanctissimo Domino Nostro Leone PP. XIII sibi tributarum, S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces, caeteris servatis de iure servandis. Contrariis quibuscumque non obstantibus. Praesenti in perpetuum valituro.

Datum Romae e Secretaria eiusdem S. Congregationis die 1 Aprilis 1898.

FR. HIERONYMUS MARIA *Card. GOTTI, Praefectus.*

L. + S. Pro Rmo Dno ANT. *Archiep. ANTIN., Secr.*

IOSEPHUS *Can. COSELLI, Substitutus.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF THE INQUISITION :

1. Decides against the validity of a marriage *ex capite disparitatis cultus*. Amalia, unbaptized, marries John, a baptized Protestant. After the marriage Amalia joins a Protestant sect in which she is baptized. Later, finding her husband unfaithful to her, she obtains a civil divorce. Now a Catholic wishes to marry her. The question is raised whether in case the woman did not know that the *disparitas cultus* rendered the marriage in the first instance invalid, her subsequent baptism can be said to have made it valid, so as to prevent her marrying the Catholic who now seeks her hand. The answer of the S. Congregation is to the effect that, if Amalia deposes under oath in the diocesan court that she and John did not have their marriage ratified after her baptism (because they thought the first contract invalid), Amalia must be considered free on the ground of the *impedimentum disparitatis cultus*, of which impediment both contracting parties are assumed to have been ignorant.
2. Lays down the conditions under which Ordinaries may obtain faculties *ad triennium* for dispensing from the *impedimentum mixtæ religionis* in "articulo mortis" of Catholics married to non-Catholics

about whose Baptism there is grave doubt. Likewise for a *sanatio in radice* under similar circumstances.

3. Reiterates by reference to former documents the conditions required for the application of the Pauline privilege.

II.—S. CONGREGATION OF RITES:

1. Permits the celebration of a private Requiem Mass for those unable to defray the expenses of a *missa cantata* at funerals, provided the *missa dominicae* or *festi* be not omitted if the funeral occur on Sunday or a holiday of obligation.
2. States that the diocesan bishop may yield the honor of his own throne to a visiting bishop, unless the visiting prelate be the diocesan coadjutor or auxiliary or vicar-general or canon.

III.—S. CONGREGATION OF INDULGENCES:

1. Allows that any priest may be delegated to act as substitute for the ordinary "sacerdos certus" empowered to erect the Confraternity of the Holy Rosary.
2. Sanctions the imparting of the "absolutio generalis" four times a year to the Dominican Tertiaries.
3. This "absolutio" may be anticipated or postponed one day.

DIOCESAN REGULATIONS FOR THE ADOPTION OF CHURCH MUSIC.

We have just received a copy of the *First Official Catalogue of Church Music* by the Cincinnati Diocesan Commission on Church Music. No one who has at heart the reverent performance of the liturgical service in our churches can regard as indifferent the efforts of the ecclesiastical authorities of the Cincinnati province to direct in some measure the choice of suitable Church music. That there have been and are defects

and abuses which counteract the primary purpose of public divine worship is patent enough and has been abundantly discussed. It is likewise clear that if anything is to be done to remedy the defects, some definite reform must pave the way and indicate a standard of action within the proper limits. The Commission of priests, chosen for their special fitness in this field, undertook therefore, as a first practical step toward improvement, to examine the current output of popular so-called liturgical music, to select what seemed sufficiently decorous and worthy of the divine service, and to reject that which carried in its main movements and airs anything suggestive of worldly and frivolous sentiment or action. They did not go to the length of establishing any particular style of music as exclusively obligatory or even desirable. They admitted alike the Gregorian and what is generally known as Cecilian and "figured" expression of liturgical thought; but indicated under the title of Masses, Requiems, Vespers, Ave Maria, Veni Creator, O Salutaris Hostia, Tantum ergo, Miscellaneous Books (Werner's *Memorare* and Peter's *Evening Service*), such works of more than a hundred composers which were to be "accepted" or "rejected;" and their judgment has been endorsed by the authority of the Archbishop, who makes the directions of the catalogue obligatory within his own jurisdiction.

Whatever may be thought of the merit in each case where the members of the Commission have recorded their judgment of a particular piece of Church music, it would be a grave error to criticise their action as devoid of practical utility. The Commission does not claim infallibility in its work, as is generally assumed, and mostly with good reason, in the case of reformers who have not a prophetic call. On the contrary, the "Commission desires to state that it does not consider itself above criticism, and that it will thankfully receive any suggestion for corrections." It shows unusual good nature on the part of this harmonious Commission to say so expressly; because it is not unlikely that they will be taken at their word and receive "suggestions for corrections," if it were only from the disgruntled "maestros" who find their *Glorias* and *Credos*

rejected as "defective" or "redundant in text;" for of such specimens we find not a few in the catalogue.

His Grace, Archbishop Elder, Ordinary of Cincinnati, not only gives his approval of the Commission's work, but also prescribes that no music not previously passed upon as "accepted" can be allowed in any of the diocesan churches. Indirectly this measure will have good results, although it must bear hard upon the modest country choir to find that of Concone's Mass, which is the only one known in the village, the *Gloria* and *Agnus Dei* are rejected on account of "defective" text. As such cases are many, the thought naturally occurs whether the two words missing could not in such instance be supplied with a little ingenious managing of the bars. However, the hardships incurred by individuals in the observance of a common law will not outbalance the importance of having the lines of demarcation drawn clearly and without apparent compromise. The fact is that no reform succeeds without emphasizing the correction; and the natural relaxation to which all things tend saves us from the results of momentary extremes.

We deem it a service to many clerical readers outside the Diocese of Cincinnati, to give here a résumé of the work done by the Commission, since it may suggest similar organized action in other parts of the States where it is needed.

After stating that an important document on the subject of Church music had been issued by the Congregation of Sacred Rites, at Rome, July 6, 1894, the general regulations in regard to the composition and execution of Church music are recalled in the following published schema;

Art. I. Every musical composition harmonizing with the spirit of the accompanying sacred function and religiously corresponding with the meaning of the rite and the liturgical words, moves the faithful to devotion, and is therefore worthy of the House of God.

Art. II. Such is the Gregorian chant, which the Church regards as truly her own, and which is accordingly the only one adopted in the liturgical books of which she approves.

Art. III. The polyphonic chant, as also the chromatic chant, rendered in the style above indicated, may likewise be suited to public functions.

Art. IV. In the polyphonic style the music of Pier Luigi La Palestrina and of his faithful imitators is recognized as most worthy of the House of God; as regards chromatic music, that which has been transmitted to us down to the present day by recognized masters of the various Italian and foreign schools, and particularly of Roman masters, whose compositions have often been much praised by competent authority as truly religious, is also worthy of divine worship.

Art. V. As a polyphonic musical composition, however perfect it may be, may, through faulty execution, appear unsuitable, it ought to be replaced by the Gregorian chant in strictly liturgical functions every time one is not certain of a successful rendering.

Art. VI. Figured organ music ought generally to be in accord with the grave, harmonious, and sustained character of that instrument. The instrumental accompaniment ought to support decorously and not drown the chant. In the preludes and interludes the organ, as well as the other instruments, ought always to preserve the sacred character corresponding to the sentiment of the function.

Art. VII. In strictly liturgical functions one ought to use the language proper to the rite, and the selected pieces ought to be taken from the Sacred Scriptures, from the Breviary, or hymns and prayers approved by the Church.

Art. VIII. In another ceremony one may use the vulgar tongue, selecting the words of devout and approved compositions.

Art. IX. All profane music, particularly if it savors of theatrical motives, variations, and reminiscences, is absolutely forbidden.

Art. X. To safeguard the respect due to the words of the Liturgy, and prevent the ceremony becoming too long, every piece in which words are found to be omitted, deprived of their meaning, or indiscreetly repeated, are forbidden.

Art. XI. It is forbidden to break up into pieces, completely detached, the versicles which are necessarily interconnected.

Art. XII. It is forbidden to improvise fantasias upon the organ by any one who is not capable of doing it in a suitable manner—that is, in a way conformable not only to the rules of art, but also calculated to inspire recollectedness among the faithful.

In view of the fact that, under existing circumstances, the articles are of no avail unless enforced by a practical supervision of the music actually used in the liturgical service of the churches, the Commission has pledged itself:

1. To examine the music used in the churches during Mass, Vespers, Benediction, and other liturgical devotions.

2. To exclude from approval and use all compositions in which the liturgical text has been set aside, either by omission, addition, or offensive repetition.

3. To proscribe all profane and frivolous compositions, operatic and popular airs, to which the liturgical text has been adapted.

This threefold purpose the Commission, consisting of five priests, has faithfully carried out, and the first annual catalogue is the result of the preliminary activity.

REPETITION OF THE "CONFITEOR" WHEN VIATICUM AND EXTREME UNCTION ARE GIVEN TOGETHER.

In paragraph F, 6, of the "Liturgical Breviary" (September, p. 315), referring to the administration of Extreme Unction immediately after Viaticum, it is stated that the *Pax huic domui*, the *Asperges*, and the *Confiteor* are to be omitted. The words "and the *Confiteor*" were inserted by mistake. The S. Congregation of Indulgences, on February 5, 1841, decided that the *Confiteor* is to be repeated, not only before Extreme Unction, but again before the "Benedictio Apostolica cum Indulgentia Plenaria in articulo mortis."

WHAT SORT OF FUNCTIONARY IS A "DUPLIFESTARIUS?"

Qu. Reading lately in an old tome about mediæval Church customs, I came upon the term "duplifestarius" (*sacerdos*). The dictionary—even Forcellini—does not give the word, nor could I find any mention of it in Du Cange's Glossary of mediæval latinity, though it contains such words as *duplicarii* and *duplarii*, which, however strange, convey an altogether different sense from that suggested by the context in which *duplifestarius* occurs, and can have no connection with the latter. Can the editor of the REVIEW give any light?

Resp. Wordsworth, in his *Notes on Mediæval Services in England*, speaks of *duplifestarii*, quoting the Black Book in his account of some old Lincoln customs. It was part of the system of the brotherhood in the Cathedral body that invitations to dine should be sent round by the canons or pignitaries to the assistant ministers in time of divine service

while the *Te Deum* was sung at Matins, or while the chalice was being mixed or "made" for the oblation at Mass. Any canon, however, might give to any minister he pleased a standing invitation, serving for all double feasts in the year, once for all. This was arranged on Allhallows' Eve, and his guest was called "duplifestarius,"—in the vernacular, perhaps, a "double-feaster." (Pp. 144, 145.)

CAN THE CLERGY UTILIZE THE TRAMP?

To the Editor, AMERICAN ECCLESIASTICAL REVIEW:

I beg to submit the following plan for spreading Catholic literature. It may possibly commend itself to other priests.

In our large cities nearly every priest is frequently called upon by tramps who want "a little change," "to get a night's lodging," or to help them "get to such-and-such a place where they can get a job," etc., etc., or by the poor of the parish, who need money for food, fuel, or rent. To answer all these calls would eat up a large income; and we all know how frequently money given in this way is badly used, and how it encourages mendicancy. If the clergy who are beset in this manner would keep constantly on hand a supply of cheap paper-covered Catholic books, such as *Catholic Belief*, *Plain Facts for Fair Minds*, *Short Answers*, and the like, which cost but a trifle each, and give to the mendicant tramp, instead of money, a copy, and in the same way give to the poor of the parish a limited supply, telling them to *sell* the books, very many copies of good Catholic doctrine would thus find their way into Catholic and non-Catholic circles. At the same time the priest would find this to be a means of lightening the strain on his own purse. Moreover, the seed of Catholic truth would be sown; and who can tell how many souls may be brought to the faith through this simple practical means? If the tramp or the poor to whom the book is given are really deserving, they will make an effort to sell it for whatever they can get; or even if they give it away, or barter it for a glass of beer, the book being new and unsoiled, will attract somebody's attention and work good in God's own inscrutable ways. No harm can result from a trial, and my own personal experience during two years has been such as to prompt me to lay the plan before others through the REVIEW, in the hope that good will result from this or other improved ways.

L. I. BRANCHEAU.

THE RAINBOW IN THE PICTURES OF OUR BLESSED LADY.

Qu. In the pictures of Our Lady of Good Counsel there is, as a rule, a semi-circular band of melting colors, blue, and red or yellow, which rises above the head of the Virgin, behind the nimbus. What is the meaning of this, or has it any special meaning?

Resp. Mediæval artists were fond of expressing the mysteries and doctrines of the Christian faith in symbols. The rainbow was to them an image of the Virgin-Mother of Christ; for as the sunlight and cloud and raindrops combine to produce the prismatic colors of the rainbow, so the rays of the divine Sun, acting upon the fair cloud of Mary's being, and fructifying it by the animating fountain of the Holy Ghost, resulted in the immaculate maternity. Hildebert, the friend of St. Bernard, has beautifully expressed this in the following lines:

Sol, nubes, et aqua coelestis luminis irim
 Conficiunt; Partum Virginis ista notant.
 Sol deitas, nubes carnis species, aqua sanctus
 Spiritus est, Iris stella Maria maris.¹

And as the prismatic colors of the solar spectrum are but the rays of primary light dissolved and serving as the beautiful messenger of serenity after a storm, so we see in the Incarnation only the divine perfections resolved into visible light, announcing joy and peace to all men of good will, after the deluge and storms of sin. But if in this sense Christ Himself is symbolized by the arc appearing in the heavens after the rain, it must be observed that the ordinary rainbow is formed of two concentric arcs, one called the primary, the other, a reflection of the first, the secondary, yet both blend their colors, although reversed in order, into one harmonious whole,

¹ Carm. Miscell. ix, *De Partu Virgineo*. In another place the author, treating the same subject, introduces a piece of crystal as the medium which produces the beautiful blending of colors in the iris.

Sol crystallus aquae dant qualemcumque figuram
 Virginei partus, aedificantque fidem.
 Si tinguatur aquis, et soli subiciatur,
 Scintillas praeferit integer ille lapis.
 Si bene cuncta notes, aqua, sol, crystallus, et ignis
 Sunt Flamen, Verbum, Virgo, Deusque puer.
 Flamen aquae, Verbum soli, Virguncula gemmae,
 Stirps igni quadam conditione colit;
 Flamen aqua est, quia lavit eam; Verbumque supernum
 Sol, quia non violat, sed tamen intrat in eam.
 Virgo lapis, quia Virgo parit; Puer unicus, ignis;
 Nam virtute micat, lumine corda replet.

Cf. Migne. Patrol. Lat. clxxi, 1332.

even as the echo returning may be made to form an accompaniment to the well-tuned voice.

The Fathers of the Church have, by a unanimous consent, applied the language of the poets, in describing the rainbow, to our Blessed Lady.² What Christian sailor, in the storms of life, would not think of Mary on reading the lines of the poet :

Edita patre sole, patria coelo,
Prodiga luminis, nuntia numinis.
Legata serenitatis, praesaga felicitatis.
Obses foederis, hospes aetheris, civis sideris.
Pacis pincerna, naturae lucerna.
Diei spectaculum, Dei miraculum.

If Byron had had faith, his words—

Thou, my Zuleika, share and bless my bark,
The dove of peace and promise to mine ark !
Or, since that hope's denied in worlds of strife,
Be thou my rainbow to the storms of life !

would have been addressed to the Refuge of the sinner, Mary, the Star of the Sea.

Indeed, we find the image of the rainbow an apt symbol, whether we look upon the Blessed Mother of our Redeemer as the perfect created reflection of the Incarnate Word, showing mysterious lights, which draw our hearts to the longing contemplation of her manifold spiritual beauties, or as our brightest hope bridging over from this valley of tears to the eternal light of heaven.

The ancients attributed many salutary influences to the rainbow. "Portendat iris vespertina serenitatem." Its appearance in the evening omens good weather for the coming day. Aristotle, in his natural history,³ speaks of a delicious manna (possibly the exudation of the tamarisk tree) which is produced under the mild light of the rainbow. Pliny likewise teaches, in different parts of his work, that the rainbow imparts a wonderful sweetness and flavor to cer-

² A Chrysostomo nuncupatur *Dei hominibus reconciliati chirographum*; ab Hieronymo *supernae clementiae simulacrum*; *coelestium induciarum pignus*, a Damasceno; ab Augustino *divinae amicitiae tessera*; *sempiterna foederis obses* a Bernardo; ab Ambrosio *inviolabilis virtutis Dei et multiformis gratiae specimen*; *coelestis benignitatis typus* a Cypriano; a Gregorio *Sancti Spiritus idea*; *benevolentissimi Numinis testimonium*, a Nazianzeno; a Basilio *pacis sequestra*, etc., etc. Cf. Corn. à Lap., in Ecclesiastic. xliii, 13.

³ Lib. V, Hist. anim. c. xxii, apud C. à L., i. c. p. 400.

tain species of plants.⁴ Laertius says that roses upon which the dew falls whilst the rainbow is in the heavens have an exceptional sweetness.⁵ Whatever be the value of the traditional belief which attributes such virtue to the "speculum solis," the "mirror of the sun," as Seneca calls the rainbow, it is at least true when applied to our Blessed Lady. Her gentle influence imparts a wonderful sweetness to the heavenly manna; that is to say, devotion to the Mother of our Lord is an excellent preparation for the worthy reception and realization of the benefits of the Most Holy Eucharist. The dew of heavenly grace distilled upon field and garden, over which she spreads her beautiful mantle, perfumes with the odor of sanctity and adds a healing strength to every shrub and flower of the heart touched by the gracious ray of her likeness and beneficence. The Church in the Office interprets, as coming from her, the words of the son of Sirach: "Dedi suavitatem odoris," I gave a sweet smell like cinnamon, and aromatic balm: I yielded a sweet odor like the best myrrh. And elsewhere the same prophet again alludes to her, when he says: "I came out of Paradise. I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow."⁶

If Mary is the hope which forecasts a serene morrow to the wanderer amid the storms of life; if she is the fructifier of virtue, she is also the covenant of peace to the sinner who has drawn upon himself the just wrath of his Creator. And this not only as the refuge to the repentant on earth—aye, even on judgment-day her benign influence will be felt to temper the rigor of the last sentence ere it is pronounced. St. John, in the Apocalypse, describes the throne of God on judgment-day surrounded by a rainbow, even as Ezechiel places the same sign at the feet of the Almighty. To whom can this emblem of the divine mercy and peace of the

⁴ Docet iridem miram suavitatem et odorem aspalatho aliisque plantis aspirare. C. à L.

⁵ "Saluberrimo iridis imbre afflatis rosas fragrantius redolere." Lord Bacon attempts to explain this phenomenon. "The cause is," he says, "for that this happeneth but in certain matters which have in themselves some sweetness; which the gentle dew of the Raine-Bow doth draw forth: And the like doe *Soft Showers*: But none are so delicate as the *Dew of the Raine-Bow* where it falleth. It may be also, that the *Water* it selfe hath some *Sweetnesse*: For the *Raine-Bow* consisteth of a *Glomeration* of small *Drops*, which cannot possibly fall, but from the *Aire*, that is very *Low*: And therefore may hold the verie *Sweetnesse* of the *Herbs* and *Flowers*, as *Distilled Water*. "Natural History." Cent IX.

⁶ Eccli. xxiv, 20 and 42.

Eternal Judge be more fitly applied than to her of whom it is said in the Office of the Blessed Virgin: "Astitit regina a dextris tuis in vestitu deauratio, circumdata varietate"—A queen stood at the right side of the Son of God, in golden garments, adorned with variety. But mark, St. John speaks of this rainbow as having the likeness of the *smaragd*, a precious stone whose brilliant greenish color is symbolical of *hope*. Lyranus draws attention to the fact that the color of this rainbow was not simply of the light emerald hue peculiar to the *smaragd*, but that it predominated amid the prismatic colors of the celestial arc.⁷ Albertus Magnus repeats the statement of Aristotle that the *smaragd* worn about the neck is a remedy against epilepsy; and the belief that its color acted as a wonderful relief upon the weakened eye, caused it to be greatly sought after. We need not accept these theories, which may be mere superstitions; but so far as we discover in them a reminder of the agency of the Mother of Him who is to judge us one day, they will serve to inspire us with greater confidence in her kindly care of us.

THE RIGHT TO DUPLICATE ON SUNDAYS.

Qu. There are three Masses in our parish church on Sundays. Both of the priests attached to the church are, however, obliged to duplicate every Sunday, in order to accommodate a community of nuns nearby. Now, at two of the parish Masses, that is, the early and the late services, the parish church is only half filled, whilst there are only about a dozen persons attending the convent chapel. It seems to me that under such circumstances the privilege of bination cannot be lawfully used, since the church can accommodate all the people at two Masses, and the necessity of saying two Masses and preaching at both of them on alternate Sundays, and at least once every Sunday (for the priest who attends the convent) is a considerable hardship. Can we exercise the right to duplicate under the circumstances?

Resp. If the seating capacity of the church and the actual number of the people attending the successive Masses be considered as the sole criterion of the *necessitas binandi*, there

⁷ Illa iris imaginaria hic sic apparuit, ut color ejus viridis intensior caeteris videretur. Per quam designabatur consolatio Dei suis electis affutura. Corn. à Lap. Apoc. iv, 3.

would appear to be no reason in the above case for making use of the indult by which a priest may say two Masses on the same day.

But the privilege, whilst rigorous in requiring an *actual necessity*,—"ob necessitatem populorum" as the S. Congregation has repeatedly declared,—is not limited to cases which come under the title of *angustia loci*. It includes as a rule, "graves causae" of any kind "quae majorem numerum celebrare suaderent" (Cf. S. C. de Prop. Fid. Instr. 24 Mai. 1870); in other words, such causes as would practically prevent a considerable number of people from regularly fulfilling the precept of hearing Mass.

That the Canons of the Church should be very emphatic in prohibiting the unrestricted exercise of this privilege stands to reason when we remember the possibility of various abuses to which Benedict XIV refers as arising out of it. Hence the Bishop is obliged to satisfy himself, on his own responsibility, of the necessity there may be for granting the privilege in particular churches. In determining this necessity he has simply to ascertain whether there are any legitimate causes which prevent a goodly number of the people from attending the other Mass or Masses celebrated at stated hours. Lehmkuhl himself interprets the rule laid down by Benedict XIV as "de communi jure," when he says: "Sensus evidens in quo Benedictus XIV . . . licere dicit bis missam celebrare, non restringitur ad solam loci angustiam, sed ad alias etiam causas, *ob quas totus populus ad eandem missam simul convenire non potest.*" (*Theol. Mor.* Vol. II, 213.)

It will be questioned whether there is here any such cause, since there are actually two other Masses at which the people could easily assist without crowding the church if they properly divided their attendance.

The objection may be true, and theoretically it is so. But as a matter of fact, we would suggest that, especially in our large cities, the Catholic population consists of *dependents*, servants of one category or another, who have not the disposal of a regular hour in the morning, even on Sundays, much less on holidays. Even if it be true that the majority could leave their ordinary duty to hear Mass at a fixed time, there still

remains a considerable number who are obliged to shift. If some unavoidable delay causes them to miss the eight o'clock Mass, they can go at nine; but they might not be able to go either earlier or later than between these two hours. This would not be the case in settled or small communities, where the habits of each family are regulated by definite circumstances; but with servant girls, nurses, operators, and others who are required on duty Sundays as well as week-days, it is different. If in a congregation of three thousand souls there were only fifty or sixty of this description who habitually run the risk of being late or losing Mass, unless there be provision made for them outside the four Masses, at fixed hours, it would, we believe, be sufficient reason for duplicating, provided the Ordinary approve of it. Some such motive must have determined the S. Congregation in its decision regarding the number of persons for whose benefit the indult of Bination might be used. In 1688 the S. C. Inqu. declared that fifteen to twenty persons, who should have to miss Mass unless the priest duplicated, were not a sufficient number to sanction the use of the faculty. But in the same year the Propaganda declared that *in the case of servants* the indult might be used if there were ten or twelve who should otherwise be without Mass. "Quare," remarks Lehmkuhl upon this decision, "non ex solo numero, sed etiam ex hominum conditione et necessitate ratio desumenda est." (L. c. 215, 3.)

If to this we add the fact that the Masses at certain hours are often overcrowded and that some persons cannot, on account of delicate health, attend these, nor the very early Mass, nor the late service because of its length; and that where the number of such persons may be supposed to be considerable, it is well to recognize the need on general principles; then it becomes evident that the privilege of Bination is not without its sufficient title of *necessitas populi*.

The third Plenary Council (Tit. iii, 109) assures us that this necessity need not be absolute, but such as would be indicated by the benefit which it offers to our Catholic people in the absence of a sufficient number of priests to provide for their actual spiritual needs; and whilst it can never be used without the express sanction of the Ordinary, that is to say, not at the dis-

cretion of even the pastor, yet the Bishops are advised "non tantum haud timeant reatum illicitae iterationis, sed potius existiment se muneri suo defuturos, si vel ipsi pro populi necessitate missam non iteraverint vel missionariis suis hanc facultatem non concesserint."

It may be remarked, in conclusion, that the indulgence duplicating with us is local, not personal. Hence the responsibility of its lawfulness rests not with the celebrant, but with the Bishop or indirectly with the rector, on whose representation it is obtained. Curates, or visiting priests, or those who have temporary charge, or a substitute who is called from another church to supply an extra Mass, require no sanction for duplicating, if the privilege is attached to the regular duties of the church. Of course, no stipend may be accepted for a second Mass, except at Christmas.

"DESIDERIUM COLLII AETERNORUM."

Qu. I have seen various attempts to explain the invocation in the Litany of the Sacred Heart, "*Cor Jesu, desiderium collium aeternorum!*" but none of them appeared to satisfy the desire for a direct and clear interpretation. If the REVIEW were to take up the matter, it would aid priests who might wish to make the different invocations of the new litany the subject of their discourses at the League meetings or during the month of the Sacred Heart.

Resp. By the "eternal hills" (*colles aeterni*) are to be understood the patriarchs of old who longed for the coming of the Messianic age as carrying with it the fulfilment of the greatest blessing that man could be heir to on earth. The expression is, as is well known, an adaptation of the words with which the patriarch Jacob blessed his posterity. The Hebrew text of Genesis 49: 26 is of doubtful reading and seems to have suffered at the hands of the Masoretic transcribers; but this hardly affects the sense of the words here discussed. There is nothing strange in the Hebrew figure of speech which personifies the mountains and hills as expectant of the day when the Sun of Justice shall shine upon them, enlightening and warming them, so that they bring forth fruit more abundant and health-giving than any since the remotest ages. Examples of this figurative

use abound in the Sacred Text, where the mountains are called upon to speak, to listen, to hope, etc. (*Cf.* Ezech. 36: 4, 6; Isai. 30: 17; 55: 12; Jerem. 50: 6; Mich. 4: 1; 6: 1; Hab. 3: 6, etc.)

As Christ in the liturgy of the Church is identified with the altar, the *mons sanctus*, so the prophets of old are likened to the hills of the Eternal Creator's hand who designated them for their prophetic office, as He decreed the Incarnation "a principio," "ab omni aeternitate." Such is the sense in which the Fathers and later exegetes have understood the blessing of Jacob recorded in Genesis. And in the Litany of the Sacred Heart the echo of that blessing and hope finds its apt expression immediately after the invocation "*Cor Jesu, de cujus plenitudine omnes nos accepimus.*" Thus the graces issuing from the Sacred Heart are characterized as the blessings most worthy of our desires, since they embody the fulfilment of that which the prophets of the ages eagerly looked and longed for—the Redeemer as the object of loving anxiety, "desideratus cunctis gentibus" (Agg. 2: 8); "desiderium collium aeternorum," *i. e.*, "Sanctorum qui magno desiderio Incarnationem Christi expectaverunt, qui *colles* dicti sunt pro excellentia sanctitatis, et *aeterni* quia vitam consequentur aeternam." (*Gloss. ordin.*) Another construction makes, as already indicated, the "aeterni" refer to the predestination of the saints *from*, as well as *for*, eternity.

THE CATAFALQUE IN REQUIEM MASSES.

Qu. I suppose it is certain that there is no obligation to have the "absolutions" after Requiem Masses, except at funerals. In some churches, however, the custom is to have the absolutions after all Requiem Masses, whilst in others they seldom take place.

What do you think of the practice? Do you think that it ought to be urged or discouraged by pastors, or left entirely to the wishes of the people who ask for the Requiem Masses?

In large churches, where these Masses are frequent, considerable extra work falls on the celebrant, organist, singers, and sexton; and incense also must be used, which is not needed at ordinary funeral Masses.

In view of these inconveniences, and also because the absolutions as

a matter of fact never take place in many regulated churches, would you condemn a pastor for gradually and prudently breaking up the custom in parishes where it has been established?

Again, in case the "absolutions" take place, what sort of a catafalque is required by the Rubrics? In some churches a real casket is used, exactly as at a funeral, except that it contains no body. Is this permissible or advisable, or should a special box of some kind be made for the purpose, and covered with the pall? If so, what should be the shape and size of the box, and what should be its height from the floor, and should it stand on stools or supports of some kind?

Resp. The "absolutio" after Requiem Masses is not of strict obligation, except at funerals; but the Rubric of the Ritual, Tit. vi, Cap. 5, plainly indicates that it is not a matter of indifference, much less that it is to be discouraged. And where the custom of having the absolution after solemn Requiem Masses prevails, or where the person offering the stipend expressly desires it, there, according to Aertnys and others, it becomes obligatory. "Corpore sepulto, deinceps in exequiis, in die III, VII, XXX et anniversario, Absolutio ad tumulum de praecepto fieri non debet; *excipe* tamen casum quo ex consuetudine, vel mandato illius qui stipendium obtulit, peragi debet, et tunc ritus in Missali et Rituali praescriptus servandus est." (Aertnys, *Compendium Liturgiae Sacrae*, Cap. vi, n. 160, ad 1.) This seems to exclude the advisability of "gradually and prudently breaking up the custom in parishes where it has been established."

The Ritual, in the chapter referred to above, "De officio faciendi in exequiis *absente corpore*," adds at the end the following Rubric: "Praedictus autem Officii ritus pro defunctis adultis —servari debet in Officio sepulturae in die depositionis, sive in die tertio, septimo, trigesimo, et anniversario." It was in the sense rather of a concession than of an obvious interpretation of the Rubric that the S. Congregation decided that the words "sive in die," etc., did not imply a strict obligation. Hence we can only regard the practice as one the continuance of which is highly desirable, and should be dispensed with only in less solemn services or when time and circumstances make its performance inadvisable.

As to the sort of catafalque required, the rubrics do not give any detailed directions. The purpose is to represent the buried body by either the likeness of a tomb or casket (catafalque), or by a simple black cloth spread on the floor in front of the altar steps. St. Charles, in his *Instruct. Fabr. Eccles.* Lib. II, leaves the precise shape of the catafalque optional (*Coenotaphia quas tumbas dicunt, aut in arcum aut in acumen ducta esse possunt*). The pall covering the catafalque should be of black cloth without a cross, for the black pall with a white cross should indicate that the body is present. But the sides of the catafalque may be decorated with crosses and emblems of death, such as skull and crossbones, etc.

LITURGICAL BRIEVIARY.

VII.—THE APOSTOLIC BLESSING “IN ARTICULO MORTIS.”

1. The Apostolic Blessing imparting Plenary Indulgence “in articulo mortis” is a privilege which—
 - (1) requires a special faculty;
 - (2) is to be exercised within the limits of ordinary jurisdiction;
 - (3) once received, may be exercised until revoked;
 - (4) must be administered according to the prescribed form.
2. To whom is this Blessing imparted?

To persons in danger of death, unless they are excommunicated or impenitent; that is, generally to any one to whom Extreme Unction or Viaticum may be administered.
3. What are the particular conditions required for gaining the Indulgence?
 - (1) Sickness involving actual danger of death;
 - (2) presumable state of grace;
 - (3) Confession and reception of Viaticum;
 - (4) the contrite invocation of the Holy Name of Jesus;
 - (5) the intention (at least habitual) of receiving the Indulgence;

- (6) resignation in accepting death according to God's will.

Nota.—Where these requisites cannot be explicitly verified, but may be presumed *in voto*, the Indulgence should be imparted.

4. Can this Blessing be repeated?

Yes, like Extreme Unction, when, after recovery, immediate danger of death recurs.

5. Might several priests impart the Plenary Indulgence (*ex diverso capite*) to the same person "in articulo mortis?"

No;—*S. I. Congr.* 18 Mar. 1879; *S. R. Congr.* 7 Mai. 1882; *Breve Pont.* 7 Jul. 1882.

VIII.—VISITATION OF THE SICK.

1. What reasons bind the priest *sub gravi* to visit the sick?

- (1) The ecclesiastical precept;
- (2) the law of charity;
- (3) the law of justice in the case where the priest receives his support from the mission.

2. This threefold obligation extends chiefly to whom?

- (1) To the poor;
- (2) to those who are in sin;
- (3) to those who, by reason of grave sufferings, stand in especial need of religious consolation.

3. When is the priest bound to visit the sick?

Whenever he knows any one within his jurisdiction to be sick, and as often as the patient needs priestly help, or reasonably demands it.

4. What measures should the priest adopt to obtain this knowledge?

- (1) Admonish his parishioners and domestics to inform him promptly of any serious case of sickness;
- (2) keep a book in which the names of the sick, the dates of visits made, the Sacraments administered, etc., are registered.

5. What method is to be observed in sick-calls?

- (1) *Pax huic domui*;

- (2) *Asperges* ;
- (3) Confession, or other special ministration ;
- (4) prayers with and for the sick (see *Rituale*) ;
- (5) blessing.

IX.—THE “COMMENDATIO ANIMAE” AT THE HOUR OF DEATH.

1. When is the “Commendatio animae” to be recited ?

At the approach of the last agony.

Nota.—Sacerdos morientem etiam diutius agonizantem *sine necessitate* deserere non debet.

2. What order is to be followed ?

- (1) *Pax huic domui* ;
- (2) *Asperges* ;
- (3) gives the crucifix (deosculandum) to the dying ;
- (4) lights the blessed candle ;
- (5) puts on surplice and (violet) stole, unless circumstances advise otherwise ;
- (6) calls on the attendants to pray, and suggests pious affections, etc., to the dying ;
- (7) recites the Litany and other prayers up to the moment of death,—then he begins—
- (8) *Proficiscere* down to *Delicta juventutis meae* ;
- (9) the remaining prayers may be said as time and circumstances permit.

3. How is the body disposed after death ?

- (1) The eyes and mouth are gently closed ;
- (2) the body is washed ;
- (3) the limbs stretched, face heavenward ;
- (4) all wrapped in a white shroud, etc. ;
- (5) a small crucifix placed on the breast ;
- (6) the body placed in a room where there is kept—
 - (a) a light burning ;
 - (b) a glass of blessed water, to sprinkle the body at intervals, with benediction ;
 - (c) attendants in prayer.

Nota.—These arrangements are not properly the duty of the priest, but of those who have charge of the dead.

Book Review.

EXTERNAL RELIGION: Its Use and Abuse. By George Tyrrell, S.J., author of "Hard Sayings," "Nova et Vetera," etc. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1899. Pp. 160. Price, \$1.00.

Father Tyrrell has an admirable way of lighting up those avenues into the spiritual life which are, as a rule, overshadowed by traditional and popular misconceptions not only of the facts of Christianity, but also of the methods by which we are to arrive at truth. In the present volume, which comprises a series of lectures originally delivered to the Catholic undergraduates at Oxford during the Lent Term of 1899, we are led to view the Incarnation as God's design to restore faith through sense, the invisible through the visible, the spirit through the flesh, thus turning that in which manhood had suffered injury into an antidote. In the next place we are shown how God's design to restore faith developed and extended in Catholicity, which in its outward and inward aspect reflects and reproduces the Incarnation. The author then takes up the two aspects, shows how either of them may be exaggerated and misapprehended, thus causing a twofold error, namely, that of persons who, despising the external part of Christianity, hold that the internal is all-sufficient; and again the error of those who are too satisfied with external religion; "who forget that outward dogmas, rites, and practices are but means to interior life, which is the principal end." Going at this point into greater detail, the author points out how an exaggerated view of the importance of external religion shows itself in the misuse of those outward helps "which are designed not to save us any labor we are capable of, but to get more labor out of us." In like manner he shows how the help by which God secures indefectibility to the visible Church might in certain cases be misused as an excuse for listless apathy. And by means of these external helps, which are intended to be instrumental merely for the awakening and fostering of the inner life of faith in the individual, the soul reaches God and understands Him and acts in harmony with His designs.

Father Tyrrell's method of demonstration is devoid of all that suggests polemics or even argument. It is simply exposition, and the

illustrations are so apt, so beautiful that we are easily drawn into the way of seeing the Truth. Wisdom says: "Venite filii, audite me, timorem Domini docebo vos." So, too, in fact says our author. The knowledge of God's Truth and of His will in our regard is not so much the result of arguing, reasoning, or criticising, as rather that of a simple action of the will determining the attitude of the soul in the way of harmony with God. That attitude spontaneously invites attraction so that God's action mingles with ours, and we get to know Him intimately and experimentally, and to talk with Him as a friend to a friend.

THE CATHOLICS OF IRELAND Under the Penal Laws in the Eighteenth Century. By His Eminence, Cardinal Moran, Archbishop of Sydney. London: Catholic Truth Society. 1899. Pp. 205.

OCCASIONAL PAPERS. By His Eminence, Cardinal Moran, Archbishop of Sydney. Popular Edition. Dublin: Browne & Nolan. 1899. Pp. 292.

It is well nigh forty years since the Rev. Patrick Francis Moran, the present Cardinal, Archbishop of Sydney, published his essays on the "Origin, Doctrines, and Discipline of the Early Irish Church." Since then his writings and editions of ancient manuscripts regarding the Irish Church have been looked upon as sources of information which no scholar dealing with early ecclesiastical history in the West could or would ignore. Apart from the works dealing with Irish Biblical Manuscripts, with the monuments of Celtic civilization, and with the correspondence of historical personages from the so-called Reformation period to the beginning of the present century, there are many things written by the venerable author which might find a wider and more popular circle of readers. Of such a character are the two volumes before us.

The *Occasional Papers* are lectures and addresses made in Ireland and Australia between the years 1868 and 1890. They vary in topic as in interest—the best known and most valuable as a contribution to the popular literature on Ireland being, we think, the lecture entitled "The Civilization of Ireland before the Anglo-Norman Invasion."

A more connected series of papers is the one entitled *The Catholics of Ireland under the Penal Laws in the Eighteenth Century*. A portion of the matter contained in the series appeared first in the

Dublin Review some twenty years ago; the remaining chapters were published in the *Australasian Record* at intervals since 1895.

The story of the injustices perpetrated upon Ireland by the anti-Catholic faction in England, which began its work in the Parliamentary session of October 5, 1692, whilst narrated with a certain glow of fervid patriotism, is calculated to rouse not so much the feeling of resentment against the unjust oppressors, as rather a sense of admiration for the virtue of the oppressed. To the priest who loves his religion there is something exceedingly attractive and edifying in the tale of sacrifices in which the *soggarth aroon* of those times forms everywhere the central and inspiring figure, as well as the leading object of hatred and persecution. As a historical picture, the century beginning with the destruction of a Treaty of Limerick and ending with "the suicidal act by which the Irish Parliament frittered away its liberties and voted the union with Great Britain, on the 13th of June, 1800," presents a complete act in the great drama of Ireland's martyrdom for the ancient faith. The reading of the volume cannot but aid in strengthening the beautiful sentiment expressed by our illustrious Pontiff, Leo XIII, when, some years ago, he addressed Ireland's sons: "*Hiberniam apud nos multiplex causa commendabat, sed potissimum Catholicae incolumitas fidei, quam scilicet Beati Patricii labore et virtute satam, invicta majorum vestrorum fortitudo retinuit vobisque sancte custodiendam transmisit.*" (*Allocutio ad Hibernos*, 1 Feb. 1888.)

FRA GIROLAMO SAVONAROLA. A Biographical Study Based on Contemporary Documents. By Herbert Lucas, S.J. London: Sands & Co.; St. Louis: B. Herder. 1899. Pp. 474.

The past two years have added largely to our literature about Savonarola. This was mainly due to the occurrence of the four hundredth anniversary of the great reformer's tragic death. Apart from the ordinary biographical sketches and historical narratives intended to recall the memory of Savonarola, there has appeared a goodly number of controversial books and pamphlets dealing with the character and merits of the man, and with the attitude which the Church authorities took towards him. Among the most valuable contributions in this respect must be counted Gherardi's *Nuovi Documenti* containing extracts from Piero Parenti's unpublished *Storie Fiorentine*; of no less importance is the last year's edition of Pasquale Villari's *Storia di G. S. e de' suoi tempi*, which gives the text of the depositions made at the trial of Savon-

arola, and contains also extracts from Lorenzo Vivoli's (Soffia) *Gior-nate* and Fra Benedetto's *Vulnera Diligentis*, both of which are among the hitherto unpublished MSS. from contemporaries and disciples of Savonarola. Villari and Casanova, in the *Scelta di Prediche e Scritti di Fra G. S.* (Florence, 1898), also offer new material. These and the critics who, like Conti, Schnitzer and Lottini, have undertaken to survey and summarize the acquired information, form a large addition to the old biographies drawn from the *Vita Latina* which Burlamacchi made the basis of his work, and from the chronicles of Cinozzi and Filipepi. Yet hardly any of these writers can be said to have attempted a determined solution of the vexing riddles, except in this sense that the spirit of fraternity has, here and there, induced one or other of them to defend some special prerogative of the much misunderstood monk; as when Giovanni Lottini essays to give answer to the question "Fu veramente escommunicato Savonarola?" or when Conti discusses the controversy of Savonarola with the Franciscans, etc.

Among the first who undertook to deviate somewhat boldly from the beaten track of historical research in this matter was Dr. Pastor, the able historian of the Popes of the period following the Middle Ages. He drew in bold lines a sketch of Savonarola which brought out in dark relief the human side of his exalted character, and showed that a man might do a good and great work, from excellent motives, and still be grievously wrong. The view of Dr. Pastor was promptly attacked by P. Luotto in a pamphlet entitled *Il vero Savonarola e il Savonarola di Lodovico Pastor*. Luotto appealed to documentary evidence. Pastor answered by documentary evidence, in a brochure with the title *Zur Beurtheilung Savonarola's*. To decide the relative value of the two judgments, an unbiased historian would have to examine as much of the evidence as could be adduced independently of the use made of the documents by both Pastor and Luotto. This the Jesuit Father Herbert Lucas has done, and given us the result with a frank independence of style which has all the charm of discretion where there is question of historical truth. The matter appeared first as a series of articles in the London *Tablet* of last year. But more than half the present work has been entirely rewritten and considerably expanded, and the author naturally took advantage of such criticism as came to him in the course of the serial publication.

Father Lucas, after surveying the entire field of documentary evidence, comes to a conclusion which must strike the student of human nature and of the philosophy of history as most just. He does not admit as true the contention of Villari that the vain efforts of the Papal com-

missaries "had only succeeded in making more evident the innocence of Savonarola" because they could not draw from him any confession that he had formally taught heretical doctrine. Nor need we hold that the fact that some of Savonarola's writings were placed on the Index would prove his heretical tendencies, since the censorship of the Holy Office has many meanings besides the safeguarding of doctrine. But what the trial of Savonarola brings out beyond all doubt is the fact that he was engaged in private and open agitation to bring about the convocation of a General Council by the secular powers in order to secure the deposition of the Pope. Such an act, in view of the canon law of the times based on the well-known Bull *Execrabilis* of Pius II, condemning an appeal from the Pope to a General Council as an act of rebellion against legitimate authority, justified the sentence against Savonarola all the more as he was persistently defiant. No doubt the advocates of Savonarola's innocence will argue that Alexander was not a lawful Pope, inasmuch as his election was effected by simoniacal means; and Nicholas II who had, in 1059, established the principle that the Pope thenceforth should be elected by the Cardinals, had also decreed that simoniacal elections should be held invalid. But even if we accept the principle establishing the invalidity under all circumstances of an election such as we have in the case of Alexander, and allow that it was in force at the time, it was not for Savonarola or any other irresponsible person to take the initiative in a movement of this kind, which, as our author says, was calculated seriously to compromise the peace and unity of the Church; and this is all the more true, since the Bull *Cum tam divino* provides for such an emergency by lodging the right of protest against simoniacal elections in a definite body of the Cardinal electors. As a matter of fact, Alexander was in undisturbed possession and accepted as lawful Pope by the faithful at large, and Savonarola himself had treated him as such for several years. Could there be anything objectively justifying Savonarola, as a private individual, in raising the standard of revolt, however much an error of judgment might excuse him before God? This question Father Lucas answers in the negative.

But to establish the justice of the sentence passed upon Savonarola is not to pronounce him guilty before God, or to ignore his noble attainments and aims. It only frees his judges from the charge of deliberate judicial murder. They acted under command of the Pope. "As for the Pope himself," says Father Lucas, "we are willing to believe that, had Fra Girolamo and his companions been sent to Rome, the sentence of death might not improbably have been commuted for

one of imprisonment." But Savonarola himself seemed unwilling to sanction this chance of a favor from the Pontiff whom he had wished to blot out, even if the Florentines had urged a commutation of the sentence.

The author's view of Savonarola, when all sides of his career have been duly considered, may be summed up in the following paragraph of the book before us: "The severe austerity of Fra Girolamo's life, his truly wonderful gift of prayer, his fearless intrepidity, his boundless confidence in God, his keen insight into the true condition of the Church and of civil society, his surpassing eloquence, his marvellous influence over the minds and hearts of men, an influence wielded on the whole for the noblest of ends—all these things claim the admiration which is due to a truly great and good man. Yet the story of his life reminds us that even exalted gifts and noble qualities, such as these, may yet be unavailing to save a man from being misled by a subtle temptation into an unacknowledged self-esteem which may end by sapping the very roots of obedience, by luring him onwards till at last he makes private judgment—in matters of conduct, if not of doctrine—the court of final appeal. And when this point has been reached, only two issues are possible if the conflict becomes acute: spiritual ruin, or temporal disaster." St. Philip Neri held the memory of Savonarola in great esteem and spoke of him as of a saint. St. Ignatius, on the other hand, forbade the writings of Savonarola to be read by the members of his Society. Yet in the action of the two saints, intimate friends as they were, we need see no contradiction. St. Ignatius, whilst he no doubt knew how to estimate the strength of Savonarola's character, justly feared lest the example of resistance to the Sovereign Pontiff might have an evil effect upon young minds at a time when the duty of obedience to lawful authority seemed the paramount need of society. Father Lucas shows the same temper of discrimination in his dealing with the history of Savonarola. His motto is: *Amicus Cato: magis amica veritas*. The work is certainly one of the most satisfactory contributions to the history of the vexed question of Savonarola's case and, we might add, to the history of the Middle Ages, in the English language.

MANUAL OF PATROLOGY. By the Rev. Bernard Schmid, O.S.B. Translated from the German by a Benedictine. Revised, with notes and additions for English readers, by the Right Rev. V. J. Schobel, D.D. St. Louis, Mo., 1899. Pp. 351.

Bishop Hedley, of Newport, in his preface to the above-mentioned work, sets forth with admirable practical sense and precision the

advantages which students of theology derive from an acquaintance with the writings of the Fathers. First, he says, to be tolerably well read in the Fathers is to know theology in its historical aspect. It helps the student to understand, in all their circumstances and surroundings, the dogmatic definitions, the growth of which is illustrated in and by the history of the Fathers of the Church, and thus furnishes a splendid training in scientific theology. This kind of study is a very different thing from learning formularies by heart, or getting up patristic texts in compendiums. Furthermore, the study of the Fathers broadens what may be called the theological judgment; it gives a certain elasticity to doctrine in its general application, which is both legitimate and desirable. The formularies and texts in the hands of the student tell him, for example, that "Faith is a gift," that "God is a Spirit," that "man is the image and likeness of his Creator," that "there are seven Sacraments," etc., and these facts are taken by the tyro as starting points for his arguments which no one is supposed to question. But the patristic student goes back to the period when there were no scholastic or Tridentine definitions, and he gathers the same truths as being the unvarying teaching of the Catholic Church from the monuments of her living activity, finding in this a stimulating power very different from the dead forms of mere dogmatic definitions. This does not imply that such definitions are superfluous; but it rather shows their necessity, their usefulness, by tracing the process through which they were obtained for the guidance of the faithful. "The twofold quality of dogma, its stimulating power and its capacity of growth is" what Bishop Hedley calls "its elasticity." And with this elasticity goes, as was indicated before, a certain largeness of view which counteracts the tendency to judge every distance and size in spiritual and doctrinal matters by the narrow gauge of the school formulas. "They make religious truth a strong creative principle of the widest and most essential science upon which man's intelligence can employ itself."

There is something also to be learned from the individuality of the Fathers. They represent strongly certain features of the Church's life during the early centuries, which is of advantage to the student of theology. Their expositions may sometimes seem antiquated, tedious, or fanciful; but this is easily explicable if we remember the times and places and circumstances of their teaching; and whatever may be said about their style, it is certain that the greater part of them write a genuine literary language, "a language of great clearness, strength, delicacy, and beauty." Thus through familiarity with the writings of the Fathers, the student enters gradually into the historical method

of studying theology which engages alike the understanding and the memory, and of which our text-books take ordinarily no account.

It is needless to say that the average student of theology has no opportunity of mastering the vast literature comprised in the writings of the Fathers. The best he can do is to get a good compend or a selection from the principal works such as is recommended by Dr. Hogan in the chapter on the "Study of the Fathers," which forms part of the admirable series of *Clerical Studies* printed in this REVIEW, and recently published in book-form. But in order to appreciate and use rightly any such selection, no work could be more helpful than one of the kind which we have under review. It makes us familiar with the field of ecclesiastical writings; explains the character and extent of the authority which belongs to the different Fathers and their works; it teaches the application of legitimate criticism in this field, points out the difficulties of the study and the means to overcome them, and finally goes over the historical ground in chronological order, so as to leave the student in full possession of what the Fathers in their various spheres teach, and how we may utilize their writings to the clearest advantage in the study of pastoral, catechetical, and scientific theology. It is a volume which should not be wanting in the library of any English-speaking cleric.

PROTESTANT FICTION. By James Britten, K.S.G. Second Edition. London: Catholic Truth Society. 1899. Pp.160.

It is well that the very interesting sketches by Mr. Britten of the English Catholic Truth Society have been republished. They turn the light of truth, and not infrequently of pleasant ridicule, upon certain productions of Protestant zeal, wherein the authors pretend to portray Catholic nuns and convents, Catholic priests—the Jesuits get their separate share—and Catholics in general, as a warning against the "corrupting influences of popery." The author selects rather at random his books and pamphlets, the falsehoods of which he exposes to the amusement and amazement, not without indignation, of the honest reader. They are merely types and samples of their kind, but for the most part such as have enjoyed a certain large measure of popularity among English people. He himself tells us that he had not to go far to collect such matter, since it abounds on all sides. Such anti-Catholic literature might be found in hundreds of shops that make it a principal business to throw filth at the Church; but there were also "respectable bodies like the Religious Tract Society, eminent publishers like the Messrs. Longman, philanthropic organizations like the Pure Literature

Society, high-placed ecclesiastics like Dean Farrar, leading Nonconformists like Dr. Horton, who are not ashamed to put forth publications as inaccurate and misleading, although not so offensive as the works of Dr. Fulton."

The book itself gives an indication of what is most needed in the line of Catholic defense in America, as well as in England and its colonies. The dense ignorance in respect to Catholic belief and practice amongst persons in whose midst we live, on the one hand, and the malevolent spirit which calumniates in every possible manner the truth and virtue of Catholicity, is an almost inexplicable fact; yet fact it is. Hence it is "manifestly the duty of every Catholic to do his utmost to dispel the darkness which still encompasses many of his fellow-countrymen, and this can be done by spreading the knowledge of the Church, as she really is, and by confuting the false statements which are made concerning her." Mr. Britten's *Protestant Fiction* offers an impulse as well as an effective method to accomplish what the various Truth Societies throughout the English-speaking Catholic world propose as their chief aim—the dispelling of anti-Catholic prejudice by exposing its insincerity and ignorant assumptions.

THE CHURCH: OR, WHAT DO ANGLICANS MEAN BY THE CHURCH? By John B. Bagshawe, D.D. Second Edition. London Catholic Truth Society. 1899. Pp. 242.

What is a Church?—the Church as Christ's Witness on earth, the Church as the appointed Teacher and Guide of men,—these are the fundamentally important questions of controversy, not only between Anglicans and Catholics, but between all so-called Christian denominations agreeing to an acceptance of the New Testament teaching, although differing in its interpretation. Whatever point of view we take, when once the absolute authority of a Church designated by God as teacher and guide in spirituals is admitted as a principle, all logical reasoning must end in the conclusion that there is but one true Church of Christ; that that one Church contains all that is necessary in doctrine and in power to direct the work of salvation, and that whatever else passes for religious conviction is the fabric of private judgment. Dr. Bagshawe, in answering these questions, appeals especially to the Anglican conscience. He contrasts the Church of England in its claims, in its limitations of the power to carry on the mission of Christ, in its tasteless and often bitter fruits, with the Catholic Church of old; and the result is a clear demonstration of instability, of isolation from the centre of doctrine and the fountains of

grace, of utter helplessness despite the proud show of independence on the part of the Anglican communion. It is an excellent book to put into the hands of intelligent and honest-minded Anglicans.

CHARACTERISTICS OF THE EARLY CHURCH. By the Rev. J. J. Burke. Baltimore: John Murphy Company. 1899. Pp. 148.

This is an elementary manual for those who would inform themselves or others regarding the propagation, gradual organization, writers, teachings, trials, and triumphs of the early Church. The author's primary object was, as he tells us in his preface, to show that the teachings and practices of the Catholic Church of to-day are identical with those of the Apostolic Church. The subject-matter is so outlined and disposed as to satisfy the capacity of the simplest mind. In looking through the volume we could not help feeling that the usefulness of the book might have been enhanced by more definite citation of sources, when such are mentioned. To quote a passage or an argument from Tertullian, or St. Ambrose, or St. Augustine, without any other reference than the mere name, makes it impossible to use the passage in an argument against those to whom we should like to prove the antiquity and consistency of the Church. This is all the more necessary as some of the statements, such, for instance, as that St. Basil "frequently teaches the necessity of auricular confession of sins, of frequent communion," etc., might easily be challenged.

Father Delplace, in his article on auricular confession in the present number of the REVIEW, says: "Considering the evidence in St. Augustine, St. Basil, and other writers of the fourth and fifth centuries, I have no difficulty in persuading myself that private confession was *rare* among fervent Christians." Exaggerated statements in a book of this kind are apt to defeat the very purpose for which it was written. And they are found in other parts of the volume, so as to beget a sense of distrust in any well-informed reader as to the correctness of the remaining statements.

SAINT LOUIS. By Maurice Sepet. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. 233.

St. Louis has been styled the typical mediæval ideal of a monarch. Nevertheless, as Father Tyrrell points out in his prefatory remarks to the book, the very realization of the exalted office and responsibility of the king became the occasion, if not the source, of an absolutism, which bore the bitterest fruits for France in after times. The lesson which the

life of St. Louis teaches us is twofold. It shows how easily a professedly Christian theocracy can degenerate into a practical despotism. St. Louis believed that "the unction of his consecration invested kingship with spiritual and almost sacerdotal privileges. Acting out this conviction, it was but natural that the affairs of the Church should be one of his chief concerns, and since the representatives of the spiritual power found in Louis a generous supporter of their claims for the rights of the Church, they naturally yielded to him its control. Thus, at a time when distinction between the spiritual and temporal orders was but vaguely understood, the foundation was laid of an absolutism in which the State sought to rule the Church, and claimed, as a right, the patronage which Louis had considered himself bound to exercise as a prerogative and a duty. Herein may be plainly seen the danger of yielding to Cæsar, even under the most auspicious circumstances, that which belongs to God and His superior order.

A second and most comforting lesson to be derived from the life of St. Louis lies in the fact that he made mistakes and had faults. Father Tyrrell, in speaking of him as the ideal monarch, adds: "Not, of course, but that he had faults and limitations of character, as every saint has; or that he did not, in virtue of his surroundings, reflect the ruggedness and even the fierceness of his age." There are things related in the biography of St. Louis that make us shudder at the apparent cruelty of the monarch, "just as our calm indifference to our far worse cruelty would have thrilled the soul of St. Louis with indignation." But if sanctity, in its widest sense, means "heroic, superhuman, sustained conscientiousness," then the son of the noble Blanche of Castile may, in spite of his apparent severity, lay legitimate claim to the term of saint.

In form, the present biography is not so much a chronological account of the events of the monarch's reign and actions, as rather a series of pictures in which we may study the character of a great Christian king. The author presents St. Louis and his contemporaries speaking and acting as the old chronicles of their day have recorded it all, and it is very pleasant and, at the same time, edifying to read the quaint words of the good seneschal, Sire de Joinville, and of Geoffrey of Beaulieu, the priest, and the beautiful instructions of the king to his son Philip, and to Isabel, his daughter.

Although seemingly without special claim as a literary and critical work, the present volume is in reality of decided value to the student of history by reason of the references which the author makes to sources, old and new, where the reader may find accounts giving a complete insight into the social, political, and religious conditions of the age of Louis IX.

Recent Popular Books.¹

ART OF LIVING: Robert Grant.
\$1.50.

A series of letters addressed to men and women of moderate fortune, and dwelling chiefly on the material details of life, here appears in a new edition uniform with the author's new book, "Search Light Letters." The type and page suggest the antique, and cover and edges are vermillion.

AUTHORITY OF CRITICISM: W. P. Trent. \$1.50.

Readers sensitive to the personal element in literature will find that the most conspicuous note of these nine essays is delicate courtesy, a habit of writing as if the author discussed were in the critic's presence. This habit, novel in itself, becomes even more remarkable when coupled with strength, and the essays are not weak in any way. Shelley, Byron, the comparative merits of Tennyson and Musset; Mr. Howells's criticism; translating Horace; academic and "impressionist" criticism; literature and morals and their interdependence; the nature of literature, and teaching the spirit of literature, are the subjects.

BEAUTIFUL ALIEN: Julia Magruder.
\$1.25.

The heroine, a convent-bred girl, innocent of all worldly knowledge, describes the villain, her husband, to the hero, her only friend, not deliberately but unconsciously revealing his moody silence and unkindness, and, at last, his cruelty. When it appears that the villain's actual wife was living at the time of his marriage to the heroine, the hero marries her. Both hero and villain are indefinite, but the heroine is real and creditable to the author's moral sense and good taste.

BRICK MOON: Edward Everett Hale.
\$1.25.

The leading story of these nine tells of certain good men who planned to amend the solar system by the addition of a new moon, whence longitude might be reckoned, and also preaches that a small circle of friends is better than a small circle of acquaintances. "Crusoe in New York" describes life on a desert isle surrounded by a fence, ten feet high, and by city streets; "The Lost Palace," is a railway fantasy, and "Ideals" teaches daily patience. The other stories are Thanksgiving and Christmas tales, written to illustrate the real charity abounding among Christians.

COMMON SENSE IN EDUCATION: P. A. Barnett. \$1.50.

A series of papers discussing the methods of procedure proper for teachers in elementary and secondary schools, and very well adapted to correct the eccentricity of the graduates of "advanced" normal schools. It is in harmony with the teaching of scientific writers on pedagogy, and free from every species of sentimentalism.

COMPLETE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW. \$1.00. (Cabinet Edition.)

The entire mass of the author's poetical work, excluding the translation of Dante and a few brief translations which he himself rejected from late editions, is collected in this volume, and it is authorized by his living representatives. A photogravure portrait, new, clear type with numbered lines, and tasteful covers make it the best policy to prefer this honest, complete edition to any assortment of stolen fragments.

COMPLETE POETICAL WORKS OF OLIVER WENDELL HOLMES. \$1.00. (Cabinet Edition.)

This edition contains all of the poet's verse, even to the "medical poems," and the few brief pieces which he excluded from some of the score of editions published during the last forty years. The design of the etched border around the portrait is the only detail in which this edition differs from the "Cabinet" Longfellow, but the volume contains almost exactly half the number of pages in the former.

DEAD MEN TELL NO TALES: E. W. Hornung. \$1.50.

The villains make dead men of nearly all the characters, but the hero and heroine survive the intentional burning of the vessel upon which the opening chapter finds them, and also a shipwreck, the machinations of the heroine's stepfather, and lastly the assaults of a select company of capable assassins. The hero becomes really reckless after saving his own life and the heroine's four or five times, and the reader sympathizes. The whole tale is wildly extravagant, but the courtly, unscrupulous, hypocritical stepfather is a fine figure of a scoundrel.

DEFENDER OF THE FAITH: Frank Mathew. \$1.50.

The author unnecessarily adds a few minor intrigues to those disgracing the reign of Henry VIII, and takes important scenes

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

from his career after the fall of Wolsey, to make an effective sketch rather than a story. The Cardinal himself is the only figure not repulsive, but that is the fault of the subject. Mr. Mathew's remarkable skill in conveying an impression of feverish unhappiness makes his picture of a dissolute court exceedingly vivid.

ELEMENTS OF PUBLIC FINANCE: Elmer More Daniels.

Although intended for the use of university undergraduates, this is an uncommonly good manual for the instruction of the young voter, or of the old voter who finds that the newspapers are too much with him, night and noon. The author does not profess to offer any novel views, but he has a genius for lucid statement, and slaughters a brood of beautiful popular fallacies, beloved of demagogues. "Government Outlay," "Government Income," and "Treasury Management" are the three subdivisions of the book, and the last is especially valuable in the present condition of American politics.

HERO IN HOMESPUN: William E. Barton, D.D. \$1.00.

The "hero" is a loyal East Tennessean, and the chief interest of the story centres in the complications arising from the position of his home, which lies between the Union and Confederate armies, and exposed to the attacks of the lawless on both sides. The author, a Congregationalist minister and editor, devoted the leisure of some years to writing the book, being desirous of setting the East Tennessean before his countrymen in a true light. The novel is in no sense religious, and the author's views reveal themselves only in casual phrases. It originally appeared two years ago, but has changed publishers.

HE, SHE, AND THEY: Albert Lee. \$1.00.

Harmless, unnecessary satire of the mild-est species, dealing with minute social and domestic mischances, such as the wicked newspapers treat in much less space. The pictures are drawn with a few effective lines, and are better than the text.

HORACE BUSHNELL: Theodore T. Munger, D.D. \$2.00.

The subject of this biography, for some forty-three years an Orthodox Congregationalist preacher, and in his earlier career anti-Catholic to the point of absurdity, later found himself attacked by his own brethren as "too liberal," while the Unitarians lamented that he was not liberal enough. Dr. Munger considers Dr. Bushnell's mental and spiritual life, and the book is not interesting to any Catholic unversed in shades of Protestant belief.

IONE MARCH: S. R. Crockett. \$1.50.

The heroine belongs to the utterly ridiculous modern type, which resolutely refuses to do its duty in any station to which it seems to be called by God, and virtually determines to outwit Providence, social conventions, and family prejudices and to

make itself a "career." Her father is a rich man, but she ruthlessly steals the bread of poor girls by pursuing various trades, and the author seems to regard her behavior as beautiful. She has an American lover with the impossible name of Kearney Judd, but she despises him because he tells falsehoods in regard to his athletic prowess, and so she finds a better man. The portrait is faithful enough, but its author overestimates the moral qualities of the original.

KING AND QUEEN OF MOLLEBUSCH: Georg Ebers. Translated by Mary J. Safford. \$1.25.

The king and queen fancy themselves indispensable, but, having forfeited their lives to the Spirit of the Morass, search in vain for a subject who agrees with them to the extent of dying in their stead. At last, an innocent child offers to make the sacrifice, and by an unexpected turn of events they find that all whom they have asked to die for them are necessary to their own existence. The scheme of the tale is ingeniously devised, and executed with the care peculiar to German fairy stories with a moral.

KNIGHT OF KING'S GUARD: Ewan Martin. \$1.50.

The time is the height of the Hundred Years' War, and King Edward, the Black Prince, and Joan are among the characters. The young hero is page of the lord of a border castle, and the heroine is one of Joan's ladies, and the two take part in a score of historic scenes; but the most noteworthy character is the hero's master, an unknighly knight, without courtesy or gentleness, typical of the failures of the age of chivalry. The book is written with dignity suited to its theme and time, and is as good reading for thoughtful youth as for their elders.

LADY BARBARITY: J. C. Snaith. \$1.00.

All the characters in this story are a trifle exaggerated, and it is a romance rather than a novel. The heroine, a superfine lady of fashion, a handsome baker's boy, one of the hundreds of heroes who were the solitary companions of the Young Chevalier after Culloden; the heroine's father, whose talk is Chesterfield barely disguised; a Hanoverian officer, and a corporal afflicted with premature socialist theories explain themselves too minutely, and at unnecessary length, and their verbal fencing is prolonged beyond the scope of credibility, and makes what might have been a great novel nothing more than a pleasantly clever tale.

LÆTITIA BERKELEY: Josephine Bouteacow Steffens. \$1.50.

The one respectable man in this story is Pharisaical, and the one respectable woman is coarse and ignorant. The heroine's early experiences take her into an unpleasant section of New York society, and her later lot is cast among Nihilists and conspirators such as never were, and is described with

much kitchen and toilet-table detail. The actual plot is no worse than that of a hundred other stories, but the author lacks the skill to treat it inoffensively.

LIFE OF GENERAL NATHAN BEDFORD FORREST: Dr. John A. Wyeth. \$4.00.

The author gives so much space and attention to Gen. Forrest's personal traits as to define the man as clearly as the soldier. He flatly contradicts the story of the Fort Pillow massacre as generally received in the North, and in other details disagrees with Northern writers. This adds to the interest of the book, which is well illustrated and printed, and is published by a house very audibly Unionist during the entire war.

LION AND THE UNICORN: Richard Harding Davis. \$1.25.

Of the five short stories here collected, one is related in the form of delirious dreams flitting through the mind of a soldier returning from Cuban service; one, written with unwonted bitterness, contrasts a single-hearted enthusiast with an American politician counting honor well lost if he keep his office and serve his party; one describes the feelings of an Englishman during his drive to jail after being sentenced for complicity in the Jameson raid, and two are ingeniously devised love stories, related with unflagging spirit. The author has not yet been surpassed in his chosen field by any of his own countrymen.

LOVELINESS: Elizabeth Stuart Phelps. (Mrs. H. D. Ward.)

A very pretty story of the most charming of silver Yorkshire terriers and his little mistress, who goes lame and lovely. The dog is stolen, the child languishes and almost dies; the dog is recovered and the joyful shock restores her health. The author weaves much humor and pathos into the little tale, but evidently means that, inasmuch as the dog narrowly escaped being dissected before a class of medical students, the animal's beauty and rare qualities and the child's attractive character and pretty speeches shall be regarded as arguments against such proceedings. It is not quite possible to approve of the implied reasoning, but the dog and the child are the best that Mrs. Ward has ever described, "Trotty" not excepted, and one is not obliged to accept her inference.

MAID HE MARRIED: Harriet Prescott Spofford. \$0.75.

A mere trifle of a story, in which a pretty and loyal little girl so endears herself to a millionaire family that she and her betrothed find their lives made smooth and beautiful, and the bad, rich lover departs, unlamented and forgotten. The value of the story lies in the author's style, which is highly condensed, and yet seems ornamented; effervescent, but always restrained within the limits of good taste, and rapid, although smooth. It is about forty years

since she began to write, but her style has changed no more than a diamond might in the same time.

MANDERS: Elwyn Barron. \$1.50.

The heroine is an artist's model, the hero an artist, but the novel has no likeness to "Tribby." It is a plain and often unpleasant reflection of the moral tone prevalent in many Parisian studios, and of its disastrous effect upon two persons who, in more wholesome surroundings, might have been virtuous, and upon a delightful boy. The author's powers are evidently equal to the production of something much better.

MODERN MERCENARY: K. and Hesketh Prichard (E. and H. Heron). \$1.25.

The "Mercenary," an officer in the service of an Utopian Duke Gustavus, loves the prime minister's daughter, and wins her by preserving his honor as an English gentleman through complicated court intrigues and a conspiracy. An almost omnipresent English agent divides the credit of defeating the conspirators, representatives of all the powers of Europe take part in the manoeuvres, and the whole seems possible until one closes the book.

POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. \$1.50 (Household Edition.)

All the "Household" editions of the last thirty years have contributed to the 127 illustrations in this octavo, the original blocks being used in many cases, and a portrait after a Cameron photograph forming the frontispiece. A brief biographical sketch and two indexes accompany the text, which is that of the Cambridge edition, and has numbered lines. All of the poet's work, even to the early poems, is comprised in this edition, except the twenty-four issued in 1892, in "The Death of Ænone," and sold at a higher price than this volume.

POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. \$1.00. (Cabinet Edition.)

All the mechanical details of the "Cabinet" Holmes and Longfellow recur in this volume, of which the contents, the pictures excepted, are the same as those of the "Household" Tennyson. The portrait represents the Tennyson of later years, his beard a sable silvered.

POWERS AT PLAY: Bliss Perry. \$1.50.

Eight short stories, briskly related in unexceptionable English, and following the indications of the title by showing the results, far-reaching or erratic, of actions apparently slight and insignificant. The most amusing tells of a student's jest that narrowly escaped bringing about an Anglo-American war; but the best, in a literary sense, are those founded on sympathetic but scientific study of New England character, customs, and life. Mr. Perry is one of the authors repelled by moral ugliness, and not inclined to regard physical ugliness as normal.

PRINCE OF GEORGIA: Julian Ralph.

\$1.25.

Seven stories above the average level of journalistic work, but lacking fine literary quality. The first tells of a silly American girl, who narrowly escaped making herself ridiculous by her advances to a hotel-waiter who happened to be a prince by birth, but "rejected afterwards," like Corporal Mulvaney. Another is a farcical little sketch of a preternaturally brave Englishman, whose ordinary amusement of killing something is diversified by doubts as to whether he is properly attired, or not.

SAND AND CACTUS: Wolcott Le Clear Beard. \$1.50.

Eleven stories of the Mexican border, half-pathetic, half-savage, describing a region in which men must fight and women must weep, and both must work arduously in the intervals of their occupations. The author has plenty of grim humor, and is free from Mr. Harte's tendency to present unrepentant sinners as angelically superior to prosaic persons guiltless of breaking all the Commandments.

SEARCH-LIGHT LETTERS: Robert Grant. \$1.50.

Fifteen essays, grouped under four heads, are thrown into a form only intermittently epistolary, but all the more effective for variety. They are addressed to persons "In Search of an Ideal," to "A Woman of Social Ambitions," to "A Young Man Wishing to be an American," and to "A Political Optimist." The latter two are much superior to the former, and are written with strength and fire. Abstractions or the trifles of fashionable society are matters with which the author has no real affinity; but he is profoundly penetrated by the convictions that unrelenting, honest, sagacious political activity is the duty of every civic citizen of a republic.

SQUARE PEGS: Mrs. A. D. T. Whitney. \$1.50.

The lesson of this story is the immorality of seeking for cheapness rather than for good work done for fair wages; it is given by the medium of the biography of a girl, whose sturdy honesty and disregard of conventions when not in accordance with principle brought her into many difficulties, through which she remained honest and upright to the end. The picture of a Boston private school fifty years ago and of the social customs of the time is excellent. The author is a Swedenborgian, but the mysticism of her belief, nor its actual tenets, can be found in her stories.

STRANGE STORY OF HESTER WYNNE: G. Colmore. \$1.00.

The heroine's cousin, a disagreeable youth, compounded of equal parts of Uriah Heep and Uncle Silas, literally haunts her, by day and by night, through her childhood and girlhood, in the hope of obtaining the fortune which he knows that she will inherit at her majority. He is outwitted by his good sister and the heroine's lover,

aided at the last moment by his mother, who repents of having been his accomplice. The heroine is too waxlike, but the author's intention of frightening nervous readers is fulfilled.

TEN TIMES ONE ARE TEN: Edward Everett Hale. \$1.50.

The title story of this volume is the parent of the Lend-a-Hand clubs, King's Daughters, Epworth League, and other societies with some definite plans for performing acts of kindness. It was intended to show the possible vastness of the influence of one good life, that of the author's friend, Mr. Frederic William Greenleaf, and was more efficacious than its author expected. Three of the other stories illustrate the action of this influence, one being a clever temperance tract, and the fifth is an unexaggerated example of the lavish bestowal of Thanksgiving dinners upon the poor in New England cities.

TROOPER 3809: Lionel Declé. \$1.50.

A straightforward account of the experience of a conscript in the French service, a position of great difficulty for a man of gentle breeding. The author seems to be of a capacious temperament; but with due allowance, his story is painful reading.

VIZIER OF THE TWO-HORNED ALEXANDER: Frank R. Stockton. \$1.50.

This variant on the tales of the Wandering Jew and the fountain of life, makes the immortal man a contemporary of Abraham, and describes his meetings with distinguished personages in successive centuries. He does not find earthly immortality agreeable, and the actual results of his abnormal condition are imagined very cleverly. The humor of the tale is supplied by the comments of his last wife, to whom he tells his adventures.

Juveniles.

BECK'S FORTUNE: Adele E. Thompson. \$1.50.

The heroine, reared in abject poverty, suddenly becomes an heiress and passes through many small trials before adapting herself to her position. The background of the story is a Protestant boarding school for girls, and the book teaches that the Bible is the only rule for conduct.

BOOK OF GIANTS: Drawn, Engraved, and Written by W. Strang. \$1.25.

The touch and style of the first quarter of the century are reproduced in the pictures which are accompanied by verses in advertisement English.

FUGITIVE: John R. Spears. \$1.50.

A runaway boy's adventures in shipyards, on a canal boat, on a slaver, and in Africa. It teaches a good lesson to moody boys, encourages young naturalists, and is written precisely as if intended for adults. [Ten to fourteen years.]

GRANT BURTON, THE RUNAWAY: W. Gordon Parker. \$1.50.

The hero, after boasting of his skill as a hunter, becomes the victim of a school joke and runs away, thinking that he has killed a joker. He finds refuge with a forest recluse, learns to shoot, and returning, wiser in all ways, is pardoned. [Ten to twelve years.]

HENRY IN THE WAR: Gen. O. O. Howard, U. S. A. \$1.25.

A true story of West Point in 1860 and of life in camp and on the field during the war. Many of the chief combatants are briefly described and many battles, but the author's aim is to make his readers obedient soldiers and earnest Christians. [Ten to eighteen years.]

HOUSE WITH SIXTY CLOSETS: Frank Samuel Child. \$1.25.

A fantastic story of closets that walk, talk, and preach. The action takes place in a little girl's dream, is charmingly absurd, and is illustrated by good pictures. [Eight years to any age.]

TO ALASKA FOR GOLD: Edward Stratmeyer. \$1.25.

The journey defined in the title is minutely described and also the hardships in camp, and the hard fate of ill-equipped immigrants is shown by example, but the hero makes a small fortune. [Ten to twelve years.]

TOLD UNDER THE CHERRY TREES: Grace Le Baron. \$1.00.

A story of New England village life, teaching the value of education and describing the quaint fancies of a little orphan

whose bravery prevents a railway disaster. It is illustrated with excellent half-tone pictures. [Eight to fourteen years.]

UNDIVIDED UNION: "Oliver Optic." \$1.50.

The time covered is from January, 1863, to the declaration of peace, and the book, the last of the Blue and the Gray series, has been written by Mr. Stratmeyer from the author's notes. The publishers' preface pays a pleasant tribute to the author, of whose books they have sold more than two million copies, and whose guiding principle was never to allow the reader to admire evil conduct or character. His morality was better than his style, but he should not be confounded with writers who make boyish wickedness attractive. [Ten to twelve years.]

WEE LUCY'S SECRET: Sophie May. \$0.75.

The story of a few months in the life of a little child, a chain of small adventures, teaching courtesy and kindness to boys and girls. [Four to eight years.]

WE FOUR: Mary G. Darling. \$1.25.

An account of a summer visit during which the heroine learns humility, and the reader is shown the effects of the sham simplicity cultivated in many private schools. [Twelve to fifteen years.]

WHITE MAIL: Cy Warman. \$1.25.

The author shows the rise of one boy from railway watchman to president of the line, and the steady decline of another, the former working hard, the latter talking and thinking cheap socialism. Its lesson is better than its literary quality. [Thirteen to sixteen years.]

Books Received.

PRAELECTIONES DE DEO UNO. Quas ad modum Commentarii in Summam Theologicam Divi Aquinatis habebat in Collegio S. Anselmi de Urbe Laurentius Janssens, S.T.D., Sacrae Indicis Congr. Consultor. Tomus I. (I. Q. i-xiii.) Romae Typis Vaticanis. Apud Desclée, Lefebvre et Soc. 1899. Pp. xxx—526. Pretium, lib. 7.50.

SAINT BONAVENTURE; Les Dons du Saint-Esprit, pour le mois de juillet, par l'abbé Paillier. Paris: Librairie Douniol. 1899. Pp. 142. Prix, 1 franc.

NATURAL LAW AND LEGAL PRACTICE. Lectures delivered at the Law School of Georgetown University by René I. Holaind, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 344.

- THE CATHOLICS OF IRELAND Under the Penal Laws in the Eighteenth Century. By His Eminence Cardinal Moran, Archbishop of Sydney. London: Catholic Truth Society. 1899. Pp. 205. Price, 1s.
- THE CHURCH; or, What do Anglicans Mean by the Church? By John B. Bagshawe, D.D., Canon Penitentiary of Southwark. Second edition. *The Same.* 1899. Pp. 242. Price, 2s. 6d.
- THE LAND I LOVE BEST. By Katharine Tynan (Mrs. Hinkson). *The Same.* 1899. Pp. 191. Price, 1s.
- PROTESTANT FICTION. By James Britten, K.S.G. Second edition. *The Same.* 1899. Pp. 160. Price, 1s.
- BIRDS AND BOOKS. By Walter Lecky. Boston: Angel Guardian Press. 1899. Pp. 243.
- THE CATHOLIC VISITORS' GUIDE TO ROME. By the Rev. Wilfrid Dallow. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 69. Price, 20 cents.
- LIBRARY OF ST. FRANCIS DE SALES. III. The Catholic Controversy. Edited from the Autograph MSS. at Rome and at Annecy. By the Very Rev. H. B. Canon Mackey, O.S.B. Under the direction of the Right Rev. John Cuthbert Hedley, O.S.B. Second edition, revised and augmented. London: Burns & Oates; New York: Benziger Brothers. Pp. xxxii—393. Price, \$1.60.
- LE SANCTUAIRE DE L'ŒUVRE DE SAINTE PHILOMÈNE. Maison Saint-Vincent de Paul. Paris: Vaugirard. Pp. 47.
- MISSION TRACTS. By Thomas E. Sherman, S.J. I. The Old Religion; II. The Church; III. The Real Presence; IV. The Rule of Faith. St. Louis, Mo.: B. Herder. 1899. Pp. 80. Price, 5 cents; per 100, net, \$3.50.
- THIRD READING BOOK. Columbus Series. By W. T. Vlymen, Ph.D. New York: Schwartz, Kirwin & Fauss. 1899. Pp. 256.
- L'EGLISE ET LA PITIÉ ENVERS LES ANIMAUX. Textes Originaux puisés à des sources pieuses. Premier recueil sous la direction de la Marquise de Rambures. Avec une Préface par Robert de la Sizeranne. Paris: Victor Lecoffre. 1899. Pp. xxiii—143.
- INSTRUCTIONS SUR LES FÊTES DE L'ANNÉE. Par M. l'Abbé Morisot. Paris: Ancienne Maison Charles Douniol, P. Téqui. 2 vols. de 401 et 505 pages. Prix, 4 francs.

AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. I.—(XXI.)—NOVEMBER, 1899.—No. 5.

THE CATHOLIC CHURCH IN THE PRESENT CENTURY—ITS FEARS AND HOPES FOR THE NEXT CENTURY.¹

FOURTEEN months hence the nineteenth century will have come to an end, adding a new link to the long chain of centuries that has marked the varying course of the human race from its beginning.

“And even as he, who, with distressful breath,
Forth issued from the sea upon the shore,
Turns to the water perilous and gazes,”²

so we, children of the Catholic Church, now that the dawn of the twentieth century is already breaking on the horizon, may be allowed to glance back over the course during the last hundred years of that wondrous Bark which nineteen centuries ago set sail from the shores of Palestine, bearing with it the cross of Christ, the liberty of the world, and the lofty destinies of redeemed humanity.

A retrospect will show us by what manifold and furious tempests that Bark was assailed, and how it was guided by a loving and strong hand, one that was able to calm the waves at the opportune time. Such a review must needs convince us more and more of the great consoling truth, that the events of ages are simply the grand expression, a vast epic, so to speak, describing mankind in its free activity, under the strong and gentle ruling of Providence; in other words, whilst men, cities, nations, empires act, move, and, after a brief period of agitation,

¹ Address delivered before the *Accademia di Religione Cattolica*, Rome.

² Dante, *Inferno*, Canto I.

fall to disappear from view, God alone abides unchangeable, eternal, and, holding in His grasp the reins which direct human events, turns all things to His own glory and to the spread of Christ's Kingdom, the Church, according to the concept so sublimely unfolded by St. Augustine in his *City of God*, and by Bossuet in his *Universal History*. Christ had for His inheritance all nations; He fills the world; the ages bear His name—"Thy Kingdom is a Kingdom of all ages;" and the Church, bought with His Blood and upheld by Him, defies the onslaughts of man and the gnawing tooth of time, outliving all revolutions, all attacks, all ruins.

But we shall not be satisfied with a review of the past. As the Hebrew people of old, when they had passed safely through the Red Sea and had sung a hymn of thanksgiving to God—"Cantemus Domino, gloriose enim magnificatus est"—looked forward to the journey before them, so when we shall have briefly recounted the chief struggles and triumphs of the Church during this century, we shall strive, though the range of our vision be limited, to search into her present condition even from a human standpoint and to forecast her fears and hopes for the century before us. From this brief investigation we shall justly derive consolation and hope; above all, we shall be enabled to take breath and fresh courage in defence of the rights of Holy Mother Church, on whom depends the welfare of souls and the true progress of Christian civilization.

The termination of a century frequently marks a mere division of time, and not the beginning or end of an important historical epoch. But all thinkers agree that the nineteenth century, more than any of its predecessors, marks the commencement and progress of a great evolution of the human race. Between the years 1800 and 1900 man by his activity, energy, and daring has conquered the earth, has explored it, studied it, and taken an inventory of all it contains. As king of creation he has taken possession of his realm, subjecting everything to his service, use, and comfort.

His progress in the physical and natural sciences has been marvellous. The two great discoveries of steam and electricity have entirely transformed the organization of modern life, by

annihilating distance, linking all nations together, and giving rise to divers amazing machines intended to supplant or indefinitely multiply human labor. These felicitous discoveries will ever remain among the chief and undeniable glories of our century, and because of them we congratulate the century, and we rejoice, since every scientific discovery is a hymn to the God of nature; as a learned French prelate recently said, taking his inspiration from the pages of Holy Writ, "*Deus scientiarum Dominus.*"

But has man proportionately risen in the economic, political, and social scale? Has he increased the material prosperity of families and of nations, toward which he justly aspires with so much ardor? An investigation into this lies beyond our scope; but the groans issuing from the flanks of aged Europe, the limitless armaments that are draining the resources of nations and engendering misery, the sway of brute force over right, the gigantic struggle brewing between the upper and lower classes of society, show as clearly as the light of mid-day how false have been the promises of certain innovators who announced to the deluded multitude that their reforms were to usher in the golden age, the reign of justice, world-wide peace and contentment.

But it behooves us to consider the course of events from a higher plane, that is, from a moral and religious standpoint, as more befitting the nobility of man's mission on earth and his immortal destiny beyond the grave. Let us at once avow it, in this respect, too, the nineteenth century has decidedly no reason to vaunt; for, if on the one hand there are not wanting examples of preëminent and often of sublime virtue, on the other hand, every reflecting and high-souled man is cast down and utterly appalled, first by the ever-increasing mass of misdeeds, of crimes, of suicides that are renewing in our midst the worst days of the old pagan world; and again, by the weakness of religious faith,³ by the confusion of justice with

³ A well-known French philosopher, M. Pouillè, published an important article in the *Revue des Deux Mondes* of January 15, 1897, in which, after giving the statistics of suicides and crime, he was forced to acknowledge that their increase coincided with the decrease of the influences of religion. One of the greatest of German statisticians, Herr von Oethugen, came to the same conclusion in his *Moralstatistik*.

injustice, by the precocious depravity of youth, by the anæmic condition of personal character and the disorganization of the family.

It must, however, be acknowledged that the well-spring and cause of this unhappy state of things cannot be entirely charged against the present century. They were the dire heirloom handed down by its predecessor, an heirloom that hangs over the nineteenth century like a frightful disaster; and if this consideration does not justify our century, it may serve as its excuse, or, at least, as an extenuation of its grave and numerous shortcomings. In truth, during the last part of the eighteenth century a frenzied, corrupt, and error-ridden spirit seemed to invade all classes of society, and a general conspiracy, as compact as it was astute, was entered into against the Church and against the divine, liberating truths of which she is the guardian. Science, eloquence, ridicule, calumny, violence, everything was set in motion against religion. Whilst the Encyclopedists reared against the Gospel the gigantic edifice of a learning bereft of faith, Rousseau beguiled imaginations with all the charms of a seductive style, and Voltaire poured out on the public the vitriol of his sarcasm and the filth of his obscenity.

As soon as moral and religious laws, the safeguards of civil society, were swept away, the catastrophe could not be stayed. It broke loose, violent, terrible, bloody, overturning the entire social structure of the past, and filling with stupor and awe even those who had brought it on. Conspirators and miscreants were the first victims; but the innocent were involved in the common ruin, and the Church above all was cruelly stricken. The civil constitution of the clergy, to which 11,000 ecclesiastics unfortunately gave their adhesion, was intended to wipe out in France the hierarchy and the laws of the Church. Priests who remained steadfast in their duty were condemned to the block, whilst prostitutes were enthroned on the altars. Divine worship and the priesthood were suppressed; and, as a climax of desolation, Pius VI, having been dragged through the length of Italy, expired at Valence, on August 29, 1799. The condition of the Church

could not have been more perilous or more distressing, and its enemies, drunk with the joy of triumph, flattered themselves that the end of the century would be also the end of the Church.

But it was precisely at this juncture that the action of God began. From the bottom of the ship in which He seemed to slumber, the Divine Master rose up majestic, and repeating the gesture that had more than once in the cycle of ages swayed sea and wind, He checked of a sudden the onrush of the revolution and gave to His Church assistance as potent as it was unexpected.

Pius VI was but two months in his grave, when a soldier, urged by a mysterious hand, suddenly arrived from the heart of Egypt, overthrew the bloody Republic, and seized with strong and steady hand the reins of government. Bonaparte's achievement seemed to every one a stroke of Providence. By an insight of genius he understood that, without religion, society relapses into a savage state; firmly grounded in this conviction, he reopened churches, recalled the clergy, and, in the teeth of a vigorous and stubborn opposition on the part of his own adherents, he formed an alliance with the Church by subscribing to the famous Concordat, an instrument of reconciliation and peace, that, after a hundred years and repeated assaults upon it, still remains the basis of ecclesiastical law in France. Thus opened the present century. From the jaws of a revolution, the most fearful in history, God drew His Church unscathed, robust, purified by persecution's fire.

But how comes it to pass that so soon again, after a few days of calm, the sky lowers, and a fresh storm bursts over the Church? Mystery of Providence! Napoleon, impelled by insatiable ambition, and blinded by the glare of power and victory, becomes in his turn a persecutor, heaps bitterness on the head of the gentlest of pontiffs, and casts the Church into a sea of trials and sufferings. But God lifts up His hand once more, and the frozen steppes of Russia, the plain of Waterloo, the castle of Fontainebleau, and the rock of St. Helena expiate the crime of a man who, never-

theless, was great for many reasons, and for whom even the persecuted Pope cherished a fatherly and indulgent sympathy.

At the downfall of Napoleon, which had drenched all Europe in blood, there seemed to arise an order of things unknown to the old world, that was buried in the tomb of its conqueror. The fever of revolution and war was followed by a sort of convalescence, in which humanity regained possession of its vital force. The venerable old Pontiff, Pius VII, reëntered Rome in triumph. France restored her ancient dynasty. Kingdoms arose from their ruins. The Church began to recover everywhere her former honored position, and a long era of peace for religion and society seemed assured.

But it was not to be. Count Joseph de Maistre very acutely remarked that the French revolution was not a mere fleeting occurrence, but an historical epoch. And, indeed, although temporarily checked by the iron hand of Napoleon, who had made use of it to further his designs, the revolution continued vigorous and powerful through the perversion of ideas; and, though Voltaire's disciples, crushed under universal reprobation, acted with more circumspection, they had not, by any means, forsaken their guilty aim of destroying the Catholic religion. They concocted a safer and cleverer plan, that of causing their perfidious doctrines gradually to percolate through the masses by presenting their teaching, not in its naked repulsiveness, but under the seductive guise of liberty and universal toleration. This system, to which was given the alluring name of Liberalism, strained every nerve to lay hold on the education of the rising generations and on public favor. It proclaimed that it respected all creeds. It accorded to every man unlimited right to say and to publish what he pleased, even though it were false and pernicious. It denied to the State power to restrict liberty of speech, and obliged it equally to countenance and respect good and evil, error and truth. These were the avowed great and immortal principles of Liberalism, the decisive code of the future, the guarantee of individual knowledge and liberty, the fruitful germ of future progress.

At the present day, after accumulated dire experience,

every sane man would mistrust such principles as repugnant to the true philosophical and social conception of liberty, which by its nature should be directed in the interest of goodness and truth; but at that time these principles enjoyed immense, incredible success. The word *liberty* exercised an irresistible fascination. Factions inscribed it on their banners. Professors proclaimed it from their chairs; and, what is more astonishing, a large number of respectable and devoted Catholics believed it to be the proper shibboleth of a Christianity accommodated to the exigencies of the time.

But in the midst of this universal contagion, the everlasting miracle promised by God to His Church burst forth again in overpowering splendor. The Popes, watchful guardians of the purity of faith and morals, and solicitous for the real good of nations, were not found wanting in their Apostolic charge. Gregory XVI, in his celebrated encyclical "*Mirari vos*," issued on August 15, 1832, and later on Pius IX in the Syllabus, fearlessly denounced this unbridled liberty, this misalliance of truth with error, as sources of intellectual and moral corruption amongst the masses, and as causes of widespread and inevitable ruin in Church and State.

Then arose a veritable hurricane of invective, insults, and accusations against the teaching of these two enlightened Pontiffs. Rationalism, master of every government, styled Gregory and Pius foes of civil progress and even of human reason. But history, logic and the sad experience of events have thoroughly and solemnly vindicated them. The century has not yet come to an end, and contemporary governments have been forced to understand, though too late, that those so much vaunted principles are, to say the least, powerless to secure social peace in the face of the grave economic conflicts of the present age. Aroused by the wave of indignation that has swept over all Europe against the press and the art of depraving, States have been constrained to perceive that there is little difference between the diffusion of perverse doctrines and incendiarism, revolt, dynamite, and the poniard.

But any observant and calm mind might have seen that the trend of those principles, even when they first saw the light of

day, was to destroy the two great forces in society, the authority of the State and the authority of the Church. As early as 1830, the same storm, which in France had subverted the throne, raged furiously against religion. At Paris, at Rheims, at Toulouse, at Châlons, at Orleans, and in other cities the rabble enacted scenes of savagery. They smashed altars to pieces, trampled the crucifix under foot, laid waste episcopal residences, and plucked the cross from the churches. All this filled with rapturous delight rancorous Voltairian bourgeois, who at that period flattered themselves for a second time that they would have the opportunity of assisting at the funeral of a great religion, but who now tremble for their wealth threatened by a starved proletariat whom they corrupted.

But this was not the only kind of war waged in our century against the Church. The opposition to her, ever intended to lessen or destroy her free and salutary influence on human society, assumed, however, a distinct character, a special physiognomy according to the bent, the historical precedents, and the moral condition of each nation. In the Austrian Empire, in several States of Italy, in Spain, in Portugal and the Central States of America—countries that had remained Catholic—regalism was reintroduced and vamped up for the purpose of tightening and weighting still more the fetters of the Church. In other parts the way was paved for the separation of Church and State. This policy was later on adopted by the government of Italy; and in spite of all lying semblance to the contrary, it is a policy whose aim is to sever the Christian from the citizen, to assign supreme, unlimited power to the civil authorities, and leave the Church maimed, weaponless, and stripped of her most vital rights. Lastly, in other countries, as Russia and Germany, where heresy and schism had erected the omnipotence and absolutism of the State into an incontrovertible maxim, the Church was assailed in her prerogatives, her mission, her liberty, her autonomy.

Now, then, against all these obstacles and errors, against all this oppression, Divine Providence not only raised up, as in times past, intrepid champions from among the bishops and priests, but, conformably to the needs of the times, it

also stirred up a new force, auxiliary indeed and subordinate, but of great value to the Church, namely, the Catholic laity. The mantles of de Maistre, Bonald, and Châteaubriand had fallen upon Lacordaire and Montalembert in France; O'Connell in Ireland, and Görres in Germany. When the whole Catholic world was disheartened, these young men lifted up their powerful voices on the rostrum, in books, and in the daily press. In liberty's name, which their adversaries used as a pretext for persecuting the faith, they eloquently upheld the rights of the Church. Thus, religion, shamefully ousted, under the new forms of government, from the post of honor assigned to her by the ancient regime, gathered fresh strength and vitality from the amalgamation of Catholic citizens who, in the panoply of civil and political rights, naturally denied them by absolute governments, eagerly undertook to defend with legal weapons the rights and interests of the Church. This is one of the pivotal facts of our century; it has reaped Catholics more than one victory, as in Germany and Belgium, and it will have far-reaching consequences in the centuries to come.

This force was brought into play very seasonably at the epoch of which we are speaking, since at that time the revolutionary spirit was plotting new and formidable assaults on the Church in Italy, in the very core of Catholicity. We need not linger here over a recital of the events of 1848. Still engraven on all minds are a kind-hearted and venerable Pontiff's fatherly and loving anxiety to meet the legitimate aspirations of his people, the firmness with which he resisted unjust pretensions, and finally, the shameful excesses of cabals that constrained him to quit Rome in order to safeguard his Apostolic freedom and independence. Let us pass over that sad period, and dwell for a moment on the purest and brightest page of contemporaneous history, that which tells of a new lustre shed on the Queen of Heaven. On Gaeta's rock, in the land of his exile, Pius IX had resolved to proclaim the sweet and consoling dogma of Mary's Immaculate Conception. This pious and prudent design was carried out in Rome a few years later, when, on the 8th of September,

1854, in presence of 192 bishops, the august and infallible voice was heard, that, beneath the glorious vault of Bramante and Michael Angelo, proclaimed to the Church the preservation of the Blessed Virgin from the taint of original sin.

The definition of this dogma, so dear to the hearts of the faithful, assigned to the Mother of the Divine Word her true place in the plan of our Redemption, encircled her virginal brow with a new crown of light, and formed the sublimest glorification of moral beauty, a thing much forgotten in these days. That announcement fell upon the world like a chaste effluence of grace and love; it transported the children of the faith to a pure region, where they might contemplate as in a vision celestial the matchless Virgin who hovers like a spotless dove over the muddy waters of the deluge. And that sovereign lady of whom Dante sang:

"Not only thy benignity gives succor
To him who asketh it, but oftentimes
Forerunneth of its own accord the asking,"—

she accepted earth's homage and lavished upon it the treasures of her inexhaustible, motherly tenderness.

Three years later, on February 11, 1858, she appeared at Lourdes to a poor little girl of the common people; on all our misdeeds, on our ingratitude, on our griefs the smile of her heavenly countenance fell, and she opened up in the midst of the Pyrenees a new well-spring of favors and divine wonders.

This special protection of the Blessed Virgin was more than ever necessary for the Church, because evil days were drawing nigh, days of direst distress, when the faithful and their august head were to be the objects of new and terrible persecutions. The Church had a presentiment of the impending struggle, and led by the Holy Spirit, she prepared a providential concentration of her forces by putting them all at the disposal of her Supreme Head. In view of the shifting conditions of all human organizations, it was of the utmost importance to the Church that she possess one central authority, well defined, universally acknowledged, and which could promptly and efficaciously intervene whenever need arose. Now the Vatican Council had time to render this most valuable aid to the Church. By a dogmatic

Constitution of July 18, 1870, it proclaimed Papal Infallibility and thus sealed the promise which Christ made to Peter and on which is grounded the whole structure of the Church. Henceforward the waves of error will break in vain against that unshaken rock, and Catholics from every clime will have a sure and peaceful refuge.

Both these noble definitions, published within a short distance of time from one another, the one honoring the Blessed Virgin, the other honoring the Chair of St. Peter, have had an immense and salutary influence on the religious character of our century, which, in spite of all its faults, will go down in history as the century of Mary and of the Roman Pontificate.

The long reign of Pius IX was made glorious and fruitful by another invaluable benefit to the Church. Turning to her profit those results of modern science—facility of intercommunication and annihilation of distances—the august Pontiff set in motion everywhere a new current of Christian life, a noble rivalry of zeal and love for the Holy See, an increased energy and activity in every part of the Church. Under him the Papacy ceased to be far away. The spiritual family relationship that knits the Pope with the faithful of every nation became more affectionate and intimate. By unmistakable tokens, touching to behold, the venerable and beloved Pontiff was seen to be the father of each and all.

But whilst the Church was thus drawing closer together the bonds of her beautiful unity in faith and discipline, revolution and heresy were mustering their forces, to hurl them in powerful and fierce assault against the See of Peter and the Church. And now that we have arrived at the history of our own times, there is no need of wasting words over deeds that still weigh on our hearts. The temporal power of the Popes, that had seen eleven centuries pass away, that had sprung from and had been cemented by the rights and gratitude of nations, went down before armed force; and the beloved Pontiff beheld the waves of triumphant revolution break against the threshold of the Vatican.

The German Empire inaugurated its foundation with a new Cæsarism that put hardships on the Catholic conscience.

In May of 1873 it promulgated the famous laws called, by sad irony, *Kulturkampf*, fight for civilization, and intended solely to crush the Church beneath the omnipotence of the State. The persecution, like the man of iron who carried it out, was brutal, ferocious; it smote bishops, priests, religious, laymen, journalists, and inoffensive women. Monasteries were emptied. Dioceses were deprived of their bishops, who were either imprisoned or exiled. Parishes were robbed of their pastors. But the constancy of clergy and people could not be shaken, and notwithstanding enticements of every description, out of thousands of priests there were found but eighty-four defections.

Not much different was the persecution against the Catholic Church in the Swiss Cantons, dominated by the influence of the German Empire. Under the initiative of such men as Carteret and Bard, it started violently at Geneva and spread to the vast diocese of Basle and above all to the *Bernese Jura*.

In Russia there broke out afresh a systematic harassing of Poles and the Uniate Greeks, who were condemned once more to people the inhospitable wastes of Siberia. In Austria the Concordat was denounced, under the false pretence that the definition of Papal Infallibility had changed the standing of one of the contracting parties. Gambetta shouted: "Le Cléricalisme, voilà l'ennemi!" and France was again plunged into religious strife.

Such was the condition of the Church when Pius IX, a magnanimous and fatherly Pontiff, gentle towards men but unbending in his principles, went down to the grave. Then ascended the Papal throne the wise Pontiff to whom we all offer the tribute of our love, obedience, and admiration, and for whom we pray that his years may be lengthened to the increase and the glory of the Church and the welfare of society.

He has measured the width and depth of the evil of the times. He has studied the character of our age, its weakness, its faults, its aspirations, its needs, its praiseworthy instincts. He has grounded the fundamental rule of his Pontificate on

an harmonious synthesis; he would turn all to the service and glory of God, by enlightening rulers and their subjects; by removing prejudice and deep-seated rancor against religion and the Holy See; by treating according to the profoundest principles of theology and philosophy the manifold intricate questions bearing on Church and human society; by paternally recalling to the old sheepfold the scattered flocks of East and West; by uniting, without confounding reason and faith, science and revelation, the interests of time and those of eternity. Thus has he appeared above our storm-beaten age as the ambassador of a higher power, as the representative of a greater moral force, as the chief teacher who points out to a world enshrouded in darkness the luminous path which it must follow. Such is the condition of the Papacy at the end of our century. It is a condition that forms, as it were, a synthesis of the events that we have enumerated, and discloses the sovereign intervention of Providence on behalf of the Church.

Will the world listen to the voice of Leo? Will it accept his unerring guidance and paternal counsel? or will it rather spurn the loving care of its physician and cast itself headlong into the abyss?

It remains for us now to dwell on the hopes and fears of the Church for the century before us. Let us without prejudice or passion cast our eyes on contemporary society and scrutinize the obstacles that it can throw in the path of the Church, as well as the forces by which the Church can offset them. In all frankness I straightway confess that the obstacles are many and grave. A bird's-eye view of the chief ones will suffice.

One of the most alarming is the perversion of minds at the present time. From the mongrel and foggy philosophic systems of Kant, Fichte, Schelling, and Hegel, who did away with the objective reality of things; from French Encyclopedism, which villified and dismantled Christianity; from the insolent theories of Strauss, which Renan presented under a different form and which reduced Christ and the Gospel to a tissue of myths, there

logically sprang generations of rationalists, materialists, and atheists, who laid waste both reason and faith, expressly sought to blot God out of men's minds, out of the family and society, and to overthrow the ancient edifice of Christian faith.

And what renders the situation far worse is that contemporary governments, saturated with the above-mentioned errors, wage war, now openly, now covertly, but always systematically and stubbornly, on the Church which they nevertheless know to be God's representative on earth. A French prelate said very spiritedly to a Cabinet Minister: "It is a great evil that there is not a State religion; but what is worse is that there is a State irreligion."

And unfortunately such is the case. In some countries the government, lorded over by sects, not only in the insanity of its pride refuses homage and worship to God, but it also strives to eliminate Him from public and private life; and worse still, from the intellect and heart of youth, the hope of Church and State. This is the most baneful crime of our times; it is tantamount to positive apostasy and in its train will follow disaster in our own day and in days to come.

Another hindrance to the salutary mission of the Church is the strong and singular bent of the age toward things material. The great discoveries of modern times, the increase of industries and commerce, the hunger after riches and the pleasures of life, the feverish rivalry of nations, seem to have diverted men from the saving and sublime truths that regard God, the soul, religion and the immortal destiny of men. Accordingly the number of those is incalculable who are indifferent through habit, or who have reasoned themselves into skepticism and have turned a deaf or heedless ear to the maternal voice of the Church.

Nor is this all. Because of a false and sectarian notion of liberty, it is permitted that from books, professorial chairs, the stage, the daily press, the novel, a torrent of errors, corruption, hatred, incitement to crime, corrosive of every idea of virtue, of every notion of justice and honesty, of every noble and generous instinct, should pour down with impunity on the defenceless multitude. O what a sad outlook! What ruin, what loss to the Church are stored up for the future!

Nor does the awful penalty decreed for such aberration by God, logic, and history, seem to be far off! In our day a huge wave of revolt is sweeping over the world and is stirring to the depths of their souls the serried ranks of proletariats, often bowed down with misery, oftener still seduced by ambitious demagogues. All hope of a reward in heaven having been snatched from them, they gape with hunger for their share of the goods and pleasures of earth. Therefore they are plotting; they are organizing and herding together, ready to break loose on society; and even now their dull and distant rumblings break on the ear like the sound of an advancing army. Through what a furnace Church and society must pass! To what crimes against property, authority, and the family will not these savage hordes abandon themselves!

Nor is there in sight any remedy for so great a danger. A daring, unscrupulous, occult sect has wound its coils about almost all governments and hinders them from having recourse to the moral force of the Church, which in unison with the State could yet save society from the great catastrophe that stares it in the face. The evil influence of Freemasonry, whose hatred for the Church is as fierce and implacable as ever, constitutes and will continue to constitute another danger to the Church, unless Catholics resist it with virile steadfastness; the absence of which up to the present has been one of that society's main sources of strength.

Lastly, to pass over in silence other causes of apprehension, the Church in her spread through the world, will be confronted with Protestantism and schism. Sheltered under the ægis of most powerful nations and furnished with a copious supply of means, these two forces will, inch by inch, and on every spot of the globe, dispute with her the conquest of souls. Moreover, the Church will have to contend with inveterate prejudice and violent passions; and, last of all, she will, perhaps, in the century before us, have to undergo a struggle, cruel, decisive, supreme, not merely with one or another, but with all her enemies, banded together under the standard of unbelief and atheism; for by the elimination of intermediate shades of belief the world seems to become every

day more and more divided into two camps clearly defined and distinct, Catholicism on the one side and atheism on the other.

Nevertheless, the hopes of the Church for the twentieth century seem to be far more well-grounded than the dangers just recounted. This may be shown by various intrinsic and extrinsic proofs. Of course, we are now prescinding from Divine promises which dispel all uneasiness as regards the lot of the Church and assure us of her triumph over all her foes. We shall base our conclusions solely on the lessons of history and on facts transpiring before our eyes.

As for the teaching of history, suffice it to say that the Church throughout her marvellous career, stretched over nineteen centuries, has ever triumphed over all obstacles and all persecutions. The Roman Empire, which for three centuries sought to strangle her with a hand of iron; heresy, which employed every art to disrupt her harmony and unity; barbarian invasions and Islamism, which thought to crush her by brute force; feudalism, the effeminacy of the Renaissance and Cæsarism, which assailed her purity or her freedom—have been unable to shake her adamantine foundations. Great in prosperity, greater still in the fire of persecution, she surmounted every obstacle, swayed every event, and buried every foe. The past, therefore, is a guarantee of the future. She will prevail against modern Voltairianism, liberalism, rationalism; and this will come to pass sooner than we imagine; for it is the history of the Church that after ages of strife there comes a period of peace and calm. Even now it seems to us that we discern certain signs that are the harbingers of her triumph. One of the most striking is the change of ideas which is being wrought among men of culture who hitherto belonged to the ranks of unbelievers or enemies of the faith. A return to Christian principles, a return originating in the deep void made in heart and mind by doubt and unbelief, has for some time past, although it is still but vague and undetermined, been taking place among these men. They are beginning to understand, albeit as in an unsubstantial dream, that in the midst of the emptiness of all

modern theories there is only one body of doctrine that holds its own; that affords a solution of all public and private needs; that encompasses the history of mankind, and that in periods utterly dissimilar has given signal proof of its efficacy. Nor does it appear that the severity and inflexibility of our dogmas repel them; on the contrary, some minds, long tossed by doubt, feel all the more attracted by those truths because of their fixedness and unchangeableness, precisely as a mariner buffeted by an angry sea desires to reach a haven of safety and peace.

In England, where the philosophic systems of Stuart Mill, of Darwin, and of Spencer had been levelled at the faith, Mr. Balfour, one of the most eminent of statesmen, published not long since a work entitled *Foundations of Belief*, in which, after having shown the necessity of religion to meet the wants of the soul, he paid a magnificent tribute to the idea of the supernatural. In France, where certain great reviews once served as vehicles for the propagation of unbelief, Viscount de Vogué recently contributed to the *Revue des Deux Mondes* a series of articles on the grandeur and vitality of the Papacy, which some free-thinkers had fancied to be dead; M. Jules Lemaitre denounced Masonic irreligion as a scourge of society; and M. Brunetière, after having studied religion with the impartiality of a man not yet belonging to its ranks, delivered a striking discourse on the necessity of faith. "The need of faith," said he, "is an ingredient of our composition; it manifests itself in our entire conduct, and even in the operations of our intellect; it is the fruitful hope which our expiring century leaves as a legacy to the century about to dawn." Because of this *rapprochement* of the choicest minds with our holy religion, M. Ollé Lapruné, in his *La Paix Intellectuelle*, justly says: "Modern thought is returning to Christ." But there are other more positive indications of a better future for the Church.

One of the most important is the moral ascendancy, the authority and prestige that the Papacy, with which the Church is identified, is gradually acquiring. According to some, the spoliation of the Temporal Power meant the decadence of the Papacy; but that was to forget history. Though weaponless

and despoiled, the Pope speaks, acts, teaches, and governs the conscience of the world; for his authority rests on the profound convictions of minds, and convictions cannot be downed by force. On the contrary, they take fresh strength when he who inspires them is enveloped with the double aureola of his most high dignity and misfortune.

Another thing fraught with good omen is the condition of the Church's interior life, which, though ever capable of improvement, is far better than it was during the eighteenth century. This life is revealed through the charity and sanctity of the household of the faith. Perhaps at no previous time have there been in the upper grade of the ecclesiastical hierarchy such a spirit of union, so much holiness of life, and so great an attachment to the Apostolic See. And the same is true of the priesthood, which, tempered by persecution, is gradually resuming its place of honor in the spheres of science and literature; and above all, is edifying the world by its piety, discipline, love of neighbor, and the fulfilment of its ministry. Whilst the rebellious sects are disintegrating and crumbling, the admirable union of the Catholic priesthood with its bishops, and of the episcopate with the Pope, is a consoling sight; for from this union flow the strength, the order, and the uniformity of action found in the fair and peaceful army of the Church, the *acies ordinata*.

This army has, besides, been exceedingly strengthened by a multitude of new religious orders, worthy rivals of their predecessors in every species of virtue and evangelical perfection. In a truly astonishing manner the Church has been enriched with congregations of women especially, some of whom, by devoting their lives to teaching, are preparing for society virtuous wives and mothers; others are prodigies of activity and zeal in every work of Christian charity. Creatures of heaven rather than of earth, often unknown to the world, with their arms outstretched to every form of misery and their hearts open to every misfortune, they suffer privation, distress, and often death itself on the field of battle, in asylums for the aged or for helpless infants, in the melancholy sick-rooms of hospitals, and even in hamlets where lepers, cast forth by

society, drag out a dismal existence. Not long ago the Superior-General of the Third Order of Franciscanesses of Mary, a congregation hardly twenty-five years old, announced to her spiritual daughters that a leper settlement in Japan was deprived of all human and spiritual assistance. The good Mother did not ask any of her religious to undertake a mission which usually results in the frightful disease of leprosy and, after a short period, death. She simply presented the facts of the case to them. Eight hundred sisters, though only ten were needed, asked as a favor to be allowed to give their youth and their lives for those wretched unfortunates.

These facts are not new in the history of the Church; but happening in a calculating, skeptical, and egotistical century, they produce a deep and wholesome impression even on unbelievers. This was the case with Maxime du Camp, who, after describing the works of Catholic charity in Paris, concluded that in the maze of life faith is still the best guide, and that we must bow down before a religion that can inspire such heroic deeds. And the positivist philosopher, Hippolyte Taine, who exercised such influence on the French mind, wound up his long literary career by paying homage to the sincere fervor and progress of the religious calling; and he bowed down respectfully before this flowering of Catholicity which has burst forth to the edification and salvation of mankind.⁴

Yet another presage of better days is the remarkable reawakening of piety and faith among the simple faithful. To lukewarmness, to want of courage, and particularly to human respect have—thank God—succeeded in the ranks of our laity, firmness of purpose, nobility and stability of character, as well as a frankness in the public profession of our holy principles.

The exterior vitality of the Church keeps pace with the interior. Our intrepid and heroic missionaries who, in 1789, were not more than three hundred in number, now, according to a recent report of M. Le Roy, amount, taking male and

⁴ Cf. article on, "The Church in France," published in the *Revue des Deux Mondes*, a short time before Taine's death.

female religious, to more than 70,000; and within the space of a century they have contributed to the foundation of 430 dioceses or vicariates. More than two-thirds of these apostles of religion and civilization come from France, which had been the source of the propagation of revolution and Voltairianism. In the great republic of the United States of America, in England, Scotland, Germany, Switzerland, Holland, and even in Sweden, Norway, and Denmark, as also among the schismatics of the East, notable and consoling progress has been made by the Catholic Church.

What is more, the work that Europe is now accomplishing throughout Africa, Asia, and Oceanica, by exploring and occupying unknown lands, by penetrating into regions hitherto sealed up, and by bringing the dense populations that inhabit them into communication with the continent of Europe, is a fact of prime importance. It betokens a vast design of God, and fills us with well-grounded hope that at a not distant day those numerous yellow and dark-skinned races will swell the ranks of our holy religion. Our incomparable missionaries have already enthusiastically engaged in the arduous and perilous undertaking, and have established little, but fervent, centres of Christianity which will be the first blossoms of a glorious springtime. Everything leads us to believe that the great educator of the people, the Catholic Church, will be equal to the task of transforming those aboriginal races and of bringing them the blessings of religion and civilization, as she did in other times for races not less uncivilized and barbarous.

And thus, in God's Providence, it will come to pass that those geographical and scientific inventions, that facility and rapidity of communication of nation with nation, all the various and far-reaching discoveries of modern times in which mankind has prided itself, and of which it has often proposed to avail itself, in order to dispense with the Creator, will contribute to a more extensive and speedy spread of the glad tidings, and of the reign of God upon earth.

The enumeration of the signs of a better future might be carried to much greater length, but we abstain, lest the

reader's patience become exhausted. We may remark, however, that, in view of the splendid unity and vigor of the Church, the dangers mentioned above do not overwhelm us with apprehension. The times are, it is true, extraordinary and momentous. They forebode profound social and political transformation. But it is also certain that the Church, preserving indeed her dogmas unchanged,—and in this her chief strength lies,—knows, nevertheless, how to put forth her strength, under all circumstances of time and place, precisely because she was established by the Saviour of the world for all times and all places. She spoke Greek in Athens and Latin in Rome. She dressed her tent in the midst of barbarians and of cultured nations. She adapted her discipline and laws to every political condition of men, and, provided the rights of truth and justice do not suffer, she is ready to take all nations to her bosom, and compass them about with light and love.

According to some, the next century will be the century of democracy. There will be no discord between the Church and democracy, if the latter properly interpret the great principles of equality, fraternity, and liberty on which it is based. Indeed, these principles are the beautiful and glorious conquest of our Redeemer and His Church over the ancient world.

In the opinion of others, the next century will be one of formidable struggle and of immense ruins piled up by socialism and anarchy. This forecast is unhappily too well grounded, as we have said above, and it fills the soul of every thoughtful man with deep dismay. But it must be borne in mind that the Church alone has the true key to social problems, since only she possesses the exact and unchangeable conception of justice and inexhaustible treasures of charity. And it is consoling to see already that fear of the approaching tornado, which threatens an upheaval of nations, is having the effect of provoking saner reflections in the minds of men, who, under normal conditions, would never have attributed to the benign influence of religion any social importance. Many of these are now convinced

and openly confess that, even in our day, religion continues to be the most powerful stay of morality and order, the strongest bulwark of property, authority, and the family; and that a people, as the celebrated Le Play concluded, lives by religious belief and dies of its unbelief. Now, when such convictions will have been more widely diffused, when nations will have better understood that in the Church they will ever find a friend and protectress, a fountain of justice and civil peace, then the reign of anti-Christian, anti-social societies will be near its downfall, and the spirit of the Gospel, which these same sects have striven to exclude from civil institutions, will enter them in spite of all opposition. This is not a prophecy; it is a conclusion drawn from logic and history; for the life of nations is, and ever will be, governed by moral law, and moral law must ever spring from the doctrines of religion. Moreover, when these religious doctrines are the purest and sublimest conceivable by the human mind; when they fit in with all the harmonies, wants, and noble aspirations of the soul, they guarantee the Church—their depository—indefectible authority, victorious and triumphant might. The Church will triumph over the rationalism and atheism of the age, because the world without religion is a world without the sun, an orphaned world, a world tracing its steps back to barbarism, as Maxime du Camp has said. The Church will triumph, because without religion man is incomplete and maimed, as M. de Salvandy said before the French Academy in 1854; and the country that disowns the Church, so much a part of its own power and genius, has not all its strength, all its light, all its greatness. The Church will triumph, because contemporary society will be forced to take the alternative of either returning to Christian principles, or of suffering interminable and bloody upheavals; and finally, because in the human heart, even though corrupt, there is a substratum of goodness, and man, bearing the impress of the light of God's face, is naturally impelled to the love of Christ. "Infancy," wrote Monsignor Darboy, the ill-fated and heroic Archbishop of Paris, "adores Christ as God and loves Him as a brother; the maiden gives

Him her heart to preserve it undefiled; the mother calls down His blessing on the heads of her children; many, indeed, forget Him and offend Him; but, by maturity of thought and by the tranquil light of life's evening, the old man is attracted to Christ again. . . . The cross of Christ, a lesson in courage and a badge of honor, the terror of triumphant crime, and the prop of down-trodden virtue, that weak and abandoned cross still remains the most venerated and the most powerful of all earthly things. Fixed on the summit of society, it shines with a splendor that no other glory can equal, and is worshipped as no other greatness could aspire to."

But to conclude. Some of our readers may deem our presage of better times to be the product of buoyant hope. Let this reflection weigh in our favor, that the hope which we cherish is entirely in behalf of the Church, and that we can never be oversanguine in the case of an institution which was never nearer victory than when persecuted and oppressed. Let this reflection also be pleaded in our favor, that discouragement unnerves the soul and stifles strong and generous purpose; whereas hope revives, inflames, redoubles our power for good.

To accelerate the Church's triumph there are at our disposal two powerful means. The one is an increase of activity and zeal in behalf of the Church, for God wishes us to be effective co-workers with Him in the spread of His Kingdom in this world. The other is incessant, ardent prayer that He may hasten the hour of His mercy towards us and our strayed and scattered brethren. And it is with universal, extraordinary, and solemn prayer to Christ, our Redeemer, that the Catholic world, by the initiative of illustrious and zealous prelates and the blessing and encouragement of the Holy Father, will close this century and solemnize the commencement of the next. This will be a prayer of homage, of gratitude, of love, of reparation to the Immortal King of ages; to the Supreme Monarch of all nations; to the Author and Perfector of our faith; to Him who embodies in Himself and sanctifies all the sufferings of men; to Him who alone is the Truth, the Resurrection, and the Life.

Who can say what treasures of grace and mercy this universal cry of repentance, this immense appeal for pity and pardon, will obtain from His loving and fatherly Heart when they have risen up to His throne from the whole family of the faithful and reëchoed from every shore of the seas, from every city and from every mountain of the earth? Let us then lift up our hearts, aspirations, and hopes! "Apud Dominum misericordia et copiosa apud Eum Redemptio."

About eighty years ago Count Joseph de Maistre, with a profound insight into the future, penned these memorable words: "If the eighteenth century closed with an insensate and blasphemous proclamation of man's rights over God, the nineteenth will terminate with a proclamation of God's rights over man." This prediction is—thanks be to God—being fulfilled under our eyes; its accomplishment is a fact full of consolation and hope, and completely confirmatory of the stand taken in the present pages; for it is a fresh and luminous sign of halcyon days in store for the Church. *Fiat! Fiat!*

Rome, Italy.

DOMINIC CARDINAL FERRATA.

THE TRUE AND THE FALSE MYSTICISM.

II.

THE object of mystical contemplation of whatever degree, from the ordinary Christian's simple act of love to the ecstasies of the saints, is God—God as He reveals Himself in His action upon the soul, whether acting immediately as First Cause, or mediately through His creatures. To know God in Himself, that is, in His substance, apart from His effects; not merely to know Him as the Source and Cause of the affections He produces in our mind and heart, but to know what He is in Himself in the same way that we know His effects, and as though He Himself were an effect, is really a contradictory notion; yet the expression covers the mystery of that union of the beatified spirit with God in Himself, which we call knowledge or

vision simply by analogy and for want of any other term, even as we speak of mind-knowledge in terms of bodily sight. But on earth, God can be contemplated only as the hidden source of His works, even as the soul only knows herself by her manifestations, her actions and reactions, but in no wise in her substance and inner perfection. And the manner in which we advance in the truer knowledge and love of our own soul, and acquire a certain laudable habit of self-contemplation, is not only illustrative of, but very intimately connected with, a like advance in the contemplative love of God. For, indeed, the soul is the mirror wherein, according as its capacities are more and more unfolded and realized, we see the fullest finite revelation of God. We cannot understand any personality except so far as by a sort of dramatic power we can take it upon ourselves, clothe ourselves with it, and in our imagination put ourselves into that other's place and mood and condition. We may, indeed, conceive a notion of goodness and excellence far beyond our own by, as it were, multiplying and purifying that of which we are conscious in ourselves; but we cannot imaginatively realize such a notional conception, except so far as we are at least remotely capable of attaining to it ourselves. Whatever be the multiplier—finite, or infinite—self is, after all, our highest unit of perfection. We cannot *realize* anything better than what we know ourselves to be in ideal and capacity, and it is on our *realization*, not upon our abstract notion, of God's perfection that our love of Him depends.

Day by day we advance from imperfect to more perfect self-consciousness and sense of individuality in proportion as the latent activities of our soul are called into fuller and more varied play and slowly revealed to us. We find out by degrees what we can do, what we can know, what we can love, and what therefore we must *be* ourselves who can fit and be fitted to, who can comprehend and pass beyond all these objects of thought and love and action. We are in the moral order what we love; we cleave to our like; atom to atom, and thought to thought. To love justice is to be just; to

love chastity is to be chaste. Is not the poet's love of Nature an index of a fair soul, even if we do not go so far as to say that he imparts that beauty to Nature from his own soul? Whatever delights us, that we are, if not effectually, at least in aspiration; we find it all within ourselves, or else something which answers to it and surpasses it.

Yet though derived from an infinite variety of manifestations, the notion we have of "self" from first to last is pure and simple, albeit ever growing in richness and depth of color. It is not a jumble or heaping together of all our self-experiences, though every one of them has contributed to its making. It is not the effect of a confused view of all our remembered acts of knowledge and love and effort, such a conglomeration as the sense-school would have us think it. It is rather a simple impression which remains after its innumerable causes have vanished from existence and from memory, and which can be resuscitated in their absence. Our gratitude towards a persistent benefactor is created by the sum of his favors, but in itself a simple sentiment which endures when the favors are out of sight and even largely forgotten in detail. So as to our sentiment towards self, and our notion of self. The more we get from ourselves in the way of intelligence and love and goodness, the clearer and deeper is our notion, the fuller and richer is our love of that hidden source, that self from which all this proceeds. What we know and what we love is not any or all of these manifestations, but that simple unit which is manifested. Thus, as the word "mother," standing always for the same simple personality, means indefinitely less for the wailing infant than for the grown son who crowds into it the sentiment generated by years of affectionate intercourse; so the "I" of dawning consciousness differs in volume of meaning, from the "I" of mature years.

But as he grows, he gathers much,
And learns the use of "I" and "me,"
That "I" am not the things I see
And other than the things I touch.

And the more he sees and touches and opposes to himself

as "other" and "not-self," the fuller and deeper is his consciousness of both what is included and what is excluded by this same "I."

Now as from the continual study of the works of an author whom we have never seen, a certain simple idea of his personality shapes itself in our mind, derived but distinct from the ideas of his various productions, so from repeated meditations upon God's works and ways and revelation, a similarly simple and concrete impression of the hidden Divinity is formed within us; the word "God," whose sense was at first vague and thin, becomes big with full and definite meaning, not by an addition of new parts and "notes" as in the case of complex notions that are pieced together by the mind; nor by analysis and dissection, as when a complexity is first apprehended confusedly and then examined in its several details; but as a dim light intensifies, or as a pale uncertain color deepens and defines itself, or as a feeling of gratitude or of loyalty or any other affection attendant on some apprehension grows with it in tone and strength. For our estimate of a personality is as simple and undefinable an impression as color, or sound, or heat, or cold. However multiple be the experiences which created it, yet they are not its constituent factors, but its causes; and if there may be much common to the several groups of experiences in two or more cases, yet the resultant impression, being simple, is in each case absolutely distinct and undefinable.¹ Scientific theology builds up what is properly a "notion" of God part by part, just as a critic might sit down and describe Shakespeare's character from his works, building up the word-picture, part by part, into a complex whole. And one might in either case follow intelligently all that was said, and yet *realize* nothing, just because the description is an image, not of the simple impression of the personality, but of the many causes which in combination give birth to that impression.

The great aim of the spiritual life, whether in the ordinary Christian or in the professed contemplative, is by observation,

¹ A B C and A B D have A B in common; but if each yields a *simple* result, these results will be as unclassifiable as C and D.

meditation, and reflection to enrich the significance of the word "God," to crowd ever more and more meaning into its simplicity; so that this very thought alone, apart from all reference to the sources whence it is born and nourished, may evoke a correspondingly simple affection which may be viewed as faith, or hope, or love, according to the circumstances in which it manifests itself. It will be readily admitted by many that man reaches his best in bringing his mind and affections into most perfect harmony with the world of his experience; in slowly building up in his mind an ever fuller, more coherent, and more truthful image of the "all" so far as revealed to him; in contemplating that resulting image with the worthiest and deepest feelings of humble awe, wonder, praise, and love. But in truth this is but a means to another and better conception, through which the mind brings forth in itself an idea, or image, or word of God, in the contemplative love of which it finds its best and most unselfish happiness.

But if the bare thought of a thing delights us, much more will the reality. Were God the mere dream of a poet's brain, such dreaming would make life worth living; yet that worth were but a shadow of the solid, all-satisfying joy which springs from the knowledge that God *is*, and that the reality transcends all dreams that He has given us the power of dreaming. "*Jesu, dulcis memoria*," says St. Bernard,—"*Dans vera eordis gaudia*,"

Jesu, the very thought of Thee
Can thrill the heart with ecstasy.

But he goes on: "*Sed super mel et omnia, Ejus dulcis prae-sentia*"—

But O what sweetness would it be,
To feel that Thou wert close to me!

For if the idea, the shadow of absent reality, can at times ravish the soul to itself and absorb all other consciousness, far more potent is the present substance of that reality. Even though I know nothing more of an author when I am brought face to face with him than the impression already derived from his works, yet his presence inspires me with a far stronger and more vivid sentiment than I should derive from the mere

thought of him; and in like manner a keen realization of the intimate nearness and presence of God in one's own soul, as well as in Nature, makes contemplative acts much more possible, frequent, and sustained than they would be were they dependent simply on the idea or memory of God.

All previous processes, therefore, of asking, seeking, knocking; all our observings, reasonings, reflections upon God's works and doings are valuable chiefly as disposing and preparing us for those moments in which we simply rest and gaze upon the fruit of our labors, upon the simple thought of God Himself which has been slowly generated within us.

In every case the act of love is at least incipiently ecstatic. Were it only a fair landscape, or a sunset, or a dramatic crisis, the mere contemplative joy will in a measure take us out of ourselves and absorb all our consciousness to the annihilation of time. Still more when the sole thought of God has gradually gathered to itself as to a centre all the interest and affection attendant upon whatever goodness or loveliness is formed in the innumerable creatures, in which He manifests Himself, will the mind at times be fascinated to the oblivion of self and of all beside.

As to ecstasy, it is to be noticed, in passing, that it was an error of the Neo-Platonists to treat it almost as the act of a distinct faculty of the mind; distinct from reason or intuition, as reason is from memory; a faculty perhaps latent in all, but undeveloped in most, and the development of which was the mystic's chief aim. But this was to mistake an action of a recognized type, varied and in some sense we might say, vitiated, by an accidental circumstance, for a new and supernatural kind of action. For, understanding by ecstasy the entire absorption of consciousness by some vivid object to the destruction of explicit self-consciousness and of all sense of time or of other things, it certainly implies a great intensity of affection and reality of vision in respect to that particular object; but it is not a point of perfection but rather of imperfection that it should destroy consciousness of self and other things.

Darkness is not light. This defect is to be ascribed to the limited nature of our attention, which must be withdrawn from one point if it is to be concentrated on another. We cannot, therefore, suppose that the Beatific Vision of the Saints is strictly ecstatic; on the contrary, there will be the fullest and most perfect self-knowledge and self-consciousness coexisting with the vision of God. For that joy lies in the consciousness of the perfect harmony between God and the soul; of the soul's inmost nature designed to be a receptacle of Divinity, and of God as now filling that receptacle with Himself. It is not a sense of oneness and confusion, or a mere sense of God, but a sense of harmony, of two in one, or rather of many in one, of distinct "otherness" in personality and of ineffable "sameness" in mind, love, and life. And as this future consummation of the mystical life is utterly antagonistic to that destruction of personal distinctness and absorption into original nothingness which is the goal of Oriental and even Neo-Platonic aspiration, so the very element of ecstasy which commended it to that school, namely, the element of unself-consciousness, is precisely that which prejudices it in the eyes of the Christian mystic; while contrariwise, what commends it to the latter is the intense consciousness of God which occasions the defect in question; whereas what the others seek is not intense wakefulness of the soul, but the quiet of just conscious slumber, the sense of insentience. Thus while the Buddhist allows no ecstasy without sanctity, and no sanctity without ecstasy, the Christian never regards ecstasy as more than a psychical accident, or as even of any particular value as an index of sanctity. For though commonly and roughly it denotes an abnormal intensity of the interior act and, as such, is of frequent occurrence with saints and contemplatives, yet it may very often be simply the result of psychical weakness; while in stronger souls the more intense love may well be perfectly self-possessed and unecstatic. In fine, abstraction, no less than distraction, is a result not of the strength but of the limitation of the human mind.

It may also be noticed that, though sometimes the mere

thought of a personality, apart from all reference to any or all of the self-manifestations through which it has become known to us, is a full and sufficient object of intuition and affection; yet more commonly it is by some one or more of these self-manifestations that we are awakened to such recognition and love. Dante is for me a distinct flavor unlike any other; and this perception I can evoke without any conscious reference to any or all of the causes which gave birth to it. Yet undoubtedly it is far more real and vivid and durable when he is, as it were, seen in action or heard in self-utterance. Similarly, for the most part, we need the aid of creatures not only to generate the idea of God within us, but to resuscitate it vividly in memory; we need to view Him in and behind this or that particular manifestation of goodness, wisdom, power, mercy, love, or as clothed with the garment of the entire universe. But it is the peculiarity of the Saints and mystics to be at last independent of these images and instances, and to be drawn directly to the simple thought of God and held there spell-bound, like a wasp so absorbed in the sweetness of the honey as to be unconscious of the severance of its own body.

Yet it is part of the economy of the Incarnation to minister to the deepest needs of our double nature—of this embodied spirit which embodies its purest thought in images derived from the senses; which embodies its purest love in the warmth of sensible emotion; which speaks and is spoken to through the symbolism of things seen and heard and handled with the hands. If a hatred and contempt of matter and of the body and all connected with it, as proceeding from the principle of evil, characterizes Gnostics, Neo-Platonists, Manicheans, Catharists, Puritans, and kindred schools, it is distinctive of Christ and Catholic Christianity to recognize body and soul as created and united by God, each in His image and likeness; to view the flesh as the sacrament and expression of the spirit, as the veil through which the spirit is to be approached, informed, elevated, sanctified. For this cause the Word was made Flesh, that in Him we might see the Divinity as far as it can possibly be expressed in

finite human nature—the highest created Word of God, which we can realize and understand. . “He that hath seen Me hath seen the Father.”

Thus the Sacred Humanity of Mary's Son gives our imagination a figure, wherein we can clothe that “sense of God” which has been formed in our heart and intelligence. Perforce we must either picture God to ourselves man-wise, or else we must call into our imagination some manifestation of His Presence—the fire, or the storm, or the sunset, or the ocean, if we are to steady our mind in its operation. In the Man Christ we can really see God with our imagination, and also see what is the fullest finite revelation of the Divine Love, the form of a servant wherewith God clothed Himself and suffered that He might woo and win the human soul in its own language.

To discard all such imaging of God was a point of perfection with the body-loathing Neo-Platonist; but the Christian mystic uses thankfully and gratefully the help which God's gracious condescension has provided for him in the sacramental subjection of matter to mind, instituted in the very first creation of things and perfected by the Incarnation.

“The School,” says Paul Sabatier,² “is always more or less the gateway to mysticism; it is possible only to an elect of subtile mind; a pious peasant seldom understands the *Imitation*.” This is certainly true to a large extent of Neo-Platonic mysticism, and of some Christian mystics who have been entangled in that system; also, it is perfectly evident that whatever cultivates the mind aids in securing the natural conditions for contemplation. Still some of the most noted Christian contemplatives have been void of all scholasticism and mental training, and all have approached God through the veil of the Sacred Humanity. Nay, this is Jacob's ladder making an open causeway between earth and heaven, bridging over the else impassable gulf, and making accessible to the poor and simple heights never before ambitioned but by the wise and prudent.

The sweetness of the Divine Love as revealed in the

² *Life of St. Francis*, Chap. VIII.

Crucified Humanity has spoken more in one single word to many a pure, childlike heart than all the gathered experience and reflection of the wisest could utter. A Kempis speaks to God and listens to God, but it is the God-Man, Christ; for he wrote with a faith far other than Sabatier's, in an age when "God" meant Christ, and summoned up at once the face of the Son of Mary. The *Imitation* may not be the form in which a peasant would express his mystical commerce with God, or under which he would recognize it; but experience is one thing and the successful expression and analysis of that experience is another.

And now we are in a position to deal with some objections to the whole theory and possibility of such contemplation as we have been speaking of. In a chapter on *Plato and the Doctrine of Rest*, one who fairly represents in this matter a large school of current thought, rightly blaming the excesses of the reaction against the Heraclitean doctrine of universal flux, inclines to a contrary excess where he says: "Motion discredited, motion gone, all was gone that belonged to an outward and concrete experience, thus securing exclusive validity to the sort of knowledge, if knowledge it is to be called, which corresponds to the 'Pure Being,' that colorless, formless, impalpable existence—*οὐσία ἀχρώματος ἀναφής*—to use the words of Plato."

Again, speaking of "a very abstract, and as it may seem disinterested, certainly uninteresting notion of deity, which is in truth—well! one of the dry sticks of mere natural theology, as it is called," he says: "To think of the deity you must think of it as neither here nor there; then, nor now; you must away with all limitations of time and space and matter, nay, with the very conditions and the limitations of thought itself; apparently not observing that to think of it in this way was in reality not to think of it at all:—that, in short, Being so pure as this, is pure Nothing." And again: "That most abstract and arid of formulæ, *Pure Being*, closed in indifferently on every side upon itself, and suspended in the midst of nothing, like a hard transparent crystal ball." Finally: "The

European mind . . . will never be quite sane again. It has been put on a quest (vain quest it may prove to be) after a kind of knowledge perhaps not properly attainable. Hereafter in every age someone will be found to start afresh, quixotically, through what wastes of words! in search of that true Substance, the One, the Absolute, which to the majority of acute people is after all but zero, and a mere algebraic symbol for nothingness. . . . That strange passion for non-entity, to which the Greek was so oddly liable, to which the human mind generally might be thought to have been constitutionally predisposed; for the doctrine of 'The One' had come to the surface before, in old Indian dreams of self-annihilation, which had been revived in the second century after Christ, in the ecstasies (ecstasies of the pure spirit leaving the body behind it) recommended by the Neo-Platonists; and again in the Middle Age, as a finer shade of Christian experience, in the mystic doctrines of Eckhart and Tauler, concerning that union which can only be attained by the literal negation of self, by a kind of moral suicide; of which something also may be found under the cowl of the monk, in the clear, cold, inaccessible, impossible heights of the book of the *Imitation*."³ "It is no vague scholastic abstraction that will satisfy the speculative instinct in our modern minds. Who would change the color or curve of a rose-leaf for the οὐσία ἀχρώματος ἀσχημάτιστος ἀναφής—that colorless, formless, intangible being—Plato put so high? For the true illustration of the speculative temper is not the Hindoo mystic, lost to sense, understanding, individuality, but one such as Goethe, to whom every moment of life brought its contribution of experimental individual knowledge, by whom no touch of the world of form, color, and passion was disregarded."⁴

All this criticism loses sight of a verbally subtle but really vast distinction between two senses of the term *Pure Being*. For it may stand for the last residue of a process of abstraction by which we eliminate, one by one, the differences of things, retaining only what is common; until when every

³ *Plato and Platonism*, Ed. 1896, pp. 25, 27, 28, 32.

⁴ *Pater's Appreciations* (Coleridge).

positive determination of an idea has been obliterated nothing remains but the empty frame of a thought. "Pure Being" in this sense is what can be predicated of everything when we want to affirm as little as possible about it, to assert that it is "not nothing" (*nonnihil*), "mere being." This, the emptiest of all concepts, is infinitely universal just because of its very blankness. Its "purity" is simply negative. Determination or definition both includes and excludes; and the more it includes, the less it excludes. When the inclusion is minimized to a point or zero, then we have this negative notion of Pure Being; but when the inclusion circles out to infinity and when this boundless content is, as it were, fused into one simple perfection—the transcending equivalent of all—then we have the positive conception of Pure Being.

In this positive sense, Pure Being is the most concrete of all conceptions; the result not of abstraction, but of composition; it means the infinite Fulness of Being, and not the indefinite Emptiness of Being. It is not, however, a confused agglomeration of all the perfections and excellences that we see in God's works, in the physical, moral, and spiritual orders; for of these, many are contrary to one another and cannot coexist in one and the same subject; but it is the conception of the simple source whence all these things flow and which must contain and infinitely transcend them all. In that subsistent Perfection all these finite perfections exist in their purity, that is to say, freed from their limits and determinations so far as these are exclusive of further perfection. There is nothing more strange in our forming within ourselves a notion of God as the hidden source of all being—a notion growing ever richer and deeper as our experience of being enlarges—than in our forming a similarly simple notion of any unknown worker from his manifold works, or of our own secret self from our multitudinous self-manifestations; nor could any conception be less happily described as "colorless, formless, impalpable," "abstract," "uninteresting,"—it being the very contrary of all these. Simple it is, and insoluble into parts; not however with the barren simplicity of a point, but with that of a pure color or of an intense brightness. For as a pure color is to the eye, so

is Pure Being, so is God, to the whole soul. If by "Pure Being" we mean the "emptiness of all definite qualification," then it is "neither here nor there," because it is nowhere; but if we mean the Fulness of Being, then it is "neither here nor there" because it is everywhere; and it is neither "then or now" because it is "everywhen;" and similarly of all contrary and incompatible perfection, it is neither one nor the other, but equivalently and surpassingly both. How these contraries are united in their source we cannot imagine distinctly; but surely nothing is more conceivable. Even in nature we see how, for example, man, who is neither mere inorganic matter, nor a plant, nor an animal, gathers all the excellences of these things into a simple unity of a higher order.

Now, as being at the two extreme poles of thought, these opposite conceptions of "Pure Being" enjoy not only the same name, but have many other attributions in common, always, however, understood positively in one case, negatively in the other. Void and Fulness alike are infinite, pure, indeterminable, incomprehensible, ineffable, but in contrary ways and for contrary reasons.

This being so, it is not wonderful if unskilful thinkers and speakers frequently slip unconsciously from one sense to the other, and so confound all things; nor can it be denied that Christian mystics and contemplatives have frequently failed in the analysis of their own mental processes and have laid themselves open to the false charge of nihilism.

Mr. Pater speaks of "the sort of knowledge—if knowledge it is to be called—which corresponds to the 'Pure Being,'" and opposes it to "an outward and concrete experience," and here we must agree with him in his depreciation of the pseudo-mystic contemplation whose object is this void concept, while dissenting from his supposition that there is no true contemplative knowledge, answering to the positive idea of the Fulness of Being.

The mental act of vision which has for its term that mere skeleton of a thought, with its zero of depth and its infinite monotonous waste of extent, can indeed scarcely be called knowledge at all, fed as it is by the mere husks that remain after every

grain of qualification has been extracted from our ideas. In that act of contemplation the mind most nearly attains to conscious annihilation. To think of "nothing," or to see nothing, is the same as not to think, not to see, except so far as "nothing" is invested with a fictitious entity by the mind itself; for the word "nothing" and the idea of "nothing" is something, and can be thought about. In complete unconsciousness there can be no *sense* of rest and quiet; just as we do not enjoy being sound asleep, but only being on the hither or further verge of sound sleep. Could the mind be fixed ecstatically on the void thought of mere *Being*, its activity would be brought to the lowest ebb, to the very verge of unconsciousness, to a sense of negative rest and quiet. Now this is the pseudo-mysticism of the East, and of the quietists of all times and varieties; of those "old Indian dreams of self-annihilation" of which Mr. Pater speaks. The Buddhist, however, unlike the Christian quietist, starts with a principle which justifies all his ideas of asceticism and mysticism. If all evil and suffering be from desire, and if desire be the necessary expression of separate existence, then separate existence is an evil to be suppressed, and self-obliteration, physical and mental, the repression of distinct thought and desire by the concentration of the mind on the thought of that void, or mere Being, from which we are differenced as ripples from the infinite ocean-plane, is the nearest way to happiness; to the restful consciousness that we are obeying our destiny. Existence is evil, matter is evil, desire is evil, thought is evil—this is the principle that justifies Oriental asceticism and mysticism.

Manifestly it is no easy task to fix the mind's gaze on a thought so void of all interest or attractiveness as is that of mere Being-in-general; as long as there is anything more concrete and full within the field of vision the attention will be spontaneously arrested by the latter, unless the will offers a violent opposition and exerts pressure upon the mind.

Hence such mystics strive as far as possible to empty the mind of all that could disturb or distract it in the way of rational interest or affection or external occupation, and to procure the stillness and retirement needed for so difficult a feat of concen-

tration, much as we shut our eyes and ears when we desire to bring all our attention to bear on some faint impression or memory. It is because the interest and attractiveness of this barrenest of conceptions is so weak, and cannot in the nature of things be strengthened (since unlike the positive conception of Pure Being, it does not admit of intensification), that a conscious effort is needed to counteract the spontaneous impulse of the mind to fix itself on any more concrete and interesting object. Doubtless the negative hypnotic rest which ensues when all full consciousness is focussed upon this mere point of intelligibility and withdrawn from self and everything else, has the attraction of narcotics and sedatives, which apart from other motives may reward the labor and mortification needed for this voluntary self-extinction; yet it is not an attraction which, like the fervent love of the saints, prevails over every other, but one which can only prevail in so far as all competitors are carefully excluded.

But the mental act which has for its term that richest of all thoughts, "the Fulness of Being," with its indefinite depths of meaning combined with supreme concentration and simplicity, is "knowledge" in the highest and fullest sense of the word; it is the tranquil resting of the mind in the all-satisfying fruit of its labors, in the truth won at the cost of thinking and comparing and putting together. If to gaze into void is the nearest thing to not thinking at all, to contemplate Fulness is the fullest of all thoughts, the most intense action or self-realization of the soul.

In the measure that the simple thought and name of God grows fuller and more crowded with compressed meaning, it will acquire a greater power of distracting the attention from other things to itself; less and less effort will be needed for these elevations and excesses of the mind, till, as in the case of the greater saints, involuntary ecstasy in which the whole consciousness is gathered into and absorbed by this one thought, realizes a foretaste of the absolute unchanging rest of the face-to-face vision in Heaven. In such an act there is no process, no comparison, no building up or dissecting, but simply the perpetuated wonder and joy of the first shock of vision; and as time goes for nothing when we are conscious but of one thing, there

can be no sense of weariness or satiety. Of this contemplative rest and joy in the thought of God St. Augustine writes :

“Very sweetly did we speak there alone, and ‘forgetting things past we stretched forward in thought to the future’ and sought between ourselves from that present Truth (which Thou art), of what kind that eternal life of the saints would be—‘which eye hath not seen, nor ear heard, nor hath it entered into man’s heart to conceive.’

“But with our hearts’ mouth we were panting for the supernal streams from Thy fountain—that ‘fountain of life which is with Thee,’ that bedewed thence, according to the measure of our ability, we might in some way master so great a thought.

“And when our discourse had brought us to the conclusion that no pleasure of the bodily senses, how intense soever, or in whatever brilliancy of natural light enjoyed, could seem worthy of mention, let alone comparison, beside the joyousness of that Life, raising ourselves thereunto with still more ardent desire, we passed in order upwards through all bodily things into the very heaven whence the sun, the moon, and the stars shine down upon the earth. And then we rose still higher by internal thought, speaking of Thee and marvelling at Thy works. And then we came to our own minds and passed up beyond them that we might arrive at that land of unfailing richness where with the pasture of Truth Thou feedest Israel for ever, and where ‘Life’ means that Wisdom by which all these things which have been, and shall be, are made; yet itself is not made, but is, even as it was and ever shall be; though more properly ‘was’ and ‘shall be’ are not found therein, but only ‘is,’ since it is eternal. For the eternal knows not ‘was’ and ‘shall be.’

“And as we were thus speaking and straining after it, for a moment we touched it with the whole force of our heart, and gave a sigh; and then leaving this sheaf of the first-fruits of the spirit there we wandered back to the tumult of our lips to the word which hath beginning and end. For what is like unto Thy Word, our Lord, which abideth unaging in Itself and reneweth all things?

“We were saying then that were the uproar of one’s passions silenced for him, and were the dreams of earth, air, and ocean silenced; and the heavens silenced; and were the very soul silenced to herself, passing out beyond herself and not thinking of herself; and were all visions and pictorial revelations silenced; and all language, and every symbol, and were everything whose very existence is a passing away, altogether silenced for one; for if one listens these are always saying:

'We made not ourselves, but He that abideth for ever hath made us'—having said thus much, were they forthwith to be silent, straining their listening ears unto Him who hath made them; and were He Himself to speak alone, not through them but by Himself, so that we should hear His word, not uttered with bodily tongue, nor through the voice of an angel, nor through thunder from the clouds, nor through riddle or parable, but were we to hear, apart from these, Himself whom we love in these, and as now we stretch upward and with lightning thought just touch that Eternal Wisdom that abideth over all; could this touch be prolonged, and could all other visions as of an infinitely lower kind be withdrawn, so that this one alone might snatch to itself and swallow up and bury its beholder in its most secret joys, and were the unending life to be of the same kind as that moment of intuition for which we sighed, would not this be 'entering into the joy of Thy Lord.' *Et istud quando?* And this, O when?"⁵

No words could more aptly or beautifully explain the act by which "the soul eternizes itself," whether in some brief vision of God as known through creation, or in the unending face-to-face contemplation of the Blessed in Heaven. As the mirror is filled with and becomes the image of what it reflects, so the soul that sees God brings forth in itself the likeness of God: "When He shall appear we shall be like Him, for we shall see Him as He is." Our whole end in life is to bring forth this image or word of God in our thought more and more fully and perfectly; to see God; to know God, not with a notional, speculative knowledge such as a man might have of what he has never felt or even imagined, but with a real knowledge that comes of intimate contact, as real as our knowledge of our own personality which we cannot doubt, yet cannot analyze or define.

And this "real" knowledge of God is inseparably accompanied by love. For it is to the whole soul what a harmony, or a fragrance, or a rich color is to the particular sense in question—an object which, by eliciting a full and perfect act of perception, causes rest and satisfaction and joy. And in the love of God, and of things god-like and divine, all virtue and holiness is summed up.

⁵ Aug. Conf., L. IX, c. x.

But for us here on earth this love of things god-like and divine, this rest and repose of the mind, as it realizes in itself and contemplates the existence of justice, truth, order, beauty, and all manner of goodness, and of Divine self-manifestation in finite things, is not so much a consequence as a cause of the love of God, that is, of the joyful repose of the mind as it contemplates the existence of God, in whom justice, truth, order, beauty, and all manner of goodness subsists in absolute simplicity, and infinite perfection.

We are not as those Blessed ones who see God's face directly, and who are therefore reminded of it by every hint and suggestion of that Beauty which is reflected from the meanest creature upon which He has lifted up the light of His countenance. We are not carried back in thought to something already experienced, but forward to something as yet only dimly imagined and hoped for. We begin by loving these scattered rays of Divine Beauty before we can focus them to a point in which their brilliancy is concentrated, or trace them upwards as they converge to their common source above. We have no "real" knowledge of God whatever in this life except so far as we have tasted and loved his sweetness as shared by creatures, and have referred all to Him as to the first author.

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THE SIBYLLINE BOOKS IN THE LIGHT OF CHRISTIAN ANTIQUITY.

Dies irae, dies illa
Solvat saeculum in favilla
Teste David cum *Sibylla*.

THE question has frequently been proposed—who was this Sibyl of which the poet speaks in the liturgical hymn chanted at the solemn services of our dead? Was she a prophetess moved by a divine afflatus akin to that of the royal seer with whose name her own is coupled? The works of the early Christian apologists abound in allusions to the Sibyl and

the Sibylline oracles; yet the all too minute accuracy of time, place, and circumstance which characterizes these predictions, as given, for instance, in the works of Lactantius, arouses suspicion regarding their genuineness. But if they are spurious, how does it happen that they are so universally quoted by Christian writers, and whence did they originate? This question I propose to deal with in the following pages.

I.

The name Sibyl (*Σίβυλλα*) is etymologically derived from the Æolian *σιός* (for *θεός*) and *βόλλα* or *βύλλα* (for *βουλή*). Accordingly, the word *Σιόβυλλα*, or *Σίβυλλα*, is equivalent to *θεο-βουλή*, and signifies a person announcing the designs (the will or counsel) of the deity. This interpretation corresponds with the sense in which the term was understood among the pagans, and according to which a Sibyl was a "semi-deified prophetess of the ordinances and designs of the gods regarding the fate of cities and kingdoms."¹ She was distinguished from the ordinary priestly caste of prophets by her non-official character, which left her free in the scope and exercise of her prophetic gift; and we find her usually represented as a nymph dwelling near the waters or in grottoes.² Very ancient writers, such as Heraclitus,³ know of but one Sibyl, who wandered from place to place. But occasionally her voice was thought to have been heard in different places at the same time. Hence the belief that there were several Sibyls became common. Thus Pausanias speaks of four Sibyls,—the Trojan, the Libyan, the Kumana (Roman), and the Hebrew or Babylonian.⁴ Lactantius, following Varro, counts eight Sibyls.⁵ The most renowned Sibyls in Roman times were the Erythraea (from Erythraea on the Ionic coast) and the Kumana in lower Italy. Aristotle believed that the two names designated one and the

¹ Lücke, *Einleit. in d. Offenb. Joann.*, p. 81.

² Schürer, *Gesch. d. jüd. Volkes*, Vol. II, p. 790.

³ Plutarch, *De Pythiae Oraculis*, Vol. VII, p. 561, edit. Reisk.

⁴ *Pausanias in Phoc.*, § 12.

⁵ "Primam fuisse de Persis, secundam Lybicam, tertiam Delphida, quartam Cimeriam, quintam Erythraeam, sextam Samiam," etc., Lact., *Div. Inst.*, I, 6.

same person,⁶ and the close resemblance of the two appears indeed to indicate a common Asiatic origin.

THE MANUSCRIPT RECORDS.

But few actual manuscript records of the genuine or supposed Sibylline prophecies exist—some two hundred verses (hexameter) in all.⁷ Disconnected fragments were known to be preserved in private libraries of Greece and Asia Minor; whilst the principal collection is one known as the Roman, which, according to the well-known story, King Tarquin Superbus brought with him on his way through Kumaë from Asia Minor.⁸ He appointed two prominent citizens, who were called *duumviri*, to be its custodians. The number of these guards was, under the republic, increased to ten (*decemviri*), and subsequently to fifteen (*quindecimviri*).⁹ They were to keep the books of the oracles absolutely secret in the capitol, and only in times of public calamity could they consult the sacred verses to ascertain what reparation the gods demanded. The reading and interpretation of the divine will from the Sibylline books was termed "*sacris faciundis*." In the year 76 B. C., a conflagration destroyed these sacred books, and the Roman Senate sent a deputation to Asia Minor to procure, if possible, another copy. They obtained, at Erythraea and various other places, a new collection of about a thousand verses, which was likewise deposited at the capitol.¹⁰ This collection was known to exist down to the fifth century. During the reign of Honorius it was destroyed by order of Stilicho, as the pagan Rutilius Numatianus informs us with many regrets: "*At Stilicho aeterni fatalia pignora regni et plenas voluit praecipitare colus.*"¹¹ This occurred probably about the year 406, that is to say, about nine hundred years after Tarquin had established the Sibylline cult.

⁶ Arist., *De Mirab.*; cf. Cicero, *De Div.*, I, 18.

⁷ Alexandre, *Oracula Sib.*, II, p. 118.

⁸ Dionys. Halic., *Antiqu.*, IV, 62.

⁹ *Tit. Liv.*, VI, 37.

¹⁰ Lactant., I, 6, 14; Tacit., *Annal.* VI, 12; Dionys. Halic., IV, 62.

¹¹ *Rutilii Numat. Itiner.*, II, 55.

Besides this collection, which might be called the official book of the Sibylline prophecies, numerous others under the same name circulated among the people, not only of Rome, but in Greece and Asia Minor. Owing to the abuses to which such copies gave rise, they were frequently interdicted by the government. Nevertheless, they continued to circulate, and it was but natural that those who desired to influence the religious convictions of the populace would make use of these supposed expressions of the divine will for their own ends by adding to or changing the pretended oracles. This was done not only by Greek, but also by Jewish proselytizers wishing to secure the ear of the people by an appeal to their religious sentiment.¹²

The history of the last centuries before Christ abundantly shows that the movement of Hellenistic culture, which started from Alexandria, was characterized by a strong tendency to make propaganda in favor of Judaism. The result of this movement was not only a series of historic works from Jewish writers, such as Philo and Josephus, but also a large number of religious works, of which we have examples in the two Greek versions of the Scripture by Aquila and Theodotion, not to speak of the Septuagint and the canonical writings which, like Ecclesiasticus, come within the same period.

Under these circumstances it can hardly be deemed surprising that some of the zealots eager for the propagation of the Jewish law should have deemed it wise to use the Sibylline oracles as inducements to bring others to their way of thinking. And it is equally easy to understand that in these efforts to proselytize, the sense of strict honesty sometimes suffered when there was question of emphasizing means to attain what seemed to them clearly a commendable end. Nor were the pious frauds, which used the Sibylline books as a bait to draw the reverent attention of the pagans to the superiority of the revealed Law, confined to the Jews. Eagerly zealous Christians thought it lawful to employ like means, and the so-called Sibylline prophecies which we possess to-day are the outcome of this zeal

¹² *Schürer, op. cit.*, II, p. 792.

among Jews and Christians. It is of these that I shall speak now in detail.

Among the various editions of the *Σιβυλλιακῶν Χρησμῶν Λόγοι* issued within the last fifty years, the principal ones are those of Alexandre (Paris), Friedlieb (Leipzig), and Rzach (Vienna). The last-mentioned forms a small volume of Greek hexameter verse, bearing the title *Οἱ τῆς Σιβύλλας χρησμοί*. A short *Prologus* introduces the twelve books, or *Λόγοι*, comprising about 4,000 verses. The collection is simply an ill-arranged compound of oracular sayings, which the acute sense of modern criticism has not yet been able to disentangle or define. There is no unity of disposition or logical connection in the parts; and the manuscripts themselves differ in this respect, so that it has been impossible thus far to make any authoritative synthesis of the text. Even Lactantius in his day complains that "*Libri sunt confusi nec discerni ac suum cuique assignari potest, nisi Erythraeae quae et nomen suum verum carmini inseruit.*"¹³ Rzach himself, after careful study, comes to the conclusion that "the text of the apocrypha, known by the name of Sibylline oracles, belongs to that class of ancient Greek traditions which have suffered most through defective transmission of the MSS." And he expresses the conviction that the more we study the existing collection of the prophecies, the more clearly it appears that the many faults which are found in every portion of the text are due, not to the Sibylline writers, as was the general belief in former ages, but rather to defective means of handing down the ancient traditions.

THE CONTENTS.

The subject-matter of the Sibylline Books is a series of prophecies, concerning the fortunes of different countries, whilst here and there are added warnings and threats against the idolatry and vices of the pagans. To illustrate this, we take an example from the Third Book, which is the oldest, and which seems to have served, in a measure, as the groundwork and model for the subsequent oracles.

¹³ Lactant., *op. cit.*, I, 6.

The book may be divided into three distinct parts. In the first we have the story of the Tower of Babel and the subsequent confusion of tongues, followed by the separation of men and their dispersion into the different parts of the earth.¹⁴ The dominion over mankind is divided between Kronos, Titan, and Japetos. Kronos and Titan quarrel, and both perish. Then appear the different nations—the Egyptians, the Medes, etc., down to the time of the Romans. In this part,¹⁵ the Sibyl speaks successively of the grandeur of the reign of Solomon:

Οἶκος μὲν γὰρ πρῶτιστος Σολομώνιος ἄρξει
Φοινίκης τ' Ἀσίας ἐπιβήτορας κ.τ.λ.¹⁶

Next she mentions the Hellenic Macedonian rule:

Αὐτὰρ ἐπειθ' Ἑλληνες ὑπερφίαλοι καὶ ἄναγνοι,
Ἄλλο Μακεδονίης ἔθνος μέγα ποικίλον ἄρξει.¹⁷

Finally she comes to the Roman reign:

Αὐτὰρ ἔπειτ' ἄλλης βασιληίδος ἔσσεται ἀρχή,
Λευκὴ καὶ πολύκρανος, ἀφ' ἑσπερίου τε θαλάσσης.¹⁸

When the seventh king of Greek extraction has ceased to rule Egypt, the people of God shall again obtain ascendancy, and become a teacher of living truth to all mankind:

Καὶ τότε ἔθνος μέγαλοιο θεοῦ πάλι κάρτερον ἔσται,
Οἱ πάντεσσι βροτοῖσι βίου καθοδηγοὶ ἔσονται.¹⁹

Then a terrible judgment is to visit all the nations. After this the Sybilline writer sketches the characteristics of the Jewish people, its religious cult and history down to the reign of Cyrus.²⁰

The second part of the third book is made up almost exclusively of dire warnings and prophecies of evils which are to afflict various countries, islands, and cities. In the very midst of these sad forebodings occurs the description of the Messianic reign of peace.²¹

¹⁴ III, 97-109.

¹⁷ III, 171, 172.

²⁰ III, 196-294.

¹⁵ III, 110-161.

¹⁸ III, 175, 176.

²¹ III, 341-380.

¹⁶ III, 167, 168.

¹⁹ III, 194, 195.

Εἰρήνη δὲ γάληνος ἐν Ἀσσίδι γαῖαν ὀδεύσει.
 Εὐρώπη δὲ μάκαιρα τότε ἔσσεται, εὐβοτος αἰθῆρ,
 Πουλυετῆς, εὐρωστος, ἀχείματος, ἥδ' ἀχάλαξος,
 Πάντα φέρων καὶ πτηνὰ καὶ ἔρπετὰ θηρία γαίης.
 Ὡ μακαριστὸς, ἐκείνον ὃς ἐς χρόνον ἔσσεται ἀνὴρ
 Ἡὲ γυνή²²

The third portion of the book²³ opens with a series of oracles regarding several nations,²⁴ and from these passes into a eulogy of the people of Israel, putting it before the reader as an example of a nation which keeps aloof from the vices and idolatry of the pagans.²⁵ Then follow other announcements of punishments for sin and calls to repentance,²⁶ towards the end of which the Messianic King is introduced.²⁷

Καὶ τότε ἀπ' ἡελίοιο Θεὸς πέμψει βασιλῆα,
 Ὃς πᾶσαν γαῖαν πᾶνσει πολέμοιο κακοῖο,
 Οὓς μὲν ἄρα κτείνας, οἷς δ' ὄρκια πιστὰ τελέσσας.

Λαὸς δ' αὖτ' ἐκ μεγάλιο Θεοῦ περικαλλεῖ πλούτῳ
 Βεβριθὼς, χρυσῶ τὲ καὶ ἀργύρῳ . . .

It is quite evident that the idea here given of the expected King is that which prevailed among the Jews about the time of Christ, namely, of a powerful temporal sovereign rather than of the Master who taught His disciples humility, love of their enemies, and the spirit of poverty. After this description follows the prophecy of the Judgment, and again detailed references to the Messianic Kingdom, intermingled with earnest admonitions addressed to Hellas.²⁸ Having announced the signs that are to indicate the approaching end of the world,²⁹ the Sibyl in the epilogue reveals her identity.³⁰

Ταῦτά σοι, Ἀσσυρίης Βαβυλώνια τέχνα μακρά
 Οἰστρομανῆς προλιποῦσα . . .
 Καὶ καλέουσι βροτοὶ με καθ' Ἑλλάδα πατρίδος ἄλλης,
 Ἐξ Ἐρυθρῆς γεγαυῖαν, ἀναιδέα . . .

In conclusion, she intimates that she was present with Noah in the Ark at the time of the Deluge:

²² III, 367-372.

²⁵ III, 573-600.

²⁸ III, 652-795.

²³ III, 489-807.

²⁶ III, 601-651.

²⁹ 795-808.

²⁴ III, 487-572.

²⁷ III, 652, ff.

³⁰ 808-823.

. . . Ὅτε γὰρ κατεκλύζετο κόσμος
 Ὕδασι, καὶ τις ἀνὴρ μόνος . . . ἐλείφθη,
 Τοῦ μὲν ἐγὼ νύμφη καὶ ἀφ' αἵματος αὐτοῦ ἐτύχθην,

and then, as though to spite truth itself, ends the book with the line Ὡστ' ἀπ' ἐμοῦ στόματος τὰδ' ἀληθινὰ πάντα λελέχθω.

II.

ESTIMATE OF THE FATHERS.

The question which naturally occurs to the reader of these oracles is: How were they regarded by the early Christians and those who had authority in the Church? The answer is to be found in the works of the ecclesiastical writers, especially the Fathers.

According to Clement of Alexandria, it would appear that the Apostle St. Paul, in addressing the pagans, appealed to the Sibylline books: Λάβετε καὶ τὰς Ἑλληνικὰς βίβλους, ἐπιγινώτε Σίβυλλαν, ὡς δηλοῖ ἓνα θεὸν καὶ τὰ μέλλοντα ἔσεσθαι! But we may entertain doubts on this head and suppose that St. Clement simply repeated what he found in some apocryphal work current in his day, the Παύλου πράξεις, without wishing particularly to give the assertion the weight of his own authority.

Of St. Clement of Rome, a disciple of the Apostles, we read in the *Quaestiones ad Orthodoxos*:³¹

Εἰ τῆς παρούσης καταστάσεως τὸ τέλος ἔστιν ἡ διὰ τοῦ πυρὸς κρίσις τῶν ἀσεβῶν, κατὰ φασὶν αἱ γραφαὶ προφητῶν τε καὶ ἀποστόλων ἔτι δὲ καὶ τῆς Σιβύλλης, καθὼς φασιν ὁ μακάριος Κλήμης ἐν τῇ πρὸς Κορινθίους ἐπιστολῇ.

But it is somewhat suspicious that the alleged passage is nowhere to be found in the Clementine Epistle to the Corinthians.

That Justin Martyr was familiar with the Sibylline text of the third, fourth, and fifth books as we have them to-day, is evident from his writings. He is the first expressly to declare his belief that the Sibyl was an inspired person:³² ἔκ τινος δυνα-

³¹ *Quaest.*, 74.

³² *Ad Graec.*, § 37.

τῆς ἐπινοίας . . . ἐγγὺς εἶναι δοκεῖ τῆς τῶν προφητῶν διδασκαλίας. His statement that the Sibylline books, which he assumes to be identical with the ancient texts, were widely known in his day, is likewise of much importance.

The unknown author of the *Διδασκάλια* (early part of the third century) calls to witness the Sibylline oracles in confirmation of his teaching.³³ The later Apostolic Constitutions, which in the first six books represent an enlargement of the *Didaskalia*, do the same. In the Book of the Martyrs we read:³⁴ "If the pagans ridicule our writings, unwilling to give them credence, let them be convinced by their own prophetess, the Sibyl, who speaks thus:³⁵ 'When all things have been reduced to ashes and the Eternal God has caused the fire, which He has kindled, to stop, then He shall form the bones and ashes into a new man, and restore mortals to their former state,' etc.

Ἄλλ' ὅτ' ἂν ἤδη πάντα τέρφη σποδόεσσα γένηται
Καὶ πῦρ κοιμίσση θεὸς ἄσπετον, ὅς περ ἀνήψεν,
Ὅστέα καὶ σποδιῇν αὐτὸς θεὸς ἔμπαλιν ἀνδρῶν
Μορφώσει, στήσει δὲ βροτοὺς πάλιν, ὡς πάρος ἦσαν.

When, therefore, this one [the Sibyl] clearly confesses the Resurrection, it is indeed foolhardy not to accept our words."

Theophilus of Antioch, who cites from the Sibylline oracles of Books III and VIII, expresses himself as follows:³⁶

Ὅτι μὲν ταῦτα (i. e., the passages cited by him) ἀληθῆ καὶ ὠφέλιμα καὶ δίκαια καὶ προσφιλεῖς πᾶσιν ἀνθρώποις τυγχάνει, δῆλόν ἐστιν.

Of course these words would still be true if a Jew or Christian, and not the Sibyl, had been the author of the books.

Clement of Alexandria, of whom I have already spoken, teaches that God gave to the pagans, as well as to the Jews, their prophets.³⁷ Although he cites from the different books,—the third, fourth, and fifth,—the quotations amounting altogether

³³ Cf. Funk, *D. Apost. Didaskalia*, in his work, *D. Apost. Constitutionen*, p. 29.

³⁴ *Const. Apost.*, L. V, c. 7.

³⁵ L. IV, 178 ff.

³⁶ Theoph., L. II, 36.

³⁷ Strom., L. VI.

to about fifty verses, it cannot be said with any certainty in what light he regarded the Sibyl. In one place he speaks of one pagan Sibyl; then again he speaks of several; finally he returns to the belief in one, that is the Hebrew Sibyl, whom he also calls *Προφήτης*.

Gregory of Nazianzen³⁸ only refers to the Sibylline oracles in some of his verses, and he plainly intimates that the prophecies had, in his time, largely lost their former prestige as authority to which the Christian apologist might appeal for confirmation of his teaching. It matters little, in his estimation, whether Hermes or the Sibyl expressed their approbation of the Catholic truth; if they did so, they required no special illumination from God, but simply a familiarity with the existing Sacred Writings: *Ὁὐ θεόθεν, βιβλῶν δὲ παραβλέψαντες ἐμεῖο*.

Saints Basil, Chrysostom, Epiphanius, and others among the Christian luminaries of the East make no mention whatever of the Sibyls.

In the Western Church we have Tertullian, who styles the Sibyl divine:³⁹ "Nec praetermittam potiora testimonia divinarum literarum, quibus fides pro antiquitate superior debetur; ante enim Sibylla quam omnis literatura existit."

The writer who appears of all others to give most credit to the Sibyl is Lactantius. He, too, considers her utterances divine:⁴⁰ "nunc ad divina testimonia transeamus." From eight books of the oracles he cites in various places of his writings some seventy-five passages (about two hundred verses).

Among the imitators of Lactantius in his regard for the Sibylline prophecies, the one noteworthy example is St. Augustine. "Vir clarissimus Flaccianus," he says,⁴¹ "qui etiam proconsul fuit, homo facillimae facundiae, multaeque doctrinae, cum de Christo colloqueremur, Graecum nobis codicem protulit, carmina esse dicens Sibyllae Erythraeae, ubi ostendit quodam loco in capitibus versuum ordinem literarum ita se habentem ut haec in eo verba legerentur:

³⁸ *De Rebus S. Carm.*, II.

³⁹ *Lib. II Ad Nation.*, p. 75, ed. Rig.

⁴⁰ *Div. Inst.*, L. I, c. 6.

⁴¹ *De Civitate Dei*, L. XVIII, c. 23.

ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΣ ΤΙΟΣ ΣΩΤΗΡ

quod est latine: 'Jesus Christus Dei Filius Salvator.' Hi autem versus quorum primae literae istum sensum, quem diximus, reddunt, sicut eos quidam latinis et stantibus versibus est interpretatus, hoc continent:

"Judicii signum tellus sudore madescet

E coelo Rex adveniet per saecula futurus, etc.⁴²

"Haec autem Sibylla sive Erythraea sive ut quidam magis credunt, Cumana, ita nihil habet in toto carmine suo, cujus

⁴² The acrostic is found in the Sibylline book VIII, v. 217-244, and reads as follows:

Ἰδρώσει δὲ χθών, κρίσεως σημεῖον ὅτ' ἔσται.
 Ἦξει δ' οὐρανόθεν βασιλεὺς αἰῶσιν ὁ μέλλων,
 Σάρκα παρὼν πᾶσαν κρίναι καὶ κόσμον ἅπαντα
 Ὄψονται δὲ θεὸν μέροπες πιστοὶ καὶ ἄπιστοι
 Τῦσιτον μετὰ τῶν ἁγίων ἐπὶ τέρμα χρόνιοι.
 Σαρκοφόρων δ' ἀνδρῶν ψυχὰς ἐπὶ βήματι κρίνει,
 Χέρσος ὅτ' ἂν ποτε κόσμος ὅλος καὶ ἄκανθα γένηται.
 Ρίψουσιν δ' εἰδῶλα βροτοὶ καὶ πλοῦτον ἅπαντα.
 Ἐκκαύσει δὲ τὸ πῦρ γῆν, οὐρανὸν ἠδὲ θάλασσαν
 Ἰχνεῖον· φρύξει δὲ πύλας εἰρκτῆς Ἀἶδαο.
 Σὰρξ τότε πᾶσα νεκρῶν ἐς ἐλευθέριον φάος ἥξει
 Τῶν ἁγίων· ἀνόμους δὲ τὸ πῦρ αἰῶσιν ἐλίξει.
 Ὅππόσα τις πράξας ἔλαθεν, τότε πάντα λαλήσει:
 Στήθεα γὰρ ζοφόμεντα θεὸς φωστήρσιν ἀνοίξει.
 Θρήνος δ' ἐκ πάντων ἔσται καὶ βρυγμὸς οὐδόντων.
 Ἐκλείψει σέλας ἡελίου ἄστρων τε χορεΐαι.
 Οὐρανὸν εἰλίξει· μήνης δὲ τε φέγγος ὀλεΐται.
 Τῦσώσει δὲ φάραγγας, ὀλεῖ δ' ὑψώματα βουνῶν,
 Τῦφος δ' οὐκ ἔτι λοιπὸν ἐν ἀνθρώποισι φανεῖται.
 Ἰσα δ' ὄρη πεδίοις ἔσται καὶ πᾶσα θάλασσα
 Οὐκ ἔτι πλοῦν ἔξει. γῆ γὰρ φρυχθεῖσα τότ' ἔσται
 Σὺν πηγαῖς ποταμοὶ τε καχλάζοντες λείψουσιν.
 Σάλπιγξ οὐρανόθεν φωνὴν πολὺθρηνον ἀφήσει
 Ὡρούσα μύσος μελέων καὶ πῆματα κόσμου
 Ταρτάρειον δὲ χάος δείξει τότε γαῖα χανοῦσα.
 Ἦξουσιν δ' ἐπὶ βῆμα θεοῦ βασιλῆες ἅπαντες.
 Ρεύσει δ' οὐρανόθεν ποταμὸς πυρὸς ἠδὲ θεείου.

exigua particula ista est, quod ad deorum falsorum cultum pertineat; quin imo, ita etiam contra eos et contra eorum cultores loquitur, ut in eorum numero deputanda videatur, qui pertinent ad Civitatem Dei." One cannot help noticing the reserve with which St. Augustine expresses himself—"videatur," and at the beginning—"carmina esse *dicens*."

It is evident the Saint did not place absolute confidence in the prophecies. This he shows even more plainly in his controversy with the Manichæan Faustus, who had appealed to the Sibylline books in confirmation of his arguments. St. Augustine answers: "In nullis ecclesiis illa (vaticinia Sibyllæ) recitari cum Hebraei prophetae in omnibus gentibus clareant." (XIII, c. 1). And again he says (XIII, c. 15): "Sibylla porro vel Sibyllæ . . . vera dixisse perhibentur, valet quidem aliquid ad paganam vanitatem revincendam, non tamen ad eorum auctoritatem amplectendam."

Nevertheless, it is due to the authority of St. Augustine that the Sibylline oracles maintained any sort of respectable recognition down to the Middle Ages, whereas no trace of them remained in the East. We find, at the time of Charles the Bald, a collection of the Sibylline prophecies from the works of the Fathers with a commentary by a certain Sedulius. In the liturgy, too, we find traces of this recognition, for the above-mentioned Latin acrostic "*Judicii signum*" was chanted at the exequies in the churches; and it is probably to this fact that we owe the mention of the Sibyl's name in the beautiful sequence *Dies iræ*. There is a hymn ascribed to St. Bernard, and chanted at Christmas, in France:

Si non suis vatibus,
Credat vel gentilibus,
Sibyllinis versibus
Haec prædicta.⁴³

The mediæval theologian likewise regarded the Sibylline oracles with reverence. Thus St. Thomas of Aquin says: "Sibyllæ multa vera prædixerunt de Christo;"⁴⁴ in another place adding "teste Augustino." This may account to some extent for the almost enthusiastic cult with which, at a sub-

⁴³ *Missale Ambian.*, ad Diem Nat. Dom.

⁴⁴ Sec. II, qu. 2, 7 ad 3; and qu. 172, 6, 1.

sequent period of the Middle Ages, the Sibylline prophecies were studied and interpreted. The Teutonic temper of mind, as well as the past history of the newly converted German nations, in whom centuries could not efface the veneration alike for the mysterious and for the ancient priestesses of their race, was peculiarly favorable to this movement, which also opened the way to impostors playing to their own advantage upon the credulity of the people. This caused numerous spurious texts to be circulated under the name of Sibylline prophecies. One such is found among the works ascribed to Venerable Bede,⁴⁵ from which we quote a few sentences as mere curiosities of literature. About the Roman emperors of Germanic race the Sibyl speaks as follows: "Et post haec surget rex Salicus de Francia per K. nomine (Charlemagne), ipse erit magnus et piissimus, potens et misericors. Et veniet rex post eum per L. nomine (Louis)." In this manner the prophetess enumerates the successive rulers in regular order down to Henry VI. But then she begins to flounder—"post haec vero surget alius rex per H. nomine, et de ipso H. procedent duodecim H (*sic*)."⁴⁶ Thus she continues in irrelevant fashion, ending with a vivid description of the Last Judgment, in which the aforementioned acrostic is repeated. The prophetic gift of the Sibyl evidently began to grow less keen after she arrived at Henry VI, which fact faintly suggests the possibility that she was contemporary of that monarch. But we shall recur to this phase again.

From the sixteenth century the popularity of the Sibylline oracles decreased. A complete edition of the *Σιβυλλιακοί* was published by Xystus Betuleius in 1544-46. It contained eight books, and was reissued, much improved, in 1555 (Basle). In 1828 Cardinal Mai published the remaining four books, which he had discovered among the MSS. of the Milan and Vatican libraries.

III.

In view of what has been said we are confronted with the important query: What are we to think of the Sibylline books?

⁴⁵ Cf. Migne, T. XC, col. 1184, ed. 1850.

To give a satisfactory answer to this question we shall have to inquire—

1. May we suppose that God would communicate the gift of prophecy to a pagan medium?
2. Has God ever done so?
3. Has He done so in the case of the Sibyl?
4. Are the so-called Sibylline books which we possess at present the writings of this Sibyl?
5. Do the writings which we possess under the name of Sibylline books contain actual prophecies that have been subsequently fulfilled?

The first and second questions we may readily answer with St. Thomas⁴⁶ in the affirmative. "Quod prophetae daemonum loquuntur interdum ex revelatione divina, sicut manifeste legitur de Balaam." The answer to the third question must depend on the strength of the arguments which we can bring in favor of the fourth and fifth; and I feel free to assert that no such proofs can be advanced; that, on the contrary, there are strong arguments to show that our so-called Sibylline books are not the writings of a Sibyl, and that they contain no actual prophecies in the true sense of the word. This assertion I propose to make good in the following argument.

The motives which determine the credibility of a prophecy are certain intrinsic or extrinsic proofs which the claimant of the prophetic gift is bound to produce in order to establish his mission. Such proofs or credentials are especially necessary when there is question regarding so-called prophetic utterances or writings the origin of which is obscure and lies under the suspicion of having been falsified or invented.

What credentials have we for the mission of the Sibylline prophetess? It is true that the oracles which our Sibylline books announce are found to correspond with actual facts; but the question remains, were these announcements made *before* the occurrence of the events narrated? If not, then they are surely not prophecies. Now it is manifest that it would not be a fair criterion of truth to accept the mere statement of the Sibylline books themselves as a guarantee of

⁴⁶ Sec. II, qu. 172, 6 c et ad 1.

their truthfulness; we need some other witness to show us conclusively that the Sibylline writings in our possession were really in existence before the events which they pretend to foretell did occur. As a matter of fact, however, it happens that all the witnesses who mention the existing Sibylline books did live after the events therein narrated. We have, therefore, no external criterion to establish the prophetic character of the books.

It may be objected that the present collection of the books is, in all probability, identical with the official copy known to have been preserved in the Roman capitol during the reign of Tarquin and under the Roman Republic. But the assumption is wholly gratuitous, since history records the fact that this official copy was burnt. The jealous care with which the Romans watched over the Sibylline books seems to preclude the idea of a transcription. Moreover, our pseudo-Sibyl herself testifies against the identity, because she styles herself the Babylonian Sibyl,⁴⁷ and not the Erythræan,⁴⁸ whom the Romans consulted.

Another and stronger objection might be urged by assuming that, whilst we have no actual contemporary testimony in favor of the veracity of the prophecies, still those who speak of them are very trustworthy men, Christian writers who lived at a period when it was easier than it is at present to determine the truth or falsity of the Sibylline claims. But do these trustworthy Christian writers really place such faith in the genuineness of these prophecies as to allow the inference that they held them to be inspired? It must be remembered that the Christian Fathers do not refer to these oracles as theological sources of knowledge, but only as illustrations, or at most as starting-points of analogy in controversy with pagans who did or might have faith in their supernatural origin. "*Sibylla valet aliquid ad paganam vanitatem revincendam,*" says St. Augustine; and it is noteworthy in this connection that those ecclesiastical writers who make use of the appeal to the Sibylline books

⁴⁷ III, 809.

⁴⁸ III, 814.

can hardly be styled, at least in most cases, Fathers of the Church. They are Lactantius, Origen, Clement of Alexandria, Tertullian, and the author of the *Didaskalia*; men who are rather apologists than *Patres Ecclesiae* in the strict sense of the word.

Not even as historical evidence could this testimony of the early Christian writers be admitted in behalf of the trustworthiness of the Sibylline books. Origen, as is well known, finds himself quite at a loss to repudiate the charge of Celsus that the prophecies are spurious.⁴⁹ Lactantius, who is the strongest of all the witnesses in behalf of the oracles, fortunately gives us an insight into the reasons that swayed his convictions in their behalf, and therefore permits us to form a fair estimate of the value of his belief—*tantum auctoritas, quantum rationes*.

Here are his reasons:⁵⁰ "His testimoniis quidam revicti solent eo confugere non esse illa carmina Sibyllina, sed a nostris ficta atque composita. Quod profecto non putabit, qui Ciceronem, Varronem legerit, aliosque veteres qui Erythraeam Sibyllam ceterosque commemorant: quarum ex libris ista exempla proferimus, qui auctores ante obierunt quam Christus secundum carnem nasceretur. Verum non dubito, quin illa carmina prioribus temporibus pro deliramentis habita sint cum ea tunc nemo intelligeret. Jacuerunt itaque multis saeculis, sicut etiam voces Prophetarum, quae cum per annos mille quingentos vel eo amplius lectae fuissent a populo Judaeorum, non tamen intellectae." The weakness of the argument that we should accept the Sibylline writings of the time of Lactantius because Cicero and Varro had spoken of the Sibyls, is apparent at once; yet Lactantius seems to have had nothing stronger to say in answer to the charge that these writings were spurious.

Another attempt to vindicate the authenticity and authority of our present Sibylline books is found in the following passage from a speech addressed by the Emperor Constantine to the assembled Fathers of the Council of Nice, and reported

⁴⁹ *Celsus apud Orig.*, VII, 56, v. 61.

⁵⁰ *Div. Inst.*, IV, c. 15.

by Eusebius.⁵¹ "All are agreed that Cicero not only knew of, but translated and incorporated in his works this prediction" (embodied in the acrostic of the Sibylline books). But is this true? We are not aware that Cicero in any part of his works refers to the pretended prophecy. The only passage in the writings of the great Roman orator, which could be in any way construed into a meaning akin to Constantine's words, is as follows: "Non esse autem illud furentis, cum ipsum poema declarat (est enim magis artis et diligentiae quam incitationis et furoris) tum vero ea, quae acrostichis dicitur cum deinceps ex primis versus litteris aliquid connectitur ut in quibusdam Ennianis . . . in Sibyllinis ex primo versu cujusque sententiae primis litteris carmen omne praetexitur."⁵² Surely Constantine must have misread his Cicero; and his complaint that not only the learned and the skeptic, ἀλλ' οἱ πολλοὶ τῶν ἀνθρώπων ἀπιστοῦσιν, seems hardly justified if it rest on no other source of knowledge than the one alleged.

But there are not only negative reasons against the authenticity of our Sibylline books; we have likewise positive evidence which weakens belief in their genuineness. It is well known that all prophetic writings for which we have a supernatural guarantee bear in their form a certain mysteriousness of expression, like things seen at a distance. This characteristic absence of precise delineation and detail in far-away images is in striking contrast with the form of expression adopted by the pretended Sibyl. She knows and states everything with an accurate announcement of names and dates and places, so as to arouse the involuntary suspicion that the things predicted could hardly have been out of the range of commonplace vision. Where, for example, Isaiah prophesies⁵³ "Ecce virgo concipiet et pariet filium," our Sibyl is much better informed and announces:⁵⁴

⁵¹ *Constantini Oratio ad Sanctor. Coetum*; cf. Migne, XX, c. 1290.

⁵² *De Divinatione*, II, 54.

⁵³ Is. 7: 14.

⁵⁴ VIII, 457 ff.

Παρθένου ἐκ Μαρίας λαγόνων ἀνέτειλε νέον φῶς,
 Πρῶτα μὲν οὖν Γαβριὴλ σθεναρὸν δέμας ἄγνόν ἐδείχθη
 Δεύτερα καὶ κούρην αὐτάγγελος ἔννεπε φωνῇ, κ.τ.λ.

Regarding the miraculous multiplication of bread of which the prophets make no record, she can tell:⁵⁵

Ἐκ δ' ἄρτων ἅμα πέντε καὶ ἰχθύος εἰναλίοιο
 Ἀνδρῶν χιλιάδας ἐν ἐρήμῳ πέντε κορέσσει,
 Καὶ τὰ περισσέαντα λαβὼν ἅμα κλάσματα πάντα,
 Δώδεκα πληρώσει κοφίνους εἰς ἐλπίδα λαῶν'.

Now it can hardly be supposed that God would reveal the person of the Messiah with so much more precision to the pagans than to the people whom He had especially chosen as the bearer of the Messianic prophecies; and that precisely those prophecies which are less clear and which leave something for the believing and searching mind to fill out, should have been classed with the canonical books as inspired, whilst others that appear to proceed from an immediate vision rather than from a prophetic monition, should be set aside at the risk of being discredited by the faithful.

But even from the pagan point of view do our Sibylline prophecies arouse suspicion. The utterances of the ancient oracles were invariably shrouded in mystic ambiguity; they were pronounced in brief, abrupt, enigmatic sentences, which indicated that the seer was in a dream rather than awake.⁵⁶ Such was the impression also among the Fathers, who made this very fact an argument against the pagan pretension that their prophets foretold the future.⁵⁷

The Sibyl assures us: οὐδὲ γὰρ οἶδα οἶα λέγω. But we can hardly credit it. The phraseology employed by the Sibyl is that which we find in the admired writers of the classic age. Rzach⁵⁸ has selected six hundred passages, taken from the ancient Greek authors, which are repeated in the hexameters of the

⁵⁵ VIII, 275 ff.

⁵⁶ Cf. Paus., VII, 57.

⁵⁷ Chrysost., *Hom. XXIX in Ep. I. Cor.*

⁵⁸ *Orac. Sibyl*, p. 240.

Sibyl. The same writer notes about 1,500 other places in the Sibylline verses, of which he found parallel passages in the same authors. In one place⁵⁹ our Sibyl is, in fact, rather hard on poor Homer, and it looks very much as if the slur was meant to convince the reader that she—the demigoddess—could not have copied after the old bard.

Καί τις ψευδογράφος πρέσβυς . . . γράψει τὰ κατ'
"Ιλιον, οὐ μὲν ἀληθῶς, ἀλλὰ σαφῶς, ἔπεισι γὰρ ἑμοῖς.⁶⁰

But whilst the Sibyl prophesies with wonderful detail and accuracy up to a certain period, she suddenly becomes vague when she reaches a certain date. Why should this be, unless the writer of the oracles all at once ceased to see things as clearly as before? What if our Sibylline writer had merely copied past history. The events that were still to transpire might be gleaned in a less definite manner from the records of the accredited Old Testament prophecies down to the very end of time. If such were the origin of the Sibylline oracles, we might easily trace the kind of Sibyl that composed them in the peculiar bias which characterizes the interpretation given to the prophecies found in the Hebrew books. We should surmise that she was of Jewish descent, from the description of the Messianic King and the peace that is to accompany His reign, as drawn in the third Sibylline book. There the Messiah is pictured as a king of a very different character from that which Christ claimed to be. It is the Redeemer as the Jewish Rabbins conceived him. Certain parts, however, harmonize with the Christian aspect of the Redemption.⁶¹ The following table, in which the passages similarly characterized are indicated, will help the student to verify what I have said. They are taken from the third (presumably of Jewish composition) and the eighth (presumably of Christian composition) book of the Sibylline collection.

⁵⁹ III, 418-425.

⁶⁰ III, 418-425.

⁶¹ III, 367-380; III, 652-807.

Bible.	Sibyl.	Bible.	Sibyl.
Jer. 25: 12.—III, 280.		Ezech. 38: 23.— III, 693.	
Dan. 7: 13.—III, 286.		" 39: 9.— III, 728.	
Ezech. 14: 17.—III, 316.		Zach. 2: 10.— III, 785.	
" 14: 21.—III, 317.		Joel 2: 10.— III, 801.	
" 38: 2.—III, 319.		Apoc. Joan. 10: 11.—VIII, 3.	
" 38: 5.—III, 325.		" " 12: 2.—VIII, 88.	
Dan. 7: 7.—III, 329.		" " 8: 10.—VIII, 190.	
Ezech. 14: 21.—III, 335.		" " 17: 3.—VIII, 194.	
Dan. 7: 7.—III, 397.		" " 20: 1.—VIII, 196.	
Ezech. 39: 9.—III, 649.		" " 17: 4.—VIII, 200.	
Dan. 7: 13.—III, 652.		" " 6: 12.—VIII, 232.	
Jerem. 1: 15.—III, 663.		" " 8: 7.—VIII, 237.	
Ezech. 38: 20.—III, 676.		" " 12: 5.—VIII, 248.	
" 38: 21.—III, 689.		" " 9: 6.—VIII, 350.	

The fifth book serves to emphasize our suspicion that the Sibyl is at one time "prophesying" past events and at another trying to prophesy what is still to come. Down to verse 51 inclusive the oracle is as clear as history; we have the fifteen Roman emperors in good order, indicated by their initials. This is done in numerical characters in the following fashion: δέκα δῖς (twenty, which in Greek is expressed by the Letter K, stands for *Kaîsar*—Cæsar); *τριηκοσίων ἀριθμός* (three hundred = T = *Τιβηριους* = Tiberius); *ἐπτάκις δέκατος* (seventy = O = *Ουεσπασιάνος* = Vespasian), etc.⁶²

With verse 52, however, the pretended Sibyl begins a new chapter introduced by the words: *Τείρομαι ἢ τριτάλαινα*; and here begins the difficulty of real prophesying. In fact, verse 51 indicates already an attempt at guesswork in which our prophetess fails. She says: *ὁ δὲ τρίτατος* (which is evidently intended to refer to the Emperor L. Verus) *σφῶν ὀψὲ κρατήσῃ*. The word *σφῶν* stands of course for the two emperors Antoninus and M. Aurelius. Unfortunately for the Sibyl's gift of prophecy, history vouches for the fact that the *τρίτατος* did not survive the two others. The prophecy seems, therefore, to have been made before his death, 168 of the Christian era; and we can understand why in the subsequent verses the Sibyl leaves the path of accurate historic statements to indulge in the vague announcement of calamities which were sure in

⁶² V, 12-21-36.

one way or other to come upon the world. We are strongly reminded of the Scripture word, Deut. 18: 21, "si tacita cogitatione responderis, quomodo possum intelligere verbum quod Dominus *non* est locutus, hoc habebis signum. Quod in nomine Domini propheta ille praedixerit et *non* *evenerit*, hoc Dominus *non* est locutus."

In the third book of her oracles our Sibyl announces that the end of the world would take place during the reign of the seventh Ptolemy.⁶³

Εβδομάτη γενεῇ βασιλῆων, καὶ τότε παύση.

But the world has gone on for a long time since Ptolemy VII Physkon was King of Egypt. In the fourth book the end of the world is again predicted, but there it is to take place under Titus.⁶⁴ Again we meet the prophecy in the fifth book, where the end of the world is said to take place under Antoninus Pius.⁶⁵ Finally the same prediction is repeated in the eighth book, where the precise year of the earth's destruction is deciphered in cabalistic fashion out of the word 'Ρωμη.⁶⁶

Τρὶς δὲ τριηκοσίους καὶ τεσσαράκοντα καὶ ὄκτω
Πληρώσεις λυκάβαντας ὅταν σοι δύσμορος ἦξη
Μοῖρα βιαζομένη, τέον οὔνομα πληρώσασα.

This places the end at 948 years after the foundation of Rome, that is A. D. 195. It is clear we have here no true prophetic foresight of actual events.

There are also a goodly number of theological difficulties to puzzle the orthodox believer of Christianity. The Sibyl does not believe in the eternal pains of hell,⁶⁷ for there is to be a general amnesty of the lost after some centuries. Nero is represented as having moved away from this earth for a time in order to return as Antichrist.⁶⁸ According to the words of the Sibyl⁶⁹ it would appear that the union of the divine and human

⁶³ III, 191-193, 316-318, 608-610.

⁶⁴ IV, 132.

⁶⁵ V, 51.

⁶⁶ VIII, 148-150.

⁶⁷ II, 331, sq.

⁶⁸ IV, 135 sq. V, 362; VIII, 153.

⁶⁹ VI, 4 sq. cf. VII, 70.

natures in Christ was only accomplished at His baptism in the Jordan. Such errors go to confirm the theory of the spurious origin of our present Sibylline books. Various opinions have been expressed as to the time at which the several books, taken apart, came into existence; and these opinions are based on the arguments already indicated in this paper, as well as on others of an historical and philological character. Alexandre in his erudite work on the subject⁷⁰ suggests the following dates for the composition of the different books:

Book III—(second and fourth parts) of Jewish origin, composed in Egypt about 165 B. C.

Book IV—of Christian authorship, during the first century after Christ.

Prooemium and Book VIII (second part)—Christian, written in Egypt about the beginning of the second century.

Book VIII (first part)—Christian, written in Egypt during the reign of Antoninus Pius.

Books III (third part) and V—mixture of Jewish and Christian elements, composed under Antoninus Pius.

Books VI and VII—Christian (tainted with heterodox views), written in Asia about 234.

Book VIII (last part)—Christian, written about 250.

Books I and II—Christian, of the same period.

Book XI and the following seem to have come from the hands of a Jewish writer, who was familiar with the Christian religion, about 267.

Although there can be no doubt as to the fact that the Sibylline books represent a composite work of partly Jewish, partly Christian character, it is not so easy to determine the precise lines of demarcation separating the different elements. An evidence of this is found in the diverse views taken, for example, of the make-up of the third book.

According to Bleek, the author must have been an Alexandrine Jew, living at the time of the Maccabees,⁷¹ who utilized certain existing verses of older pagan poets, and whose work was subsequently interpolated by some Christian transcriber.

⁷⁰ Alexandre, vol. II excurs. V, c. 18.

⁷¹ 170-160 B. C.

Other critics, perhaps the majority, ascribe the entire work to Jewish proselytizers. As to the date of composition, Gfrörer, Lücke, and Friedlieb agree with Bleek; Hilgenfeld puts the date of the entire work at 140 B. C., and he is followed by Reuss, Badt, and Wittichen; Ewald places the date still later, about 124.⁷² In the disposition of parts which refer to the different authors, there is likewise considerable diversity of opinion. Thus, whilst Alexandre ascribes the authorship of III 97-294 and 489-817 to an Alexandrine Jew about 168 B. C., assuming the remaining verses to be from a Christian hand, Larocque maintains that verses 1-96, 295-488 belong to different and separate collections simply here incorporated. Delanny holds that verses 97-294 and 489-817 are taken from various oracles known at different periods of the second century before Christ.⁷³

From what has been said we may draw the conclusion that, though the Sibylline books, in the form in which we possess them this day, can in nowise be accepted as genuine prophecies, or as identical with the supposed Sibylline books preserved in the Roman Capitol; still they are not without value for the Christian apologist. Their existence indicates, like all counterfeits, something which served it as a pattern, and which has been lost to us, whatever might be its value from the standpoint of Christian revelation. Moreover, whilst the Sibylline verses to which I have referred are evidently the offspring of an exaggerated zeal for the propagation of revealed truth, they must have effected some good in drawing attention to the faith of the Messias. Nor would it be quite just to form a very severe judgment regarding the authors who lent themselves to what may be called the pious fraud of inventing such methods, with a view of propagating either Jewish or Christian tenets of morality, since the practice seems to have been common enough, as the numerous so-called "Apocrypha" of the Apostolic and subsequent ages testify.⁷⁴ All in all, we may consider the possession of the Sibylline

⁷² Cf. Schürer, vol. II, 759, sq.

⁷³ *Ibid.*

⁷⁴ Cf. Tischendorf's *Acta Apost. Apogr.* and *Evangelia Apogr.* Leipzig, 1853.

books a decided advantage, even if regarded merely as a literary production; and one that, leaving aside its prophetic pretensions, is calculated to arouse in the reader a warm enthusiasm for religion and lofty poetic thought; whilst to the scholar they are a rich field of philological growth in which he may try the value of the principles of modern textual criticism.

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DIONYSIUS THE CARTHUSIAN.

DOCTORIS ECSTATICI D. DIONYSII CARTUSIANI OPERA OMNIA in unum Corpus digesta ad Fidem Editionum Colonien-sium, cura et labore Monachorum Sacri Ordinis Cartusien-sis, favente Pont. Max. Leone XIII; Tomus XVII, SUMMA FIDEI ORTHODOXAE (Libri I-III); Tomus XVIII, SUMMA FIDEI ORTHODOXAE (Libri III-IV), DIALOGION DE FIDE. Monstrolii, typis Cartusiae Sanctae Mariae de Pratis. MDCCCXCIX.

DIONYSIUS DER KARTHÄUSER. 1402-1471. Sein Leben, sein Wirken. Eine Neuausgabe seiner Werke. Mit Autograph und Porträt. D. A. Mougél. Aus dem Französischen mit einigen Ergänzungen des Verfassers in's Deutsche übersetzt von einem Priester des Karthäuser-Ordens. Mülheim a. d. Ruhr, Verlag von M. Hegner. 1898.

RYCKEL is only a small hamlet, counting scarce a hundred souls. Encircled by fertile orchards, it hides in its obscurity at the foot of its venerable chateau, midway between St. Trond and Looz, in the Belgian province of Limbourg. The tourist on his way from Brussels through St. Trond to Liege hurries past it unnoticed. Yet it holds the memory of a glory that is all its own; for it is the birthplace of Denis, or as he is usually called Dionysius, the Carthusian. To the reader unfamiliar with the outgoing of the Middle Ages the basis and significance of such a glory will not be apparent; for Dionysius does not loom large in the modern mind. There is no mention of

him in the popular cyclopedias, or in the compendiums and pleasant text-books of history. None the less was he, for intellectual and moral power and achievement, one of the greatest, if not the very greatest, of the heroes of the fifteenth century. Indeed, there is no exaggeration in saying that in these respects he has few peers in all the centuries run together. A treatise on the philosophy of the modern oblivion of Dionysius might not be uninteresting. Yet, were it truthful, it were unflattering to ourselves and our times, and might even seem to smack of pessimism. In lieu of so unwelcome a theme, occasion is taken here of the new edition of the works of the great Carthusian to say something concerning his life, labors, and character.

He was born in the year 1402 of the well-to-do family Van Leeuwen, or, in Latinized form, the De Leeuvis. Whether his parents had fallen into reduced circumstances, or for some other reason to us unknown, he tended as a child his father's flocks. In his commentary on Genesis he likens himself in this respect to Jacob's daughter: "I too in my childhood," he says, "before I began to go to school, kept and pastured my parents' flocks." Doubtless these early years spent in the open air helped to knit and toughen the robust constitution he had inherited from his Flemish ancestry; whilst the gentler influence of nature's school may have smoothed away some of the asperities of a temperament which otherwise had been less potent in winning souls to God. That he needed something more than the kindlier disciplining of nature may be inferred from the sentence following the one just quoted. "For I was a very bad boy," he says, "often fighting in the field with other boys who pastured sheep."

Another power efficacious in forming his opening boyhood was the religious atmosphere of his birthplace, Ryckel. Around about on every side the region was dotted with monasteries, from which the incessant prayers and penances of choirs of holy souls ascending to heaven must have descended in the shape of many a benediction and culturing influence on the people of the neighborhood. Then, too, the traditions of St. Christina the Wonderful, clinging to his home, stimulated, no

doubt, the little Denis to virtue. "In loco quo fuit sepulta Christina Mirabilis," he says, "fui frequenter et dum in pueritia in oppido S. Trudonis frequentavi, scholares ex relatu suorum parentum saepe loquebantur de ea." Nor could examples like those of the Virgin¹ of neighboring Spaelbeeck, who was famed for her sanctity and frequent ecstasies, and of another Christina who was favored with the stigmata of our Lord's Passion, as well as of other holy souls mentioned in his works, have been less effectual in uplifting his mind to lofty ideals and training his will to self-abnegation.

Whilst still very young he was sent to one of the monastic schools near his home. Looking back in after years to these first beginnings of school life, he feels himself impelled to thank God for three gifts he then enjoyed. First, the early opportunity of study: "Infantulum pene adhuc, nondumque discretionis tempora sortitum, litteris me applicuisti et erudisti." Secondly, for talent and facility in learning: "Puer eram ingeniosius, capacemque mihi mentem elargitus es." And thirdly, for an insatiate love for knowledge: "Tantus mihi adhuc in primordiis disciplinae inerat litterarum amor, ut, nocturnis temporibus, dum lunae se splendor diffundens per fenestrae rimas emicaret, diurnum putans radiare jubar, mox intempestae noctis silentio surgens, nisi fores clausae fuissent, ad scholas properassem."²

Yet these first steps in book-learning were not all in ways that led him nearer to God. On the contrary, the steadier retrospective from the higher plane of manhood discerned in them an inordinate attachment to mere knowledge; and he

¹ "Devotissima virgo Elizabeth de Spaelbeeck, compatriota mea, quia Spaelbeeck villa est non longe a villa ortus mei Ryckel, quotidie septies rapiebatur ad Deum." The sixth of his sermons on the Blessed Sacrament is dedicated to three religious famed for extraordinary sanctity: "Hoc tibi Mechtildi, quae in Noviomagio jaces . . . die ac nocte in lectulo, et assiduis raptibus obdormis ac reficeris in Dilecto." And again: "Tibi quoque Christinae" (another virgin, not the martyr above mentioned), "quae et instar Christi, nuper quinque vulnera in corpore tuo bajulasti, quorum stigmata nunc usque cernuntur in te." And lastly: "Tibi etiam Catharinae, quae nullo corporeo alimento . . . triennio et amplius usa es, nisi modico poculo liquoris qui remanet, caseo facto ex lacte."—Mougel, p. 6.

² Mougel, p. 10.

can find no tears sufficient to wash away the stains of self-love, vanity, and pride, which the keener vision of later life discerned in his child-soul. Still this period of what he regarded as overweening intellectualism, as a form of selfishness did not last long; for we soon find him thanking God for an upward leading: "Sed, o misericors Creator, cito misertus es mei, atque ad distantiores me regiones, studendi ratione deduxisti, in quibus nedum philosophiae exordia, sed et religiosae quoque vitae initia, te efficiente, adeptus sum."³ He was but thirteen years old when, already possessing a remarkable fund of information, he entered upon these *exordia philosophiae* and *religiosae vitae initia*. This was probably at Deventer, whither Providence had guided at the same time another youth of kindred aspirations, Nicholas Krebs, afterwards Cardinal of Cusa, with whom in later life Dionysius was to be closely associated in important work for the Church.

It took him, however, five years more to reach a consciousness of the emptiness of human glory and the worthlessness of intellectual attainments that do not bring the soul closer to God. At eighteen we find him laying aside worldly aspirations, and knocking for admission at the Carthusian monastery. Rejected twice because of his youth, first at Diest and then at Roermond, he betook himself to the University of Cologne, where he spent the next three years, making great progress in learning and science, yet still unweaned of earlier vanity: "Quemadmodum prae ceteris in scientiis," he says of this period, "sic in inflatione et praesumptione omni profeci vel potius defeci." Of his literary activity up to this time, no relic has come down to us, save the title of his magisterial thesis: *De ente et essentia*. The thesis itself was lost during his own lifetime. His judgment of its value may interest the student who has to deal with the subtle question whereof it treated: "In adolescentia mea, dum in studio et via Thomae instruerer, potius sensi quod esse et essentia distinguerentur realiter, unde et tunc de illa materia quemdam tractatulum compilavi: quem utinam nunc haberem, quia corrigerem. Etenim, diligentius consi-

³ Mougél, *ib.*

derando, verius et probabilius ratus sum quod non realiter ab invicem differant."⁴

In the year 1423 he broke definitely with the world and entered the Carthusian monastery at Roermond, where most of the remaining forty-five years of his life were spent in prayer, study, and writing. These three words, says D. Mougel, sum up his activity during this portion of his life. Each of them stands for a dispensing of energy so large and so intense that the wonder is there was the least reserved for any other occupation. "Contemplationi et orationi cum tanto fervore instabat, ut eum nihil scribere unquam putares; rursum in scribendo et legendo tam sedulus erat, ut nec orare nec contemplari eum posse unquam aestimares."⁵

The intimate union of his soul with God rivalled the marvels of which one reads in the lives of the greatest saints. Eleven to twelve hours a day were sacred to religious exercises. The Psalms were his favorite form of prayer. He knew the entire Psalter by heart and recited most of it daily. The reward of his piety came in the form of extraordinary graces. Even whilst yet a novice, he was wrapt in ecstasy for several hours at a time, and the tendency towards these preternatural states of soul grew with the progress of his years and virtue, so that occasionally they extended to periods of seven continuous hours; and in the closing years of his life he could not sing the *Veni Sancte Spiritus* or certain verses of the Psalter, or converse on certain spiritual subjects, without being lifted from the earth and wrapt in God. It was during these hours of supernal union that God revealed to him so many secrets connected with the Church and society in those and in future times. The crimes of men in high places and of the various classes of society, that were provoking Divine Justice to chastisement, seemed especially revealed to him. "He was permitted to see from afar the fall of Constantinople, the victory of the Turks, the destruction of the Duchy of Gilder, etc. In the approaching reprobation of John of Heinsberg, the fifty-second bishop of Lüttich, he was shown the fate of all

⁴ Mougel, p. 16.

⁵ Mougel, p. 18.

such worldly prelates; and in the long purgatorial expiation of John of Louvain was revealed to him the punishment reserved for usurpers of ecclesiastical benefices."⁶ These revelations gave occasion to many of his letters and *opuscula*. To them are due the *De Plurium Beneficiorum Usurpatione*, the *Contra Pluralitatem Beneficiorum*, and other minor works bearing on the duties of various states of life, ecclesiastical and lay.

Wonderful as was the supernatural life of Dionysius, what he accomplished in the way of reading and study challenges belief. A precious document, which he penned at the command of his religious superior, tells how he spent some of his time not devoted to prayer. The document deserves quoting in its entirety, for it reflects at once the immense power and industry of its author, no less than the perfect simplicity, straightforwardness, and lack of self-consciousness which were his well-known characteristics, and which alone save the document from being a monument of silly vanity or empty pride or falsehood:

"I, Brother Dionysius, thank God with all my heart for having called me so early, at the age of twenty-one years, to the religious state. I am now by God's favor forty-six years a Carthusian, and have during this time—the praise to God—indefatigably studied and read many authors. On the Sentences: St. Thomas, Albertus Magnus, Alexander of Hales, St. Bonaventure, Peter of Tarentaise, Aegidius Romanus, Richard of Middletown, Durandus, and many others.⁷ I have read the works of St. Jerome, especially his commentary on the Prophets, besides SS. Augustine, Ambrose, Gregory, Dionysius the Areopagite, my favorite author, and Origen, SS. Gregory Nazianzen, Cyril, Basil, Chrysostom, John Damascene, and Boëthius, SS. Anselm and Bernard, Venerable Bede, Hugh (of St. Victor), Gerson, William of Paris, and others; moreover, all the *Summae* and Chronicles, all treatises on law, civil and canon, as far as could serve my purpose, all the commentaries on the Old and the New Testament. Finally, I have studied all the philosophers: Plato, Proclus, Aristotle, Avicenna, Algazel, Anaxagoras, Averroës, Alexander (of Aphrodisia), Alphorabius, Abubather, Evem-

⁶ Mougél, p. 20.

⁷ A larger list of the commentators on the Lombard is given in the introduction by Dionysius to his own work on the Sentences.

potes, Theophrastus, Themistius, and others.⁸ With much difficulty, labor, and trouble has this exclusively mental task been of course accomplished, but for this very reason has it been most helpful to me in enabling me to mortify my senses and subdue my evil inclination; moreover, these studies preserved within me love for my cell."⁹

Any one who has attempted to read, say, the *Opera Omnia* of St. Augustine or of St. Thomas, will realize the amount of time and energy, physical as well as mental, that went into the labor of this vast reading. That it was accomplished thoroughly may be inferred, not only from the general character of the man, but unmistakably from the use to which the information gathered from so many sources was put by Dionysius in his own productions.

So much of this remarkable man's time and energy were devoted to prayer and study that it seems little short of miraculous that he was able to accomplish anything besides worth the mention. So it appeared to Loer, his first editor and biographer, who declares that had he not had the experience of editing the Dionysian writings, he would not have believed *jurante toto mundo* that one man could have written so much; he adds: "Neminem audiui qui viri hujus laborem sine stupore viderit, qui non senserit mecum absque ingenti miraculo fieri non potuisse ut unus vir tot scripserit libros." To print the mere titles of his works would take up more than two double-column pages of this REVIEW. Various MS. lists of his works have come down to us. One preserved in the Bodleian Library,

⁸ Elsewhere the list of philosophers mentioned is much larger. We know from quotations in his works that he was conversant with Plotinus, Porphyry, Hippocrates, Aicebron, Alkindi, Maimonides, and many other writers, Greek, Jewish, and Arabian. The theologians, canonists, historians, exegesisists, cited by him seem really innumerable. He appears, however, to prefer St. Thomas in theology; St. Denis, the Areopagite, in asceticism; Josephus in history; Peter the Faster, Walafrid Strabo, author of the *Glossa*, Nicholas of Lyra, and Paul of Burgos for exegesis. The *Historia Scholastica* is quoted about two hundred times in his Commentary on Genesis. P. Prat, S.J., *Etudes*, February 20, 1897, p. 514: In estimating the studies and writings of Dionysius, one must keep in mind the fact that he enjoyed none of the facilities which have been born of the printing press, nor had he the electric light to illumine his vigils.

⁹ *Protestatio ad Superiorem*, Mougél, pp. 21-22.

compiled by his own hand, mentions 118 titles; but it is certainly very deficient. The list will most probably sum up 162 titles. Of course, all these works are not of equal length or importance. Many of them are minor treatises; but a goodly number of them treat of subjects, each of which might well take up the busy life of an ordinary worker. There is, for instance, the Commentary on the entire Bible, from Genesis to the Apocalypse. This, in the new edition, now in course of publication, will take up fourteen to fifteen large quartos. Next comes the Commentary on the Sentences of the Lombard, which will extend to eight more quarto volumes. Then there are two equal tomes on the Areopagite; three on Boëthius, Cassian, and Climacus; four more are given to his sermons; and three supplemental volumes to the uncertain and the heretofore unpublished *opuscula*. The entire work will stand forth in forty-eight volumes quarto. In extent of production, Dionysius surpasses even St. Augustine twofold. Trithemius, who was not acquainted with all the writings of Dionysius, declares, in his *De Scriptoribus Ecclesiasticis*, that few if any Latin writers are comparable to him.

All this, of course, is gauging our author's fertility by the category of quantity, which, of itself, may serve indeed to measure his industry, but gives no assurance of intellectual superiority or intrinsic worth. It is, however, no less in point of quality that the works of Dionysius challenge our amazement. A test of their genuine value might well be taken from the eagerness with which the public received the early editions. Thus, for instance, his Gospel commentaries passed through seventeen editions in fifty-four years (1532-1586); the commentaries on the Acts and the Apostolic Epistles went through seventeen editions in twenty-five years (1530-1555); the commentaries on the Psalms and the Sapiential Books appeared seven times in twenty-two years (1533-1555); the treatise *De IV Novissimis* thirty times in less than a century. Many of his minor works passed through three, four, five, and more editions. The publication of these works created a rivalry amongst the book-

dealers, Paris, Venice, Cologne, Lyons, Antwerp, Louvain, and the rest, vying with each other in this respect.¹⁰

Another extrinsic sign of the value of the Dionysian productions would be the high encomiums passed on them at the time by competent scholars. But passing these by, we may find in the two volumes mentioned at the head of this paper sufficient intrinsic evidence of their author's merit. Two distinct works are here presented, the *Medulla D. Thomae* and the *Dialogion de Fide*. The former is not an original work. It is essentially a compendium of the *Summa Theologica*. It is not a mere excerpt from the original. It is the *Summa* compressed, not summarized. The whole is here in essence, but in lesser bulk. Dionysius has seized the full thought of St. Thomas and exhibited it in more compact shape. The face and the form of the Master are here, not in miniature, but lifelike; only the frame has been narrowed and the setting contracted. Any one familiar with the range and fulness of the *Summa* will discern the comprehensiveness of grasp and the clear, profound insight that were needed to make the *Medulla*.

The second of the two works above mentioned is the more original. It possesses a unique interest because of its form. The author's aim is to set forth the relative strength of the foundations of theology and philosophy, of the claims of faith in the light of reason and revelation. The thought moves in the form of a dialogue, a theologian presenting and defending the grounds and substance of faith, a philosopher championing the claims of reason. The whole sphere of supernatural truth as summarized in the articles of faith are thus covered, analyzed, and explained. The work reflects in a lesser light the mental and spiritual endowments which in larger and brighter colors are visible in the author's Commentary on the Sentences. These are extensive erudition, great speculative power, and, above all, the illumined zeal which makes all converge to the final end of sacred science, the union of the human soul with God. The first of these qualities, the scholarly element, is patent in the work at hand from the familiarity shown with

¹⁰ Mougél, p. 52.

the inspired Scriptures. The words and phrases of Holy Writ flow into the arguments spontaneously on all sides, showing how thoroughly saturated was the author's consciousness with the Sacred Text. Hardly second to the sacred lore are the signs of familiarity with human speculation. The profane philosophers, Plato and Aristotle especially amongst the Greeks, and "the Commentator" Averroës amongst the mediævals, appear on every page, now as furnishing direct aids to faith, now as presenting the specious arguments and sophistry that call for refutation and thus indirectly make for the cause of truth.

But with Dionysius both the inspired doctrine and the wisdom of human philosophy were habitually present as illuminating the mind only that the heart might be drawn closer to God. This, the abiding consciousness of the saints, prevails throughout and permeates completely all his commentaries on the Scriptures. From a critico-historical standpoint these works in the light of recent Biblical study leave, of course, something to be desired. But the author is first a theologian and then an exegete; and his theology is eminently practical. It is theology in the cause of asceticism; the light of the intellect converting itself into the motion of affection, energy, conduct.

The matter and inner form of the *Dialogion de Fide* exhibit in relative miniature the outlines and more prominent features of the author's personality. The outer form or style is no less characteristic. "Styli colorem vitare propono," he says in opening his Commentary on the Psalter. In all he wrote his nearest aim was to make himself understood. Hence he was first and last in writing, as in speech and action, simple and straightforward. The *emunctae naris critici* will, of course, find in his style some variations from the classical models. And yet there is a charm about his direct, simple phrasing which, whilst letting through the light of thought, makes one feel the glow of the writer's soul. Of his works he might well have said what his no less illustrious school-mate, Nicholas of Cusa, had remarked when commenting on Cassian: "Non retrahet, rogo, quemque a legendo incultus stylus; apertus enim absque fuce clarissimus sensus humiliori eloquio etsi non avidius, facilius tamen rapitur."

The two works above mentioned rank amongst the principal of the Dionysian productions in the theological category. The chief, however, of this class is his Commentary on the Sentences, which is a monument of erudition and critical analysis. Yet nothing could be simpler than the plan on which it is constructed. First comes the text of the Lombard, with a short explanation. Then follow the various problems which the question in hand has occasioned. Next are set forth all the solutions which writers hitherto have proposed, and lastly the author's own opinion is explained thoroughly, yet with singular modesty. "It is wonderful," says Cassani, "how in these apparent sketches one finds as in fair miniature the tenets of so many learned men. None of them is distorted in feature or proportions. Nothing essential is omitted. The work is a real theological library of twofold value, since in a few pages it affords the reader easy command of all that can be of interest to him on the given topics, and at the same time is a substitute for a goodly number of works that have now become extremely rare."

Amongst the large variety of the author's theological treatises on special subjects should be mentioned the *De Vennustate Mundi*, a monograph whose richness of fact and inference is surpassed only by its beauty. A recent Protestant scholar has written its eulogy, pronouncing it the most important contribution to æsthetics that has come down to us from the Middle Ages. It brings out a trait in the personality of Dionysius which might escape those who see in him only the learned commentator and the deep-seeing thinker, or the mortified recluse. A love for the beautiful in nature and in true art is characteristic of all holy souls, so that one should not be surprised to find in the "iron head" of Dionysius artistic appreciation and even execution of a high order. Living as he did for some years in Cologne, under the shadow of its ascending Münster, and surrounded by the influences that made that city in his day the centre of letters and art in Germany, the æsthetic elements of his susceptible character must needs have been stimulated and cultivated. Loer tells us that Dionysius not only wrote with his own hand every line

of his works, and even duplicated some of them, but that he also rubricated his works.

We know that he was a poet, for older catalogues of his works mention his *Carmina*. Only one of these poems has come down to us; but hidden amongst his apparently prose works are a number of genuine poems. This fact escaped his earlier editors, but will be brought out in the new recension. What has heretofore been printed as a prose treatise, the *De Laudibus Superlaudabilis Dei*, is a poem of 1950 strophes, consisting of from two to eight verses, making in all 11,000 to 12,000 lines. The same is true of fourteen hymns of the treatise *De Laudibus SS. Trinitatis*, and of the hymns and lessons of the *Laudes de Domini Passione*.

Though never actively engaged in the pastoral ministry, a large part of Dionysius' writings is in the form of sermons. His motive in adopting this form of writing is given in his characteristic simplicity: "Ego qui ex religione quam professus sum clausus sum nec egredi valeo, quanto minus haec [peccatores convertere] facere queo loquendo, tanto plus ea agere opto scribendo, colligendo, dictando . . . compilando sermones."

In these discourses, the three sides or phases of the great Carthusian's mind are reflected. In them the exegete, the theologian, and the ascetic combine. Of their matter and value, we may let the Protestant historian, Moll, give his unbiassed judgment. "These sermons," he says, "are a large repertoire in two volumes,¹¹ available for preachers, whether they choose to deliver the discourse verbatim, or to use them in the way of suggestive material. Dionysius has at least one sermon for every Sunday and Feast-day of the year; often he gives four, six, even eight. There are some *ad plebem*; others, *ad religiosos*; so that they are useful for the parish church and for the cloister. The author explains each Epistle and Gospel in an edifying manner; on the lives of various saints he gives the desired instruction; in many of his sermons, like Thomas à Kempis, he confirms his doctrine by examples or questions which furnish him matter for fresh development.

¹¹ He refers to the Cologne edition.

His sermons are, on the whole, simple and practical. Some are only conferences; others consist of two or three divisions, according to the requirements of the subject-matter. The style is always appropriate and earnest, and the reflections, however simple they may be, are always attractively presented."¹² Another distinguished Dutch authority thus succinctly sums up his opinion concerning our author: "Dionysius, if not one of the most learned, is at least one of the most productive writers of the whole world. He cultivated the field of theology with astonishing energy. His commentaries on the Sacred Scriptures are in no wise behind those of his time; his theological treatises and commentaries reflect equal science and solidity. To the eye of the critic, his meditations may seem somewhat strained, but to pious souls they are replete with unction. His sermons and homilies flow smoothly, and are rich with passages from the Bible and the Fathers."¹³

Besides the larger productions thus far mentioned, Dionysius wrote numerous minor works, occasioned by the political, social, and religious circumstances of his times. Some of these, such as his letter to the Christian rulers, *De Bello Instituendo Adversus Turcas*, and the treatise *Contra Alcoran*, show their purpose plainly in the titles. "In the quiet of solitude and under the eye of God, and in view of the future revival that had been revealed to him in visions, he directed against the Turks the five books of his treatise *Contra Alcoran*. With a view to renewal of life within the Church, he wrote, besides his important work *De Auctoritate Papae et Generalium Conciliorum*, numerous minor *opuscula*. The titles alone witness to the important range of these productions: *De Regimine Praesulum* — *Archidiaconorum* — *Canonicorum* — *Curatorum* — *Scholarium*; *De Reformatione Claustralium* — *Monialium*; *De Laudabili Vita Principum* — *Nobilium* — *Conjugatorum* — *Virginum* — *Viduarum* — *Inclusarum* — *Mercatorum*; *De Vita Militari*; *De Regimine Politiae*; *Contra Simoniam*; — *Ambitionem* — *Pluralitatem Beneficiorum*, etc."¹⁴ The mere mention of these works shows

¹² Moll, *Kerkgeschiedenis* II, p. 400; cf. Mougél, p. 40.

¹³ Habets, *ap.* Mougél, *ib.*

¹⁴ Mougél, p. 48.

how the enlightened vision and the large heart of the great Carthusian went out to all the world. Every class of society was studied by him; and he drew up firm rules for the moral guidance of every rank and state of life. His *opuscula* are at once a reflex of the social and religious conditions of his times and of his own broad-mindedness and penetration; but above all, of the apostolic zeal which impelled him in all ways to preach the word of God, to be instant in season and out of season; to reprove, entreat, rebuke, with all patience and doctrine.

It does not fall within the scope of this paper to treat of other labors of this wonderful man—of his multiplied duties as procurator of his monastery, as overseer and builder of a new monastic foundation, of his labors as companion and advisor of Cardinal Nicholas of Cusa in his prolonged legation mission to Germany, etc. These and the like occupations present a distinct and no less interesting side of a life which, while primarily contemplative, could none the less, or rather all the more, put forth a phase in the highest degree fruitful when necessity called him to be active.

Any one who calmly surveys the life of Dionysius cannot fail to marvel at the vastness and multiplicity of its immediate productions, or to inquire into the secret of its wonderful fertility. Several answers await such an inquiry. First of all, Providence had gifted him with an exceptionally robust constitution. He used to say of himself that he had "a head of iron and a stomach of brass." That the metaphor suited the former part of his organism may be inferred from the fact that during his monastic career he usually slept but three hours out of the twenty-four; and yet it was in this period that his brain was doing the instrumental part of his immense intellectual constructions. That the figure was equally appropriate in respect to his organic powers, is evident from his perfect indifference to the quality of his sustenance. He seemed entirely oblivious to what he ate and drank, partaking of anything that might be placed before him.

Secondly, he was endowed with a tenacious and faithful memory, a broadly synthetic and keenly analytic mind, sound

judgment, sustained reasoning power—in a word, with all the mental qualities that are necessary to make a ripe scholar and a profound theologian.

But the main secret of his success lies in the unity of purpose which directed and centered all the forces of his being: "*die Macht eines Lebens welches versteht eins zu sein*," as his latest biographer puts it,—"*the power of a life that knows how to be one*. Throughout his whole career Dionysius had a single aim in view, to restore in all its integrity the Kingdom of Christ on earth; and because he continued unfailingly true to this purpose it was given him to accomplish great results."¹⁵

So remarkable a man as Dionysius must have had some high providential mission in the history of the Church. What may that mission have been? We can find no better reply to this question than that offered by Dom Mougél. "The vocation of Dionysius in our opinion consisted in preparing the way for a new epoch. Placed in the design of Providence at the passing of the Middle Ages and its institutions, he was in lesser degree to exhibit an activity such as Moses had shown in times remote: to aid the Church in her passage across another Red Sea. For forty years God drew him close to Himself in prayer and contemplation, revealing to him the crimes of human society tottering to destruction: above, contempt of authority; in the middle, inflated science grown rebellious; below, corruption; everywhere, a strong tendency to withdraw from the motherly guidance of Rome, that had been so universally desired in the preceding centuries—the beginning of a process of fermentation which, as is well known, resulted in complete severance. Then did God show to his servant beyond the Sea and the Desert the Church renewed; and how under changed circumstances and relations she was to pursue her course along the ages. And through forty years did the great Carthusian labor in his solitary cell, under the impress of the Divine revelations, at the Law Book for the coming generation which he was never to see; he synthesizes the entire theological and mystical science of the

¹⁵ Mougél, p. 86.

Middle Ages, and draws up a rule of life for all classes, from the Supreme Shepherd to the lowest of the flock. He was never indeed to enter the promised land, never even to look upon it from afar; for the times were steadily growing worse; the grave closed over him whilst the Church still lay in the beginning of her great sorrows."¹⁶

Dionysius died in 1471, and was buried in the little Carthusian cemetery by the monastery in Roermond. His grave became a place of pilgrimage, and many in the neighborhood ascribed wonderful favors to his intercession. But the awful storms of the Reformation swept away with fire and sword monk and monastery, and for a time even the traces of his resting-place were obliterated. The voice, however, of the faithful witnessing to the sanctity of Dionysius was not stifled. It went up to him with fullest confidence as to a saint. Art pictured him with the aureola; his name passed into the martyrology; his relics were cherished religiously; and the title "Blessed" and "Venerable" came spontaneously to be prefixed to his name. Whether or not God has in store for His servant the honors which the Church alone can accord by raising him to veneration on her altars, the future will reveal. Possibly the republication of his works may open a beginning in this direction. "In life he was the oracle of his contemporaries, and after his death his influence in the Church was, for a time, no less effective and deep-reaching." May not one echo the belief and the hope of his biographer that it may again be so in the future? No teaching could be more timely in these days of spiritual weakness and decay than that which came from the strong, self-forgetting, God-seeking soul of Dionysius the Carthusian.

Overbrook, Pa.

F. P. SIEGFRIED.

¹⁶ Mougél, p. 52.



Analecta.

E S. R. UNIV. INQUISITIONE.

UTRUM LOCUS SIT PRIVILEGIO PAULINO, QUANDO PARS INFIDELIS
VULT CONVERTI, SED NON VULT COHABITARE CUM CONIUGE
CONVERSO.

Beatissime Pater :

Superior Missionis N. N. ad S. V. pedes provolutus, exponit prout sequitur.

Vir aliquis, cum nondum baptizatus erat, iunctus est matrimonio cum muliere et ipsa gentili. Postea vir baptizatus est. At propter rixas continuas dereliquerunt cohabitationem. Vir christianus asserit se numquam mulierem hanc voluisse sibi sumere in voluntate uxorem. Haec adhuc gentilis, et baptizari desiderans, ad virum redire non vult. An licet in his adiunctis, dum mulier baptizata nondum est, viro nubere aliam? Hanc quaestionem S. V. humiliter submitto.

Feria IV, die 26 Aprilis 1899.

In Congregatione Generali ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus

habita, proposito suprascripto casu, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres respondendum mandarunt:

Curet Superior Missionis totis viribus, ut compositis iurgiis ac dissensionibus, coniuges iterum uniantur et pars infidelis convertatur. Si autem ipsa renuat culpa viri converti, hunc adigat, etiam, si opus sit, per poenas canonicas, ad satisfaciendum parti laesae. Si vero vir conversus nullum ei dederit iustum ac rationabile motivum discedendi, aut parti laesae iam satisfecerit, ac in periculo versetur damnationis aeternae, tunc hic, post formalem interpellationem, poterit ad alia vota transire; et ad mentem.—Mens est ut in dubio iudicium sit in favorem fidei.

Sequenti vero feria VI, die 28 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adessori impertita SSmus resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. Can. MANCINI, S. R. et U. Inquis. Not.

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DE NOVITIATU PERACTO POST DUBIAM BAPTISMI COLLATIONEM.

Reverendissime Pater :

Frater N. N., e Protestantismo ad Fidem Catholicam conversus, religionemque FF. Praedicatorum ingressus, laudabiliter novitiatum complevit, et voto unanimi Consilii et Capituli Conventus N., Provinciae N., in . . . siti, ad Professionem Simplicem admissus est. Inopinate, ante diem Professionis, dubia de validitate Baptismi a ministro acatholico ipsi collati exorta sunt et Episcopus loci Baptismum iterandum ordinavit. Exinde Prior Conventus N. humillime a Sancta Sede sanationem in radice petit novitiatus egregie a Fratre N. N. peracti, si forte ob defectum Baptismi invalidus fuerit.

Et Deus.

Vigore specialium facultatum a Sanctissimo Domino Nostro concessarum, Sacra Congregatio Eminentissimorum ac Reverendissimorum S. R. E. Cardinalium, Negotiis et Consultatio-

nibus Episcoporum et Regularium praeposita, audita relatione P. Procuratoris Generalis Ordinis, benigne commisit Magistro Generali, ut veris existentibus narratis, petitam sanationem iuxta preces, pro suo arbitrio et conscientia concedat; emissa tamen ab ipso Religioso declaratione, se uti velle praesenti Indulto; quae declaratio caute servanda erit in Archivio memoratae Provinciae. Contrariis quibuscumque non obstantibus.

Romae, 25 Novembris 1898.

S. Card. VANNUTELLI, *Praef.*

L. + S.

A. TROMBETTA, *Secret.*

E SACRA CONGREGATIONE RITUUM.

I.

VARIA DUBIA CIRCA EXEQUIAS.

R. D. Emmanuel M. Garcia Caeremoniarum Magister Cathedralis Ecclesiae Gaditanae de consensu sui Rmi Episcopi, sequentia dubia quae frequenter occurrunt in exequiis, Sacrae Rituum Congregationi pro opportuna solutione humillime exposuit, nimirum:

I. Cum sepeliendum est cadaver alicuius Canonici seu Beneficiati huius Cathedralis Ecclesiae Gaditanae iuxta consuetudinem duae cruces praeferuntur in processione; una processionalis Ecclesiae Cathedralis, altera quae dicitur Capitularis. Quum autem Rituale Romanum tit. 6 cap. 3, n. 1 dicat: "clerico praeferente crucem etc." quaeritur: Utrum tolerari possit haec consuetudo? et quatenus negative, quaenam ex dictis crucibus praeferenda sit?

II. Circa modum quo cadaver componendum est, inter alia praecipit Rituale tit. 5 cap. 8, n. 4: "ac parva crux super pectus inter manus defuncti ponatur, aut ubi crux idesit, manus in modum crucis componantur." Quum autem in Dioecesi Gaditana et in aliis eiusdem regionis adsit consuetudo ponendi inter manus defuncti (si fuerit sacerdos) non parvam crucem sed potius calicem qui aliquando solet esse argenteus, et ad Missae celebrationem assignatus; quaeritur: Permitti potest haec praxis?

III. Circa translationem cadaveris e domo in coemeterium omnes docent deferendum esse pedibus versus ulterius, si laicus fuerit defunctus; sin autem clericus, non omnes conveniunt; aliqui auctores docent in hoc postremo casu cadaver esse deferendum pedibus retro, et huic opinioni favet praxis in aliquibus locis servata clericorum cadavera deferendi capite versus ulterius. Etiam textus Ritualis congruere videtur huic sententiae dum asserit "presbyteri vero habeatur caput versus altare" tit. 6 cap. 1, n. 17. Quaeritur ergo, utrum tenenda sit haec sententia et praxis?

IV. In Rituali tit. 6, cap. 3, n. 1, legitur: "parocho praecedente feretrum etc." hoc non obstante, in civitate Gaditana viget consuetudo qua defunctus si e clero cathedrali sit, deferatur praecedens eum, qui officium sepulturae peragit, id est in medio eorum qui assistunt processioni. Est-ne toleranda haec consuetudo?

V. Quum Rituale dicat tit. 6, cap. 4, n. 4 "lectiones leguntur etc." tolerari potest consuetudo eas decantandi, praecipue vero si ita fiat, a musicorum coetu, prout fit in Cathedrali Ecclesia Gaditana quoad primam et secundam lectionem?

Et Sacra eadem Congregatio, referente subscripto Secretario, exquisito etiam voto Commissionis liturgice, attentis expositis respondendum censuit:

Ad I. Quoad primam quaestionem *Negative*, et quoad alteram: *Crux Capitularis* quae est etiam Crux Ecclesiae Cathedralis.

Ad II. *Affirmative* dummodo calix adhibeatur qui Missae non inserviat.

Ad III. *Negative*, et cadaver cuiuscumque defuncti pedibus ulterius per viam deferatur: in Ecclesia autem quoad sacerdotes servetur Rituale Romanum.

Ad IV. *Servetur Rituale Romanum.*

Ad V. *Affirmative.*

Atque ita rescripsit. Die 8 Iunii 1899.

C. Card. MAZZELLA, S. R. C. Praef.

L. + S.

D. PANICI, Secret.

II.

CIRCA ANNIVERSARIUM PRO DEFUNCTO EPISCOPO.

Rmus Dnus Ioseph Camassa Episcopus Melphien. et Rapollen. sequentis dubii solutionem a Sacra Rituum Congregatione humillime expetivit; nimirum:

Aloysio Bovio, Episcopo Melphien. et Rapollen., qui in hac sede sua obiit anno 1847, successit Ignatius Maria Sellitti, qui, anno 1881 episcopatum abdicavit, nec ei altera sedes seu titulus alicuius Ecclesiae collatus fuit, sed appellabatur: *Iam Episcopus Melphien. et Rapollen.* et mense Aprili, hoc currente anno, cessit e vita in patria sua. Hinc quaeritur:

Utrum anniversarium in Cathedralibus Ecclesiis celebrandum pro ultimo Episcopo defuncto fieri debeat, adhuc pro primo, seu Episcopo Bovio, vel pro altero nempe Episcopo Sellitti?

Et Sacra eadem Congregatio, referente subscripto Secretario, attentis expositis, suprascripto dubio respondendum censuit: *Affirmative* ad primam partem, *Negative* ad secundam.

Atque ita rescripsit, die 2 Iunii 1899.

C. Card. MAZZELLA, S. R. C. Praef.

DIOMEDES PANICI, S. R. C. Secret.

L. + S.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF THE INQUISITION:

Determines the application of the Pauline Privilege in the case of two parties, one of whom has received baptism after marriage, and the other, likewise desiring to be baptized, is unwilling to recognize the validity of the previous marriage bond.

II.—S. CONGREGATION OF BISHOPS AND REGULARS:

Grants to the Master-General of the Dominicans the right of applying a *sanatio in radice* in the case of a convert novice, who, on the eve of his profession, having serious doubts about the validity of his Protestant baptism, is rebaptized and immediately to be admitted to the solemn profession.

III.—S. CONGREGATION OF RITES:

1. Decides a number of rubrical doubts, among which are: (a) that the chalice which is placed in the hands of a dead priest at his obsequies should be a chalice *not used for the celebration of the Mass*; (b) that the Lessons of the Office at a funeral may be chanted by a choir.
2. Answers the question whether the injunction of celebrating the anniversary Mass (in cathedral churches) for the last deceased bishop applies to

the last bishop who died whilst actual ordinary of the diocese, or to one who died later, but who had resigned some time before his death. The Mass is to be said for the bishop who died as ordinary of the diocese.

THE MADONNA SYMBOLIZED BY NOAH'S ARK.

Mr. Caryl Coleman sends us the following interpretation of the rainbow in pictures of our Blessed Lady, commented on by us in the October number of the REVIEW. We showed by citations from the Christian Fathers—Chrysostom, Jerome, Ambrose, Augustine, Cyprian, Gregory, Basil, Bernard, John Damascene, and the rest—that the symbolism drawn from the early teaching in the Christian Church was intended to express by the heavenly arc the office and attributes of the Mother of Christ. Nevertheless it is true, as our correspondent points out, that some writers, such as St. Ephraim, Hesychius and Chrysippus, by a natural association of ideas identified the Mother who preserved life through Christ unto mankind, with the Ark of Noah, to which the rainbow formed a proper accompaniment. Mr. Coleman writes:

“It will be remembered that after the Deluge Almighty God promised never more to destroy this world with water, and as a sign of this promise He created the rainbow: ‘I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth.’

“Christian artists from very early times, almost invariably when depicting the Ark of Noah, placed a representation of this bow in the sky, at the back of and above the Ark, and in this way telling symbolically the story of the Deluge, the preservation of mankind, and the promise of eternal hope.

“The Christian writers and the Fathers of the Church have always looked upon the Ark as a symbol of the Blessed Virgin. St. Ephraim, writing in the fourth century, says that Mary is the ‘sacred ark whereby we are saved from the deluge of sin;’ and Hesychius of Jerusalem, almost a contemporary of the foregoing, says: ‘Mary is an ark broader, longer, more celebrated than that of Noah. The one was an ark for

animals, the other the ark of life.' Again, Chrysippus (A. D. 455) in his *Homilia in Deiparam*, compares Mary to the two arks: 'An ark most precious is the ever Virgin Mother of God, an ark which received the treasure of entire sanctification. Not that ark wherein were all kinds of animals, as in the Ark of Noah, which escaped the shipwreck of the whole drowning world. Not that ark in which were the tables of stone, as in the ark that journeyed in company with Israel throughout the desert; but an ark whose architect and inhabitant, pilot and merchant, companion of the way and leader, was the Creator of all creatures, all which He bears in Himself, but by all is not contained.'

"In consequence of this line of thought, the image of the ark, in the language of Christian symbolists, became a symbol of the ever Virgin Mother. A bow usually accompanied this symbol, not always a bow of the seven colors of the solar spectrum, but of two or more symbolic colors—colors typical of the virtues that preëminently clothed the soul of the spotless Mother of God.

"This bow is used in Christian Art not only to crown the symbol, but also as the actual representation of the Immaculate *Foederis Arca*, as in the case of the picture of Our Lady of Good Counsel.

"The questioner seems to be in some doubt as to whether there are two or three colors, and whether or not one of the colors is red or yellow. However, the symbolism is plain. In this case blue stands for fidelity to grace, red for love, and yellow for faith.

"To give the reasons why the above are the true significations of the symbolical colors would take too much time, and in all probability they are well known to you.

"CARYL COLEMAN."

WAS ST. PAUL EVER IN SPAIN?

Qu. Lesêtre in his *La Sainte Eglise des Apôtres*, and other writers, like Fouard in his *Life of St. Paul*, mention St. Paul's journey to Spain. None of the charts, however, which pretend to give the outlines of St. Paul's missionary travels, mark this journey. Is there any historical warrant for the assumption that St. Paul ever actually went to Spain? It is clear, of course, from his Epistle to the Romans (15: 24) that he *intended* to go to Spain; but did he ever do so? I think the question is of considerable interest, especially since the study of the Sacred Scriptures, and particularly of St. Paul's interesting apostolate, is being taken up in our schools and colleges in a popular way.

Resp. Although the Sacred Text says nothing of St. Paul's journey to Spain, except the expressions referred to in the Epistle to the Romans: "When I shall begin to take my journey into Spain" (15: 24); and again: "When, therefore, I shall have accomplished this . . . I will come by you into Spain,"—there is some foundation in tradition to make us believe that the Apostle actually undertook the journey. The following are some of the arguments which seem to favor the opinion.

St. Clement of Rome, who was a close friend of St. Paul, and the one to whom, as Origen assures us,¹ the Apostle refers when he mentions the name of Clement in his Epistle to the Philippians, states in a Pastoral Letter to the Corinthians (5: 7), that St. Paul went in his missionary journeys to the extreme west—ἐπὶ τὸ τέρμα τῆς δύσεως—which, as Hefele² observes, must have meant Spain, if we consider that Clement wrote his letter at Rome. Tillemont, assuming that by the expression τὸ τέρμα τῆς δύσεως Pope Clement meant the so-called pillars of Hercules, states³ without hesitation that no other country but Spain could have been meant.

P. Agus, in his commentary on St. Paul's Epistle to the Romans (1888), refers to the Διδαχὴ τῶν δώδεκα Αποστόλων, which belongs to the first century, as affirming that the Apostle went from Illyria to Italy and thence to Spain.⁴

The so-called *Muratorian Fragment*, a document composed about the year 170, within the Roman province, speaks explicitly of a journey made by Paul from Rome to Spain.⁵

Apart from these early sources, we have a definite statement in the Roman Martyrology, March 22 (XI Kal. April.), the feast of another St. Paul, a disciple and companion of the Apostle, and presumably the Sergius Paulus, Proconsul, whom the Apostle had converted and baptized in Cyprus.⁶

¹ *In Joann.*, edit. Bened. IV, 153.

² *Kirchengesch.*, p. 43.

³ *Not. 73 in Paul.*

⁴ Agus, *Ep. B. Pauli ad Rom.*, p. 770. We were unable to locate this passage in the original, and repeat it simply on the authority of an author who is generally accurate.

⁵ Cf. Harnack, *Z. f. K. G.*, III, 1879, 358; text 596.

⁶ Cf. Acts 13: 7.

The writer of the Martyrology says that this Paul accompanied the Apostle on his journey to Spain as far as Narbonne, where he was left to preside over the newly-established church whilst the Apostle continued westward into Spain.

Nearly all the early Fathers hold the same tradition:—St. Athanasius (*Epist. ad Dracont.*, n. 3); St. Epiphanius (*Haer.* XXVII, 6); St. John Chrysostom (*Ep. ad Hebr.*), who gives the time and circumstances of the journey—"after two years' imprisonment in Rome he was set free, and then set out for Spain; thence he returned to Palestine, and thence to Rome, where he was put to death under Nero." St. Jerome (in Amos., V, 8) is equally explicit; also St. Gregory the Great (L. 31 *Mor.*, c. 53); Theodoret (II Tim. 4: 17); Theophylact, and many others of later date naturally followed these authorities.

Objections have been raised against the conclusions drawn from the above testimony, on the ground that Pope Gelasius, who lived in the fifth century, expressly denies that St. Paul went to Spain. St. Thomas also mentions this fact in his commentary. But the answer is made that the Pontiff, in the decree referred to, simply states that the Apostle did not go to Spain *directly* after the visit to Rome spoken of in his Epistle to the Romans, as had evidently been his first intention. It does not exclude what is evident from other testimony, namely, that he went later when released from imprisonment. Against the assertion of Estius, that no Christian community had been actually established in Spain during Apostolic times, we have the authorities cited by Vasæus, who, in his Chronology of the Spanish Church drawn from Sophronius, shows that Probus, a convert of St. Paul, together with his family, and Philotheus, one of the Celtiberian princes, as well as his people, practised the Christian faith in the first century;⁷ and the abbé Fretté, in his recently published *L'Apôtre S. Paul* (p. 469), points out that the first bishop of Toledo was a son of the Roman prefect Marcellus, and a convert of St. Paul; that Rufus, Bishop of Tortosa, in Spain, was likewise a contemporary of the Apostle. Fretté gives other interesting

⁷ Cf. Agus, *loc. cit.*

dates concerning the foundation of the Church in the Spanish provinces, all of which confirm the belief that St. Paul had actually been there. In the same work we also find a chart outlining the (more or less probable) journey from Malta over Naples, and along the coast through the Narbonensian territory down to Saguntum in the Spanish peninsula.

AN APPLICATION OF THE PAULINE PRIVILEGE.

Not long ago a missionary proposed to the Sacred Congregation of the Inquisition the following doubt: A man and woman, both unbaptized, are married. After a time the husband is baptized. Quarrels arise between him and the woman, whom, he asserts, he never intended to recognize as a true wife. Now she also desires to be baptized, but in turn is unwilling to live with the man who has spurned her. May the man contract a new marriage, so long as the woman is not yet baptized? It will be noticed that there is here no question of the "contumelia Creatoris" as a consequence of the conversion of one of the parties.

The S. Congregation answers: Let the missionary strive by all means to reconcile the two parties, so that the woman may become a Christian, and both live in union. If the fault which hinders their reconciliation lies with the man, he should be obliged to give her every just satisfaction to induce her to live with him. If he is not at fault, or if he has offered to give satisfaction and actually done so, feeling at the same time that his eternal salvation is involved in his state of life, then, having made the customary formal interpellation, he is to be declared free to marry again, since the doubt as to the validity of his previous marriage may be construed in *favorem fidei*. The text of the case is given in the *Analecta* of this number.

CONFESSIONAL BOXES.

Qu. What are the strict requirements of the Rubrics for confessionals?

I have a confessional built in the wall of one of the side chapels of the church. The entrance for the priest is from the vestry, whilst the

penitent enters from the church proper. There is a false door fronting in the church from the priest's compartment, the upper half of which consists of open brass work. The penitent is entirely shut up by an ordinary door leading to his compartment, and of course cannot be seen by the people. The priest cannot easily be seen by the people except through the open brass work of the false door of his compartment. The priest is altogether separated from the penitent by a wooden partition broken only by the usual wire screen.

Do you think that there is any rubrical objection to this kind of a confessional?

What would you consider essential in the construction of a confessional so as to carry out the spirit of the Church, in her wise regulations concerning the sacred Tribunal?

Resp. The above-described confessional appears to us to be within the essential rubrical requirements: "*Sedes patenti, conspicuo et apto ecclesiae loco posita.*" (Rit. Rom.)

REGARDING THE SIBYLLINE BOOKS.

Father Hillig's article, which critically reviews the estimate of Christian antiquity regarding the Sibylline Oracles, will prove of special interest to theological students familiar with the treatise of Professor Harris (Cambridge, 1885), who compares the Sibylline Books with the *Didache*, and finds that different parts of both works are traceable to one and the same author, known under the name of Pseudo-Phokylides. This writer is supposed to have been a Hellenistic Jew of the first century, who composed a manual of the Mosaic faith for the enlightenment of pagan converts. Harris proves a perfect parallelism in several places between the *Didache* and the Oracles, and endorses the generally accepted view that the latter are remnants of mixed pagan, Jewish, and Christian traditions borrowed from the *libri fatales*, which were at one time kept in the Roman capitol. Of these it is said that some authentic verses are preserved in Phlegon's book *De rebus mirabilibus*. Phlegon of Tralles was a Greek historian of the second century, and it is quite likely that he was familiar with sources and traditions that may have escaped Lactantius and those who followed him. This would some-

what impair Father Hillig's argument appealing to Stilicho's destruction of the original, and assuming that it could not have been replaced to any extent, which would give value of originality to the present text of the Sibylline books.

THE ACROSTIC.

The famous acrostic in the Sibylline Books, of which Father Hillig gives us the Greek text, has been rendered into Latin by different authors. The one commonly printed, by Sebastian Castalio, reads :

"Judicii signum tellus sudoribus edet,
 Exque polo veniet rex tempus in omne futurus,
 Scilicet ut carnem omnem, ut totum judicet orbem.
 Unde Deum fidi diffidentesque videbunt,
 Summum cum sanctis in seculi fine sedentem,
 Corporeorum animas hominum quo judicet, olim
 Horrebit totus cum densis vepribus orbis.
 Rejicient et opes homines, simulachraque cuncta.
 Exuretque ignis terras, coelumque, salumque.
 Incendetque fores angusti carceris Orci.
 Sanctorumque omnis caro libera reddita, lucem
 Tunc repetet : semper cruciabit flamma scelestos.
 Utque quis occulte peccaverit, omnia dicet.
 Sub lucemque Deus reserabit pectora clausa.
 Dentes stridebunt, crebrescent undique luctus :
 Et lux deficiet solemque nitentiaque astra.
 Involvet coelos et lunae splendor obibit :
 Fossas attolet, juga deprimet ardua montes.
 Impedietque nihil mortales amplius altum.
 Longa carina fretum non scindet : montibus arva
 Ipsa aequabuntur : nam fulmine torrida tellus,
 Unque et sicci fontes, et flumina hiabunt,
 Sidereisque sono tristi tuba clanget ab oris,
 Stultorum facinus moerens, mundique dolores.
 Et chaos ostendet, et tartara, terra dehiscens.
 Regesque ad solium sistentur numinis omnes.
 Undaque de coelo fluet ignea sulphure mixto.
 Atque omnes homines signum praesigne notabit.
 Tempore eo lignum, cornu peramabile fidis,
 Oppositus mundo casus, sed vita piorum,
 Respergendo lavans duodeno fonte vocatos,
 Compescetque peditum ferrata cuspide gentes.
 Rex tibi nunc nostris descriptus in ordine summo
 Versibus, hic noster Deus est, nostraeque salutis
 Conditor aeternus, perpessus nomine nostro,
 Sincera hunc Moses expressit brachia tendens," etc.

Gyraldus gives another version found in the edition of Xystus Betulejus, under "Eusebii judicium" in the *Annotatio-nes*; still another is to be found in the notes to St. Augustine's *De Civit. Dei*. These translations preserve the initials of the Greek distich.

THE ORIGIN OF AURICULAR CONFESSION.

To the Editor AMERICAN ECCLESIASTICAL REVIEW:

As this question has of late been brought into relief by Father Casey's brochure and by Father Delplace's paper in the October REVIEW, the presentation of a new aspect of it will be timely. An important dissertation on the History of Penance, written by M. A. Boudinhon, apropos of Mr. Lea's work, appeared in two instalments in the *Revue d'histoire et littérature religieuses*, of 1897, and, as far as my observation has gone, neither Father Casey nor Father Delplace has taken any notice of it.

The author asserts that auricular confession is indeed of divine institution, but that its present form is a result of a development or series of modifications of what was practised in the primitive Church. The only penance known to the first centuries, says M. Boudinhon—who is presumably a priest—was the public canonical penance, which was sacramental; and Confession, in its present form, dates from the eleventh or twelfth century, being descended from the public penances through modifications and mitigations brought about by changing conditions in the Church.

In proof of the non-existence of our auricular confession in those times, he notes the silence of the early Fathers. He quotes in full the letter of Leo I, cited by Father Delplace as an argument of the primitive practice of Confession, and holds that the injunction to secrecy refers merely to the avowal preceding the imposition of public penance. M. Boudinhon, however, does not, at least directly, explain the words of Pope Innocent: "De poenitentibus vero qui sive ex gravioribus commissis sive ex *levioribus* poenitentiam gerunt," etc.; for, as is well known, the early public penances were imposed only for serious sins, such as idolatry, homicide, and adultery. It might be said, though, that "*levioribus*," being a relative term, applied to the less heinous of the grave offences requiring canonical penance.

Not only, says the author, does history offer no evidence of the present auricular confession in use in the primitive ages of the Church, but such an institution would have made the exercise of public penance

impossible. These penances were most rigid. Severe fasts, abstinence from the use of marriage, exclusion from the churches, were some of the penalties laid for a term of years upon those who had violated the solemn promises made at Baptism and committed grave delinquencies. So severe was the discipline that the prospect of it made many defer Baptism till late in life, or unduly postpone declaring their sin if they were baptized. Would any one have had recourse to such a severe mode of reconciliation when the same end could have been attained by a simple secret avowal to a priest, coupled with interior sorrow, and followed by the private performance of a comparatively light penance?

Moreover, asserts M. Boudinhon, the language of the Fathers shows that for the first four centuries public penance was the exclusive means of reconciliation with the Church and with God, when great sins had been committed, and that for lighter offences remission could be obtained by prayer and other means. He cites St. Augustine:¹ "Nisi essent quaedam ita gravia ut etiam excommunicatione plectenda sint . . . item nisi essent quaedam non ea humilitate Poenitentiae sananda qualis in Ecclesia datur eis qui proprie Poenitentes vocantur, sed quibusdam correptionum medicamentis; . . . postremo, nisi essent quaedam sive quibus haec vita non agitur, non quotidianam medelam poneret in oratione dum docuit, ut dicamus *Dimitte nobis*," etc. Again:² "Nolite illa committere pro quibus necesse est ut a Christi corpore separemini, quod absit a vobis. Illi enim quos videtis agere poenitentiam, scelera commiserunt, aut adulteria aut alia facta immania. Inde agunt poenitentiam. Nam si levia peccata ipsorum essent, ad haec quotidiana oratio delenda sufficeret." In other words, the early Fathers know only one *Poenitentia*, and that is the solemn public one.

M. Boudinhon ridicules the argument that accounts for the silence of the early ecclesiastical writers about Confession by the *disciplina arcani*; and it seems to be now out of repute, since Father Delplace does not mention it. After quoting the language of Saints Augustine and Cæsar of Arles the author proceeds: "Can one imagine Saint Augustine or Saint Cæsar, after a sermon of this kind, explaining to the faithful in secret that their discourses were incomplete; that, besides this means for the remission of sins, there existed another which the discipline of the secret prevented them from speaking of?" As to the few theologians who, with Palmieri, admit that grievous sins were remitted by private and sacramental confession conjointly with the public

¹ *De fide et bonis operibus*, c. paenultimo.

² *De symbolo ad catechumenos*.

penance, M. Boudinhon objects that such a secret sacramental penance would not have involved the previous exclusion from the Church, which was the invariable accompaniment of the canonical penance.

The author maintains that this public discipline had all the essential requisites of the Sacrament of Penance: institution by Christ, the sensible sign, consisting of the acts of the penitent and those of the bishop or priest, the interior as well as exterior recollection. The confession would consist of the avowal of guilt, which was generally private; and the remitting power of the priest would be exercised at the readmission of the penitent to the communion of the faithful.

The important relaxations in the usage of canonical penance began when individuals embraced the *state* of penitents from devotion and humility. When this state no longer involved an exclusion from the Church and reconciliation, there was no longer any reason why penance should be a matter of once in a lifetime; and herein, says M. Boudinhon, was the entering wedge for the repeated reception.

M. Boudinhon's article is written strictly on historical lines. It is novel, logical in the main, and suggestive. He opens up a new view of the subject, and one which should provoke comment and criticism.³

G. J. R.

Resp. To M. Boudinhon's argument, as quoted by our correspondent, we have to say this: Whatever its value in interpreting the terminology of the early Fathers, it can have no weight if it pretends to maintain that auricular confession in its present form only "dates from the eleventh or twelfth century," for in that case it entirely ignores certain historical documents testifying to the actual penitential code of the Roman Church, which belong to a much earlier period, and which aid us in a fair understanding of the words of Leo I and others of the Fathers who speak of private confession and of penance for lesser crimes than those to which public penances were attached. There exists a well-known manuscript codex (known as *Valicell. D. 5*) which was certainly written before Flodoard's time. Its title, "*Caeremoniale antiquum sive ordo Romanus et Rituale*," as well as such phrases in the text as "*haec sunt, quae a Romana sede accepti*"—the volume was apparently com-

³ M. Boudinhon followed this essay with one of similar interest on the origin and growth of Indulgences.

piled with a view to introduce the Roman rite into the Frankish churches,—indicate that this rite was considered *antiquum* in the tenth century, to which date not only the character of the manuscript and parchment, but certain references to the Emperor Otto III contained therein, relegate it. Eminent critics, such as Hittorpius and Schmitz, prove from internal evidence that this codex is in reality only a copy of another *ordo* composed in the eighth century. At any rate we have here an official ritual used in Germany before 988, and at that time recognized as the *ancient* Roman usage, in which the rite of private or auricular confession is minutely laid down. The text of this *ordo poenitentialis* may be found in Dr. Schmitz's erudite work on the penitential discipline of the early Church (*Buss-disciplin*, Vol. I, pp. 88–93). The form of accusation and absolution makes it absolutely clear that the regular practice of private confession to a priest, essentially as it is in use to-day, was recognized throughout the Roman Church at the time of its writing. It gives us likewise the key, as already intimated, to the sense in which Christian writers before the time of Charlemagne speak of private or secret confession; whilst it does not prevent our admitting that such expressions as *exomologesis*, occasionally used by St. Basil and others who speak of penance, do not always refer to auricular confession. Perhaps Fathers Casey and Delplace may on their own account have something to say regarding M. Boudinhon's statements, though it seems hardly necessary, since it is quite clear how utterly groundless the assertion above referred to is from the historical point of view.

NOTA.—Owing to the length of the leading papers, we are compelled to withhold for the December issue several important *Analecta* and Conferences.—ED.

Book Review.

DIONYSIUS DER KARTHAEUSER. 1402-1471. Sein Leben, sein Wirken. Eine Neuauflage seiner Werke. Mit Autograph und Porträt. D. A. Mougél. Aus dem Französichen uebersetzt von einem Priester des Karthäuser-Ordens. Muelheim a. d. Ruhr. Verlag von M. Hegner. 1898.

DOCTORIS ECSTATICI D. DIONYSII CARTHUSIANI OPERA OMNIA in unum Corpus digesta ad Fidem Editionum Coloniensium, cura et labore Monachorum Sacri Ordinis Carthusiensis, favente Pont. Max. Leone XIII; Tomus XVII, SUMMA FIDEI ORTHODOXAE (Libri I-III); Tomus XVIII, SUMMA FIDEI ORTHODOXAE (Libri III-IV), DIALOGION DE FIDE. Monstrolii, typis Cartusiae Sanctae Mariae de Pratis. 1899.

The present German translation of Dom. Mougél's *Denys le Chartreux* has been made the basis of a paper elsewhere in this REVIEW, and the two volumes above mentioned are referred to in the same article. A few further details may here be given for the benefit of any of our readers who may be interested in procuring these works.

The first Life of Dionysius was written by his fellow-religious and devoted disciple, Dom Theodoric Loer. It is given in the Bollandists under March the 12th. On it are based the other biographies found in French, Italian, and Spanish. Dom Mougél and his German translator have utilized all these sources. Besides narrating the chief points of interest in the life of Dionysius, they treat more pertinently of the new edition of his works now under way, the materials—printed and manuscript—on which it is based, its arrangement, etc. The present German version is clearly and interestingly written; and the copious notes will be helpful to any one wishing to go farther into the study of the great Carthusian.

A word as to the new edition. The best prior edition of Dionysius was published at Cologne (1535-36) in eighteen folio volumes and ten volumes of lesser size. Besides being very imperfect both in matter and in form, it has become extremely rare. Hence the demand for a new version, which is now being issued by the Carthusians at their monastery, Notre-Dame des Prés, Neuille-sous-Montreuil. Thus far

about eighteen volumes have left the press, and at least three volumes yearly are promised by the publishers.

There are already so many books without which, the reviewers assure us, "no library is complete," that one may well hesitate before adding a long series of forty-eight more to the list of indispensables. There is, however, no need of hesitation in saying that the works of Dionysius should have a place in the library of every ecclesiastical institution. Professors as well as students will find in these works inexhaustible nourishment for mind and heart, and unfailing stimulus to labor. Moreover, at least special portions of the whole it were well for every priest to possess. Doubtless the present *Medulla* of the *Summa*, and certainly the Dialogue on Faith would fall amongst this number.

Was it Coleridge who was found in his library by a fellow-litterateur, patting and hugging his books as though they were living friends? Not everyone is thus demonstrative in bookish affection; but surely if there are any books that may legitimately evoke such manifestations from a book-lover, they are these splendid quartos. Paper, letterpress, and the whole make-up of the volumes are such as to make it a real pleasure to take them in hand. Whilst the editors and publishers have spared neither pains nor pecuniary outlay to make the edition what Leo XIII wished it to be—"auctoris rerumque dignitati respondens,"—the price of subscription has been placed at a very low rate, eight francs a volume. It is to be hoped that the undertaking will receive the encouragement it so richly deserves.

EXHORTATIONES DOMESTICAE Venerabilis S. D. Cardinalis Roberti Bellarmini. Ex Codice Autographo Bibliothecae Rossianae S.J. Bruxellis. 1899. Pp. 336.

Father Van Ortoy has lately met with the good fortune of discovering among the MS. volumes of the old library of the Duchess Carola de Bourbon, and bequeathed by her to the Society of Jesus, a valuable autograph codex from the hand of the illustrious Cardinal Bellarmine. It is a folio of medium size—403 pages—containing some sixty exhortations and homilies, well preserved, with the exception of a few pages which are missing, and some slight lacunae in the text. The work is written partly in Latin and partly in Italian.

The codex appears to have been known to Father Boero, of the same society, who mentions the contents in a letter to P. Pruvost, and who is in all probability the editor of the tracts *De Cognitione Dei, De*

Misericordia Dei, and *De Justitia Punitiva*,¹ which were published at Louvain in 1861. But with this exception, and some portions which closely recall certain passages in Bellarmine's published tract *De Ascensione mentis ad Deum*, the entire volume contains new and hitherto unpublished material.

It is well known that Bellarmine excelled in this kind of work; even when still very young—hardly twenty-two years of age—he was sent by his superiors to give instructions to the novices. The bulk of the present conferences dates however from a later period, when Father Bellarmine was rector at the Roman College, and subsequently when he acted as superior of the Neapolitan province. Some of the addresses were delivered when he was already Cardinal. Thus the matter contained in the volume covers a period of nearly thirty years, and reflects altogether the ripe mind of a spiritual guide who before middle life had, as he himself tells us, laid aside the rhetorical forms—"decrevit ornamenta omnino verborum dimittere." These exhortations are accordingly, in the main, outlines of his thoughts, containing the argument of his theme rather than discourses intended to be read. The expression is always clear, and wrought out with more or less fulness, yet with little regard for finished language; and they show that he wrote these notes mainly to aid him as landmarks and by way of preparation for his discourses freely delivered.

It will be of some interest to admirers of the learned and holy Cardinal to note here the principal topics of which the volume treats. There are three exhortations, *De Custodia Cordis*, followed by one, *De Circumcisione Cordis*, and another, *De Duritia Cordis*. In another part of the book we find two tracts, *De Custodia et Puritate Cordis*. Next, the gifts of the Holy Ghost are taken up: Holy Fear, Piety, Counsel. To the same category belongs an exhortation for Whit-Monday. About a dozen discourses treat of Charity, its requisites, beauty, and utility; an equal number have for their topic Christian and especially Religious perfection; others are on liberty of spirit, knowledge of God, humility. The remainder are conferences addressed to Novices, and on occasion of the renewal of vows; on the anniversary of the death of St. Ignatius; on special phases of the evangelical counsels, etc.

¹ Cf. pp. 193 and 239-248 of the present volume.

PAULUS UND DIE GEMEINDE VON KORINTH. Auf Grund der beiden Korinther-Briefe. Von Dr. Ignaz Rohr (Tuebingen). Bd. IV, Fasc. 4, Biblische Studien. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. 158. Preis, 96 cents.

Biblische Studien, published by a circle of leading Scripture scholars in Germany, under the direction of the Munich professor, Dr. Bardenhewer, treats in its latest issue a topic of special interest and importance, not only from the historical, but also from the sociological point of view. Students of Pauline literature will perhaps remember that the author, Dr. Rohr, received the honors of a prize, awarded by the theological faculty of the Tübingen University, for an essay entitled *Die Zustände der Gemeinde von Korinth zur Zeit des ersten und zweiten Korinther-Briefes*. The present publication is on the same lines, that is, an elaboration of the same theme. It enters into the social conditions of a time when the newly-founded Christian congregation at Corinth had to battle with the adverse circumstances of racial or national opposition on the one side, and of materialistic and sectarian influences from powerful factions on the other. St. Paul meets these difficulties by laying down certain principles equally applicable for the solution of politico-religious and economical problems that confront the responsible leaders, and among these particularly the clergy, in our day and country. It is the author's purpose to set forth the practical bearing of these principles, and their application to lines of conduct very similar to those under which St. Paul had to regulate his actions in establishing reforms throughout Asia Minor.

In the five sections of the work, he illustrates in succession the political and religious state of Corinth before the introduction of Christianity, the foundation and the ecclesiastical government of the young congregation, the natural and supernatural means employed to confirm the new faith (action of the *charismata*), the moral lights and shades that helped or frustrated the pastoral action of the apostolic laborers in the new field, and finally in detail the difficulties arising out of the party strifes within and without the Church at Corinth.

It would be highly instructive to dwell on the author's exposition of separate phases which characterize the topics mentioned; but we should be anticipating a more thorough study of the subject in its connections to be obtained from the work itself. Dr. Rohr disposes summarily of the interpretation of the *charismata* given by Eichborn, Hegel, Nösselt, and the whole rationalistic fraternity, who see in the gifts enumerated

by the Apostle nothing of the supernatural order. Particularly instructive are the author's comments on the subject of the marriage-bond, and on the social question, as well as the light he throws upon the character of the parties which claimed the name of Christ, whilst professing separate allegiance to different apostles and teachers.

This contribution to *Biblische Studien* is unquestionably one of the most important in point of utility, and, in view of the manner in which the author treats the subject, may be considered also as a valuable addition to the literature of Pastoral theology.

THE LITTLE FLOWERS OF SAINT FRANCIS OF ASSISI. With Eight Illustrations by Paul Woodroffe. London: Kegan Paul, Trench, Trubner & Company; New York: Benziger Brothers. 1899.

We are glad to direct attention to this really handsome edition of a volume which is favorite reading with every lover of the humble Saint of Assisi. The quaint simplicity with which the anonymous writer, whom we must suppose to belong to the fourteenth century, spreads out his "Little Flowers—namely, miracles and devout examples of the glorious little one of Christ, St. Francis, and of some of his holy companions, to the praise of Jesus Christ," offers a wholesome antidote to the spirit of supercilious incredulity which characterizes our own age. As in 1182 the acclaim of "peace and prosperity" sounded through the streets of Assisi like a foreboding of the warfare which St. Francis was soon to preach against the luxury and self-indulgence of his contemporaries, so "peace and prosperity," placed before the youth of our day as fit ideals for their highest aspiration, seem to call for a revival of the true Franciscan spirit, and humble self-abnegation and its love of the treasures that neither rust nor moth consumes.

Some years ago the Roberts Brothers, of Boston, published a neat English version of the *Fioretti* with a biographical notice by Abby Langdon Alger; but the present edition surpasses it, both in the rendering of the translation, which is made by the Franciscan Fathers at Upton, afterwards carefully revised to harmonize with the Italian original; and especially in the letterpress and plates. Mr. Woodroffe has illustrated the volume with charming taste, suggesting, by the delicate handling of his burin, the true inwardness of the Saint's seraphic life. The book makes an apt Christmas souvenir for any one that values Christian sentiment.

THE FLOWER OF THE NEW WORLD: Being a Short History of St. Rose of Lima. By F. M. Capes. With an Introduction by the Very Rev. Fr. Proctor, Provincial of the English Dominicans. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 190.

More than fifty years ago Father Faber published an English Life of St. Rose of Lima; it was a translation of the French work by Fr. Feuillet, O.P., written during the canonization process which terminated in 1671. In the preface to the English version the Oratorian translator expresses some apprehension as to the view that might be taken at the time regarding the judiciousness of publishing in England a work which seems to obtrude upon our attention certain excellences of the spiritual life which are extremely irritating to our materialistic and highly cultivated race, and do not always escape the criticism of Catholics, at least of the worldly-minded among us. "The visible intermingling of the natural and supernatural worlds, which seems to increase as the saints approach through the grace of God to their first innocence, may even offend where persons have been in the habit of paring and bating down the 'unearthly' in order to evade objections and lighten the load of the controversialist, rather than of meditating with awe and thankfulness and deep self-abasement on the wonders of God and His saints, or of really sounding the depths of Christian philosophy, and mastering the principles and general laws which are discernible even in the supernatural regions of hagiology." The success of the book proved sufficiently that a bold statement of facts on the side of God rarely fails to vindicate its truthfulness, where the timid and ever apologetic process of temporizing in matters representing the divine claim of credibility usually inspires doubts.

Since Father Faber's time sentiment in regard to Catholics has changed, particularly in England; and there is less danger that the habits of self-crucifixion, to which St. Rose was given in so high a degree, will scandalize people, even if they do not comprehend the meaning of expiatory mortification. The author of this new Life finds, despite the narrow space into which the biography is compressed, occasions to explain the Catholic view of the extraordinary acts and privileges of divine communication which we meet with in the history of the Saint. There are also certain aspects of that history which have not been touched upon in the old French Life, and which our author has taken from Bussierre's *Le Perou et Sainte Rose de Lima*, published since the Oratorian translation was made. That the study of models

like St. Rose has its practical lessons in our day which still produce their likenesses in the midst of worldly society and among the best educated classes, even in northern countries, where enthusiasm and sentiment are supposed to be less potent than in the native land of St. Rose, is evident from such lives as that of the saintly Clare Vaughan and other religious of the penitential orders, of whose virtue the world gets an occasional glimpse.

A GENERAL HISTORY OF THE CHRISTIAN ERA. For Catholic Colleges and Reading Circles, and for self-instruction. Vol. III. The Social Revolution. By A. Guggenberger, S.J., Professor of History at Canisius College, Buffalo, N. Y. St. Louis: B. Herder. 1899.

It is somewhat difficult to estimate correctly the design and plan—as well as their accomplishment—of this new *General History*, since the third volume only has as yet appeared. But as far as one may judge from it, both the design and accomplishment are worthy of great praise. All the pedagogical helps to clearness, so noticeably present in text-books used by non-Catholic colleges and even elementary schools, and too often so very noticeably absent from the text-books issued by Catholic presses, have been freely used in Father Guggenberger's *History*, and with the best results. Although the volume contains 432 large octavo pages, a careful distribution of the text into small and large type makes it possible for a teacher to cover easily the whole ground—minutely, if time should serve; broadly, if time be very limited. The many colored maps accompanying the volume are admirably executed. They are not distributed throughout the text—an arrangement almost universally employed in histories—but are located at the end. At first sight this might seem to be a faulty disposition, but those who have given thought to the matter must have noticed that if the maps be distributed throughout a good-sized volume, they really serve to illustrate with facility no more than a single page of the text. The reader must frequently turn back and search out the location of the map he desires to consult, at an expense of time and patience which he is apt but grudgingly to make, if he makes it at all. The maps in this *General History*, on the other hand, are so placed that any one may be readily opened out fully, and be made to do service for any number of pages of text. The Genealogical Charts are placed in the body of the text—where they should be. In fine, the pedagogy of the printing-press—if we may be indulged in that phrase—leaves so little

to be desired, and the volume withal is so substantially and attractively bound, that we must confess to a pleasant feeling of wonder at the very low price (\$1.50 retail; \$1.13 wholesale), a price that really places it easily within the reach of the three classes of readers to whom it appeals. We earnestly commend the work to the attention of educators.

CHRISTIAN EDUCATION, or *The Duties of Parents*. By the Rev. William Becker, S.J. St. Louis, Mo.: B. Herder. 1899. Pp. 424.

DIE CHRISTLICHE ERZIEHUNG, oder *Pflichten der Eltern*. Von Wilhelm Becker, S.J. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1896. Pp. 305.

AUX MERES. *Causeries sur l'Education*. Par le R. P. Jean Charneau, S.J. Paris: Victor Retaux, 82, Rue Bonaparte.

If there is any one thing more than another which our social body stands in need of in order to renew and preserve its moral health and strength, it is the spirit and temper of Christian motherhood. Fernald defines woman as "a creature whose love of her offspring is imperishable." This, to his mind, is the distinguishing feature between human and animal motherhood. There is truth in the distinction, and it points out at once the power and the necessity of directing this deathless influence which regulates happiness or misery within the circle of which a mother becomes inevitably the moral centre. That circle may be large or small; yet whether large or small, it is a wheel in the great machinery of social life which aids in its measure and regulates or controls the movement of the whole.

We have in America and Australia, as in England and Ireland, made great headway of late years by the establishment of Catholic schools; and it is largely supposed that the main problem of education as a sustaining influence of the Church's life, has been successfully solved. Yet this is not quite true. A large percentage of those who have been at Catholic schools lose, practically, their faith when they happen to be thrown out of immediate contact with such Catholic society as will extend to them a moral support or coercion, keeping them within reach of Catholic precept. And the reason of it all is that the education of the child, by which it becomes really strong and, if we may say so, self-supporting, morally as well as intellectually, is not given in school, but at home; not after the faculties of the mind have developed, but while they are developing; not under the disci-

pline of a capable teacher, but at the mother's knee, nay, at her breast. It is impressions that form the basis of all knowledge and of the direction of the will; and these impressions are formed through the senses in the heart, wax-like, of the infant, ere it can speak. Much has been said of the characteristics of inherited disposition; and it is true that many traits of our human nature descend from parent to child, and impart to the latter an aptitude and tendency which apparently facilitate virtue or vice. But disposition is superseded by character; and character, though frequently developed through a series of habits as the result of reflection, may be built up gradually in the child upon the foundation of example and precept. What the mother does is the ideal and pattern of the child's action; the mother's commands are the child's highest authority; what the mother says constitutes the child's last appeal to the bar of truth and right. "It must be so, because mamma said so." "I may not do this, because mamma forbade me." "My mamma always does this!" There is indeed no stronger power on earth than this authority, which forms and directs the activity of the child's mental and moral faculties; which becomes the source of its convictions, its tastes and loves, and, alas! of its often insurmountable prejudices and habits of wrong. To make parents, and especially mothers, feel this power, and the awful responsibility which goes with its use or neglect, is the object of the volumes placed at the head of this paper.

Father Becker's conferences, though delivered originally in the German language, were addressed to parents who live in America, and to whom the special dangers surrounding the youth of our country are familiar. They are, too, of recent date, having been published only a few years ago, so that the author,—who has since then been called to his eternal reward,—cannot be said to be dealing with outside conditions. In truth these sermons, in their popular form and English dress, are admirably suited to the real needs of the day; and priests of every condition will find in them healthful and practical direction for explaining to the people the importance and the process of home education, and the manner in which it is to be supplemented by the instruction in the parochial schools.

Whilst Father Becker's book addresses itself to parents in general, the abbé Charreau appeals in particular to Christian mothers. *Aux Mères* departs from the didactic form which characterizes most works on the subject of education, and talks in familiar strain, and under captious headings, about the educational facts which a mother encounters and has to consider in the effort to lead her child to true happiness.

What constitutes the burden of the first lessons; how the habit of piety is engendered; what are the faults which grow insensibly in the child, and how we are to deal with them; what are the faults of mothers which lessen their influence as educators; these and like topics are illustrated from practical principles taught by experience in the home and in school; and these lessons are supplemented by the counsels of a mother of whose life we get some beautiful glimpses, the Marquise de Lormel, who writes to some younger friends seeking her advice in the training of children. Other subjects, such as sickness, death, marriage, religious vocation, are treated under the head of "Le Sacrifice;" whilst "Les Sources du Courage," namely prayer and the love of God, are separately taken up in the appendix after some notes from the diary of the saintly Marquise de Lormel, which throw light upon the last days of her life.

Recent Popular Books.¹

AULD LANG SYNE: F. Max Muller. \$2.00.

Reminiscences of beloved Indian literary works and of typical learned Indians form the substance of this volume, which is so serious in manner that it is practically sealed to those readers who might derive harm from its author's quiet indifference to Christianity. His entire devotion to learning makes him one of the most interesting of literary men, considered personally, and no other English writing person can give such information on Indian literature as this volume affords.

AUTOBIOGRAPHY OF A CHILD: Hannah Lynch. \$1.50.

The writer represents herself as extremely difficult to manage, and her mother, kinsfolk, and teachers as very poor managers. Her memory of childish feelings and sorrows is extraordinarily accurate, but her method of presenting them as gravely as if they belonged to years of discretion makes the book unsuitable for readers unskilled in psychology and unable to interpret her record.

CAPE OF STORMS: Percival Pollard. \$1.25.

Key-novel is the name given to books of this species. Real men are so described that their names are easily guessed and actual incidents in their lives are ingeniously mingled with others which never happened, the intention being either mercantile or malicious. The author is capable of writing a good novel for general reading; he has chosen to write a key-novel suitable only for mature male readers.

CHILD'S PRIMER OF NATURAL HISTORY: Oliver Herford. \$1.25.

Comic pictures of many animals, wild and tame, with witty versified descriptions in large type. The book is intended for readers between first and second childhood.

DIFFERENCES: Hervey White. \$1.50.

Sentimental almsgiving, the fashionable amusement, here finds an historian who is not deceived by the pretences of the almsgivers, or so misled by the real goodness of some of them as to accept their theories. He contrives to show the fallacy of the belief that any enduring good can come from their mockery of charity, and marries off his heroine, an educated, gently reared American girl, to an English workman, whom she has succored when he was out of employment. The picture of a Protestant settlement house is perfectly truthful.

DRIVES AND PUTS: Walter Camp and Lilian Brooks. \$1.25.

Eleven golf stories, as compact and abbreviated as a smart golfing costume, not too technical for mortal apprehension, and agreeable as plain fiction, aside from their sporting flavor.

DUTCH AND QUAKER COLONIES IN AMERICA: John Fiske. 2 vols. \$4.00.

These two volumes complete a series describing the settlement of the thirteen original American colonies, and bringing their history down to the time when their real struggle with New France began. They skillfully combine personal and public matters, give the complete text of important documents belonging to the subject, and reproduce many old maps. Their style is so lucid that any sensible child of twelve years can enjoy them, but it does not lack due dignity.

FOR LOVE'S SWEET SAKE: G. Hembert Wesley. \$1.50.

Brief love poems, their moral higher than their literary standard, compose this volume, which has a very tasteful cover and is well adapted for a gift-book. The illustrations, headings, and tail-pieces, all especially made for the book, harmonize with the text, conforming to old-fashioned American ideas of propriety and never becoming "modern" in the smallest degree.

FOR THREE ALONE: Selected by Grace Hartshorne. \$1.50.

About 320 love poems, illustrated by 16 half-tone illustrations after paintings by French, Italian, German, and English modern artists. The verses are indexed by authors' names and by first lines, and Elizabethan and Victorian poets are equally represented. The book is better adapted to mature lovers than to the very young, the literary character of the selections being rather above the average taste.

FRANCE AND ITALY: Imbert de Saint Amand. \$1.50.

As the author restricts himself to telling the story of 1859, the book necessarily ends at the point most interesting to Catholics, but he maintains his attitude of Bonapartist, and is no partisan of Victor Emmanuel. His little sketch of the Duchess of Parma is moving, and his devotion to the Empress is constant. He stoutly maintains the thesis that Napoleon III was a soldier of genius, and the real winner of the great Italian battles. Striking portraits of the Emperor

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. C. A. McClurg & Co.: Chicago.

of Austria, Marshal MacMahon, the king of Sardinia, and Count Cavour illustrate the book, the twenty-fourth of its author's French chronicles.

FRIVOLITIES: Richard Marsh. \$1.50.

This group of twelve stories contains no tale entirely original, but such themes as an advertisement which brings too many answers; a stupid servant who treats all hats as if they were of the "crush" variety, and the troubles of the Lord Chancellor with his feminine wards are treated with admirable good taste. Its frivolities are pleasant and harmless.

HENRY WORTHINGTON, IDEALIST: Margaret Sherwood. \$1.50.

The hero resigns his university professorship as a protest against the acceptance of a gift of money acquired by unchristian and dishonest methods. In the course of his preliminary investigations into the donor's character, he finds the man's daughter behind the counter in one of his three department-shops, and loves her before he discovers who she is. In the end, the two marry, and refuse to share, directly or indirectly, in the shopkeeper's dishonest gains. The exposure of his methods is not exaggerated, and should be brought to the attention of every greedy bargain-hunter, rich or poor.

HOUSE OF THE SORCERER: Haldane McFall. \$1.25.

Only those professionally compelled to study the character of the uneducated negro living in a white man's country should read this book, and they should understand that it presents black and colored men and women in an aspect almost purely sensual. An obeah man and his evil ways, and certain obeah rites, are described with much detail, and a few pages of common sense spoken by a comparatively enlightened and especially immoral negro constitute the single interruption in a chain of ugly pictures.

IN GUIANA WILDS: James Rodway. \$1.50.

The hero, a Demerara clerk, marries an ignorant girl of mixed native, white and black blood, and when rendered bankrupt by her extravagance, betakes himself to the forest, and marries a savage by savage rites. The volume contains some good descriptive passages, but also some pages unfit for general reading, and its story is left unfinished.

INVISIBLE LINKS: Selma Lagerlof. \$1.50.

Fourteen Swedish legends, fairy tales, mystical stories, descriptions of mental and spiritual struggles, and gently humorous sketches, all translated with perfect art. Their literary quality is admirable, and more than one teaches a religious truth. All are highly condensed, although never obscure. It is in this author's work, not in Ibsen's, that the real Scandinavia is to be found.

KIPLING PRIMER: Frederic Lawrence Knowles. \$1.50.

A descriptive list of Mr. Kipling's stories and poems, with the plots of his two novels, comment from various sources upon many of the chief pieces of work, a list of first editions, a biographical sketch of the author, and a general criticism of his works are included in this volume. It is not intended for schools, or for severely critical persons, but for the average forgetful reader, unable to retain a complete mental vision of the author's work.

KIT KENNEDY: S. R. Crockett.

The hero's mother secretly marries a fascinating scamp who deserts her under such circumstances that a rival is able to persuade her that she is not really a wife, and to compel her to wed with him. The hero's childhood is passed partly with his mother's parents, partly at the house of his stepfather's sister, whose cruelty he endures with much fortitude. His father reappears, and in the end it is shown that the reputed husband had a wife when nominally married to Kit's mother, and murdered her. Scottish dialect flavors every page.

LETTERS AND RECOLLECTIONS OF JOHN MURRAY FORBES: Sarah Forbes Hughes. 2 vols. \$5.00.

The subject, a China merchant, railway owner, and man of affairs, was the most active Northern private citizen during the Civil War, aiding the government in enlisting men, in communicating with foreign powers, in disseminating news, and in preserving the health of the soldiers, besides contributing large sums of money to various objects. His private life was passed among the best Americans of his time, 1813-1898, and the two volumes present the fairest aspect of Protestant-American life. The work is illustrated with portraits and with a map of the railway system which he fostered.

LOCAL HABITATION: Walter Leon Sawyer. \$1.25.

The lesson of this book is that Pharisaic authors who deliberately undertake to live among their inferiors, real or supposed, for the sake of making copy, may end by adopting the vices of the persons studied, and losing the power of perceiving their virtues. Superficially, it is a description of a certain section of Boston occupied by lodging-houses inhabited by working men and women. The author has a keen eye for the ludicrous side of certain anti-Protestant services conducted in this neighborhood, but he is evidently not a Catholic. The book is not meant for girls, and would displease most women, for its truthfulness is too outspoken.

MAKING OF HAWAII: William Fremont Blackman. \$2.00.

Moral, political, and social development of heathen civilized too rapidly for symmetrical development, and the struggle between old and new conditions form the subject of this book. The author's praise of the missionaries is rather too strong,

considering their entire career, and his eulogy of the Executive is almost amusing, but his work fairly represents the middle ground between the Queen and those who discredited her.

MAMMON & CO.: E. L. Benson. \$1.50.

Hooley, the recently exposed speculator, figures in this story, together, under another name, with certain peers too ignorant of business to perceive to what lending their names to his projects may lead, and apparently too greedy to care. The intrigues of their even more ignorant and unscrupulous wives, and their discomfiture at Hooley's hands, form an important part of the story, and also their social intrigues, which end in dire disgrace for one of them. A sturdy, honest younger son and his honest American wife save the situation, and a Chicago Mrs. Malaprop furnishes the fun. The worst villainy of the story is of a species so scandalous that the novel is unfit for the reading of any woman fastidious as to the purity of her thoughts.

MANY-SIDED FRANKLIN: Paul Leicester Ford. \$3.00.

The historian has been so minute in his researches, and has uncovered so many small sources of knowledge, that his Franklin is quite different from the one which Franklin's mirror displayed to him, to be transferred to his own pages. In great matters, there is little difference, but in small details, dear to vanity, the deviation is very great, and amusing to trace. Many portraits, and quotations from many papers not hitherto collated, give this book a value beyond all the elder biographies.

MARTYR'S IDYL: Louise Imogen Guiney. \$1.00.

A brief drama, its subject and much of its dialogue taken from the *Acta Sanctorum* and *St. Ambrose*, and twenty-five short poems. The author has almost overcome her youthful faults of obscurity and verbal foppiness and allows her real genius to appear. Many of the poems are almost perfect in execution, and all are thoughtful. The best are those on legendary themes.

NIGHT HAS A THOUSAND EYES: Francis W. Bourdillon. \$1.00.

Sixty little poems of two stanzas each, all delicately turned and finished, and twelve pictures by E. H. Garrett. (New edition.)

NOOKS AND CORNERS OF OLD NEW YORK: Charles Helmstreet. \$2.00.

Hundreds of landmarks and places of interest are briefly described, and about thirty are illustrated by Ernest X. Peixotto. The history of each spot is related with minuteness, and the index is full, the whole being valuable both for reference and as a guide. Wide margins and choice paper adapt the work to the taste of the antiquary and the bibliophile.

OLD MADAME AND OTHER TRAGEDIES: Harriet Prescott Spofford.

Five tales, miniature novels rather than short stories, written with elegant precision and in perfect taste, yet with a certain fiery impressiveness that takes possession of the reader.

ON TRIAL: Gwendolen Keats (Zack). \$1.50.

The sorry hero, having purchased his discharge from the army with money stolen by his sweetheart, is mercilessly blackmailed by the villain, and at last, driven to despair, kills himself accidentally while trying to kill his enemy, and the villain's betrothed dies of grief caused by the discovery of his worthlessness. The irresistible retribution waiting upon wickedness, whatsoever its motive and howsoever secret its performance, is forced upon the reader's apprehension with great skill. The story far surpasses its predecessor, "Life Is Life."

ORANGE GIRL: Sir Walter Besant. \$1.50.

The heroine, a brilliant actress, the sole honest woman in a thievish family, marries a man apparently respectable, although a trickster, and afterwards outwits his attempts to secure his honest cousin's fortune. The author's minute knowledge of the social life in the last century is used with great ability, and the book can bear comparison with "The Virginians."

PERSONAL OPINIONS OF HONORE DE BALZAC. \$1.50.

The opinions are gleaned from essays, criticisms, letters, and other works, and the volume forms an appendix to the "Comédie Humaine," which embodies the same opinions in the form of fiction. M. Brunetière's address at the celebration of the Balzac Centenary, and certain interesting notes by the Balzac translator, Miss Wormeley, are included in the volume, which affords an easy means of appreciating the novelist's piety and the gravity of his purpose.

PRICE OF BLOOD: Howard Pyle. \$1.25.

The author-artist relates such a series of events as the good Haroun Alraschid might have discovered in Bagdad, but he places them in the New York of 1807, and imitates the style of the older versions of the Arabian Nights so well that the horrors related amuse rather than terrify. The pictures are printed in black and carmine, which color appears on the cover and edges of the book by way of preparing the reader's mind for its contents.

RIVER OF PEARLS: René de Pont-Jest. \$1.50.

The sufferings of a young Chinese bride, whose cousin is accused of murdering her bridegroom, and the devices by which a clever foreigner exposes the real assassin,

constitute the theme of the novel, and with it are interwoven many descriptions of Chinese manners and customs, some strange, some absurd, and some almost incredibly horrible. It is written with French lightness, and is well translated in the main, although "brave" is invariably rendered "brave" regardless of position.

ROB AND KIT: Author of "Miss Toosey's Mission." \$1.00.

Rob, the motherless son of a cynical, selfish physician, and Kit, the motherless daughter of a kindly English vicar, grow up together and fall in love. Their marriage is not even delayed by the villain, who persuades the vicar to give him Kit's hand by pretending to help him out of financial straits. His wickedness is discovered in an hour, a rich uncle appears and every one is happy. The simple tale is well written and occasionally witty.

STALKY & CO.: Rudyard Kipling. \$1.50.

These school stories are rather the dreams of a boy than the well imagined fiction of Mr. Kipling's later years, for the young heroes whom one sees triumphantly avenging the real or fancied wrongs inflicted upon them by their elders are too clever to be credible. The author's intention seems to be to show how the public school develops the strategist and the leader of men, but his heroes never act from good motives or through the good motives of others, and a generation resembling them would fit the world for another deluge. Still, although defective in truth, and therefore in art, the tales are as diverting as the gambols of young animals. They are absolutely unfit for the reading of any boy under collegiate age.

STUDIES IN FOREIGN LITERATURE: Virginia M. Crawford. \$1.75.

Essays originally published in the *Fortnightly* and *Contemporary Reviews*, *Cosmopolis*, and the *Month*. The subjects are Rostand, Daudet, Huysmans, Verhaeren, Maeterlinck, Rodenbach, Sienkiewicz, Tolstoi, D'Annunzio, and Foggazzaro. The author avoids discussion of the moral quality of her authors, except in cases in which it is unimpeachable. Sometimes she mistakes a predilection for the subject of religion for religious feeling and renders judgment accordingly, so that she is hardly a safe guide for those in search of innocent literature or pious thought, but if one know her authors, her criticism is worth reading as a good example of judgment by the latest standards.

THEIR SHADOWS BEFORE: Pauline Carrington Bouve. \$1.25.

The heroine, a planter's daughter, relates the story of the negro insurrection and massacre in Southampton, Va., in 1831, at which time she was a child. The curiously feverish mental condition of the slaves upon whose ignorant minds the cunning Nat Turner worked; the mingled ferocity and lunacy of Turner himself; his strange hiding place, and one a scene of murder, are described with simplicity and with

truthful adherence to the child's view of incidents passing before its untrained vision. The story is an historical novel, not a political document, and adheres closely to truth.

TO ROME ON A TRICYCLE: Joseph and Elizabeth Robins Pennell. \$1.50.

A new edition of a volume written by Mrs. Pennell and illustrated by her husband, in days when every village between Florence and Rome was wildly excited by the approach of a tricycle. The narrative is vivacious, the pictures good, and the route described is excellent.

VIA CRUCIS: F. Marion Crawford. \$1.50.

The young hero, thrust from his home by the marriage of his worthless mother with his father's murderer, barely escapes the murderer's sword, and after a season in a convent, and in the train of Geoffrey Plantagenet, joins in the second crusade. Queen Eleanor loves him, but his nobility of character induces her to conquer her passion, and he wins his spurs and shield by prodigies of valor, all brilliantly described. The personages of the times and the times themselves live again in these pages, in which one sees Christianity sturdy of growth even among the surviving weeds of heathenism. This seems to be the first volume of a cycle, but it is complete, and is a very noble book. The hero, a mailed St. Anthony, is a novelty indeed.

WHERE ANGELS FEAR TO TREAD: Morgan Robertson. \$1.25.

Ten stories chiefly describe adventures possible only on modern warships, but the first relates the fate of a captain who sailed from New York to Callao with a crew accustomed to lake navigation and decent treatment. All are clever, but the first is destined to become a nautical classic.

YARN OF A BUCKO MATE: Herbert Elliott Hamblen. \$1.50.

The author faithfully describes the sufferings undergone by the crew of an old-fashioned swift packet, and traces the development of a brutally treated sailor into a brutal officer, and then transforms him into a piratical seeker for buried treasure. The truthful beginning is almost as startling as the fictitious ending, but a "yarn" is not supposed to be tame.

Juveniles.

BETTY LEICESTER'S CHRISTMAS: Sarah Orne Jewett. \$1.00.

The experience of a well-bred American girl spending the holidays in a ducal household and behaving with the simple courtesy of her kind: a romance without a hero. [Twelve to fifteen years.]

BOYS AND GIRLS OF BRANTHAM: Evelyn Raymond. \$1.50.

The senior class of a boys' academy is surprised by the appearance of twelve girl

students and misbehaves seriously before deciding to allow the institution to be conducted by its teachers and trustees. The girls are models, and much improve the boys. It is a pleasant story, but not an argument for or against co-education. [Twelve to fourteen years.]

BOYS OF MARMITON PRAIRIE: Gertrude Smith. \$1.50.

Three boys, a wonderful horse, a clever little girl, various hermit pioneers, and an Indian seer figure in a chain of interesting adventures. The boys have some faults, but are manly, healthy-minded fellows, and the book demands little of a reader. [Eight to twelve years.]

BOYS OF SCROOBY: Ruth Hall. \$1.00.

Fragments of the history of the oldest three English colonies blend with the adventures of three sons of parents driven from their English homes by "Church-of-England" persecution. The few phrases relating to religious matters are Protestant but not controversial. [Twelve to fifteen years.]

CAMP ARCADY: Floy Campbell. \$0.75.

Two young artists, a music teacher and a self-styled future Siddons live together in a New York flat, working earnestly and aiding one another in sisterly ways. Three of the four find themselves incompetent for their chosen work, but the story ends with happiness for all. The girls actually resemble the average girl-student, not morbid, not wicked, and not masculine. [Fifteen years and upward.]

CAMPING ON THE ST. LAWRENCE: Everett T. Tomlinson. \$1.50.

Adventures of four boys with a shrewd Yankee guide and his son, with some historical information introduced in an easy, natural way, and some instruction as to a country boy's range of reading; a good corrective for cockneyism. [Ten to fifteen years.]

CAPTAIN TOM, THE PRIVATEERS-MAN: James Otis. \$1.25.

The boy heroes of "The Cruise of the Comet" make another voyage with Captain Tom, capturing eighteen vessels. The book is simply written, the boys not too heroic for belief, and the ugliness of privateering not disguised. [Ten to fourteen years.]

HARUM SCARUM JOE: Will Allen Dromgoole. \$0.50.

A devoted sister saves a brother's life from the consequences of his rash garrulity. The characters are Tennessee mountaineers and the story is skillfully and kindly told. [Eleven to fifteen years.]

JERSEY BOY IN THE REVOLUTION: Everett T. Tomlinson. \$1.50.

This sequel to "The Boys of Monmouth" has the same hero, who sees much fighting,

both by land and water, before the close of the war. The author treats honest Tories and dishonest Whigs fairly, but his best characters are patriots all, especially the Irishman, to whom he attributes an extraordinary dialect. [Twelve to fourteen years.]

LEGEND LED: Amy Le Feuvre. \$1.00.

Two boys and a girl, reading the story of the Holy Grail, puzzle over it among themselves and are slowly led to what Calvinists call a change of heart. The book is too sentimental, and entirely Protestant in teaching.

LITTLE BERMUDA: Marie Louise Pool. \$1.00.

The heroine, the devoted daughter of an unworthy father, meets two happy and wealthy girls, after which, as one of them phrases it, "they save one another's lives continually." It is a fairy tale of Bermudan adventure, and teaches self-control. [Ten to fifteen years.]

MINUTE BOYS OF BUNKER HILL: Edward Stratemeyer. \$1.25.

The action occupies the time between the battle of Lexington and the evacuation of Boston, April 19, 1775-March 17, 1776. The author does justice to the bravery shown by the British, without in any way belittling the patriots. Eight full-page pictures and a cover showing the boys in uniform illustrate the story. [Ten to fourteen years.]

NANNIE'S HAPPY CHILDHOOD: Caroline Leslie Field. \$1.00.

Both heroine and hero are sweet-tempered, considerate, and well-bred, and both divert themselves with imagining fairy tales about commonplace persons and incidents. The background is pleasantly-described sylvan and rural scenery and charming domestic scenes. [Ten years and upward.]

PLANTATION PAGEANTS: Joel Chandler Harris. \$2.00.

Two "Br'er Rabbit" stories; a fox hunt and the autobiography of the fox, and also of a 'coon, a crow, and a flying squirrel; a fantastic tale of adventures inside a bubble; good pictures of all of the animals, Br'er Rabbit wearing a striped waistcoat; and pleasant negro dialect written in perfection make this volume delightful. It informally teaches good manners and good morals. [Ten years to any age.]

SPY IN THE SCHOOL: Andrew Home.

The brave hero outwits a wicked school-master in his attempt to steal papers from the headmaster, and also protects his chosen friend from the master's evil hypnotic influence.

RAPHAEL: Estelle M. Harll. \$0.75.

The first of a series of volumes each containing a group of pictures by some old

master, with descriptions, an historical directory, a guide to collateral reading, a criticism of the artist, and a table of the chief events in his life. Miss Harll has edited many art-books, is perfectly acquainted with her subject, and combines guidance in general criticism with her special criticism of each picture. [Fourteen years to any age.]

TWO AMERICAN BOYS IN HAWAII: G. Waldo Browne. \$1.00.

A lively story with illustrated descriptions of scenery and customs, giving a fair idea of the strange conditions existing in the archipelago. The authors' prejudices are strongly anti-Hawaiian, but he is not partisan. [Twelve to sixteen years.]

UNDER OTIS IN THE PHILIPPINES: E. Stratemeyer. \$1.50.

This fourth volume of the series describing the adventures of the Russell brothers in the Spanish-American and Philippine-American wars ends with the capture of Malolo. It is written in a plain fashion and does not glorify the natives of the islands. [Ten to twelve years.]

UNDER THE CACTUS FLAG: Nora Archibald Smith. \$1.25.

The very young American heroine goes to Mexico to teach a kindergarten, conquers the Spanish prejudice, and also conquers own prejudices against Spaniards, making a particularly thorough conquest in the case of a young man not many years her senior. [Fifteen years and upward.]

Books Received.

WHAT IS LIBERALISM? Englished and adapted from the Spanish of Dr. Don Felix Sarda y Salvany, by Condé B. Pallen, Ph.D., LL.D. St. Louis, Mo.: B. Herder. 1899. Pp. 176. Price, 75 cents.

THE AUTOBIOGRAPHY AND LETTERS OF MRS. M. O. W. OLIPHANT. Arranged and edited by Mrs. Harry Coghill. With two portraits. New York: Dodd, Mead & Company. 1899. Pp. xiv—451. Price, \$3.50.

A HISTORY OF ST. VINCENT DE PAUL, Founder of the Congregation of the Mission (Vincentians) and of the Sisters of Charity. By Monseigneur Bougaud, Bishop of Laval. Translated from the second French edition by the Rev. Joseph Brady, C.M. With an Introduction by His Eminence, the Cardinal Archbishop of Westminster. Vol. I, Pp. xvii—328; Vol. II, vii—276. London, New York, and Bombay: Longmans, Green & Co. 1899. Price, \$6.00.

THE CATECHISM EXPLAINED. An Exhaustive Exposition of the Christian Religion, with Special Reference to the Present State of Society and the Spirit of the Age. A Practical Manual for the use of the Preacher, the Catechist, the Teacher, and the Family. Made attractive and interesting by Illustrations, Comparisons, and Quotations from the Scriptures, the Fathers, and other writers. From the original of the Rev. Francis Spirago, Professor of Theology. Edited by the Rev. Richard F. Clark. *The Same.* 1899. Pp. 720. Price, \$2.50.

AMERICAN ECCLESIASTICAL REVIEW.

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HYMNS IN HONOR OF SAINTS PETER AND PAUL.

IT is the purpose of this paper :

- I. To print the Latin text of the Breviary hymns in honor of the *Apostolorum Principes*.
- II. To give side by side with the former the original texts whose unquantitative numbers were revised and altered into quantitative metre.
- III. To essay a closely literal translation into English iambic hexameters.
- IV. To discuss the appropriateness of a rhythmic conformity between the original text and the English rendering.
- V. To discuss the authorship of the original texts.
- VI. To illustrate the hymns with some comment—which, we fear, will seem to be a work of supererogation.

I. In the hymns at Vespers and Lauds of the Feast of the Holy Apostles SS. Peter and Paul (June 29th) are found in consecutive order the fragmentary stanzas which do occasional duty in the other feasts of the *Apostolorum Principes*, In the Vespers of the Commemoration of St. Paul, for instance, only one stanza is chosen, namely, that beginning with the words: *Egregie Doctor Paule* ; this stanza serves also for Vespers and Matins in the Feast of the Conversion of St. Paul ; while for Lauds in the Feast of the Chair of St. Peter, the stanza chosen is that beginning with *Beate Pastor Petre*. If to the hymns of June 29th we add those of August 1st

(Feast of St. Peter-in-Chains), we shall have all the Breviary hymns in honor of the two Apostles.

II. It should prove interesting to compare with the present Breviary hymns the original text, in order to test the correctness of Daniel's criticism ("In recentiori Rom. eccl. breviario plus iusto nisi fallor correctus est").¹ It seems to us that the criticism is quite unmerited. If the hymns were to be corrected at all, we cannot conceive with what greater reverence or more scrupulous care the task could have been undertaken. Wherever the original text happened to be quantitatively accurate, the correctors did not tamper with it. For instance, in the stanza *Janitor coeli* the only prosodically correct line—*Vitae Senatum laureati possident*—is retained unaltered in the Breviary; and in the following stanzas even hemistichs are preserved intact because of their quantitative correctness; as an illustration of which we print here the third stanza with the agreements italicized:

Iam bone pastor Petre clemens accipe
Vota precantum et peccati vincula
Resolve tibi potestate tradita
Qui cunctis coelum verbo claudis, aperis

Beate Pastor Petre clemens accipe
Voces precantum, criminumque vincula
Verbo resolve, cui potestas tradita
Aperire terris coelum, apertum claudere.

Again, in the line *Doctor egregie Paule, mores instrue*, the happy expedient was resorted to of simply transposing *egregie*, so that the line became perfect prosodically: *Egregie doctor Paule, mores instrue*.

A critic may quarrel with the supposed desirability of any change whatever of the old hymns, rendered venerable by their age, their authorship, their centuried consecration on the lips of godly men and women; but even here the question of taste is an endlessly disputable one, and the correctors of the old hymns might reasonably plead *De gustibus*. Certainly, if the Elpidian rhythmus was to be rendered into quantitative metre, the task could scarce have been approached with greater sense of delicacy than is shown in the Breviary renderings.

III. We have translated the Roman Breviary renderings

¹ *Thes. Hymnol.*, Vol. I, p. 157; ed. 1841.

and not the originals. With respect to the literal closeness of the translations, it should be ingenuously confessed that the interests of propriety would scarce have suffered from a free translation, since the hymns are themselves a reconstruction, in the interests of classicism, of the older accentual rhythms of Elpis (whom a long undisturbed but now combated tradition held to be the first wife of the philosopher Boëtius). But while this is true, we have nevertheless felt "the weight of too much liberty" in the matter of the translation of Breviary hymns, and have preferred the cramped literalness and the literal crampedness of the Wordsworthian "prison unto which we doom ourselves."

IV. With respect to the principle of conformity of the translations with the originals in metre, it may be justly contended that such a conformity is desirable in any English rendering of hymns which, like those we are now discussing, owe so much of their joyous power to the mere metrical cast. Unfortunately for our present claim, however, the iambic hexameter is rare in English, even as a variant verse in the stanza; is rarer still as the sole metre of a stanza; and is scarce to be found at all without a clearly marked cæsural pause placed so exactly in the middle as to turn the measure into two trimeters. From the very large number of hymns written in the Ambrosian metre (which assigns four iambs to the line), our ears have got accustomed to its easy narrative and lyrical rhythm, and are just as apt to be startled and confused with the Latin iambic hexameter's length and varying place of the cæsural pause. Our dominant English iambs are the four-, five-, and seven-foot lines. We have, in our present-day vogue, little use for the six-footer—the Alexandrine. The French, nevertheless, discovered its value, and consecrated it to epic and dramatic themes, following in this the example of the Latin dramatists, who used their iambic hexameters and quasi-Greek trimeters (of dipodies) for dramatic dialogue. In general, the metre served the Latin poets for rapid and energetic themes. Horace's reference to the "swift iambs" is well known, and might suggest the impropriety of rendering a Latin iambic verse by an iambic

in English ; since in English verse the iambic metre, especially when many feet are found in a single verse, is used rather for stately, solemn, or gentle themes, while the trochaic metres are felt to be more appropriate to joyous, quick, lively themes. Nevertheless, we have rendered the Latin iambic hexameters of the hymns we are now discussing, not in trochees, but in iambics. In view of the different—indeed, as it would seem, the opposite—functions of the iambus in Latin and in English verse, the propriety of such a rendition as we have made might well be questioned. An obvious fact in its favor is, of course, its external similarity with the metre of the original texts. But much more can be said in its favor. While it is true that the iambic hexameter in English is often a solemn measure, it is not universally so. Lodge, indeed, selected it for his *Lament* :

The thrushes seek the shade,
And I my fatal grave;
Their flight to heaven is made,
My walk on earth I have.

In other early Elizabethan verse, however, this metre served largely as an expression of the joyous side of life. In truth, it can readily be made to serve either purpose—joy or sorrow, hope or fear. In illustration of this fact, we may recall Mr. Coventry Patmore's plea for its exclusive availability for grave themes, and Tennyson's rejoinder. Patmore had written an article in the *North British Review*, on "English Metrical Critics," and had contended that: "The six-syllable 'iambic' is the most solemn of all our English measures. It is scarcely fit for anything but a dirge; the reason being that the final pause in this measure is greater, when compared with the length of the line, than in any other verse. Here is an example, which we select on account of the peculiar illustration of its nature as a 'dimeter brachy-catalectic,' which is supplied by the filling up of the measure in the seventh line :

How strange it is to wake
And watch while others sleep,
Till sight and hearing ache
For objects that may keep

The awful inner sense
 Unroused, lest it should mark
 The life that haunts the emptiness
 And horror of the dark."

Certainly, this is sombre enough, and might seem fully to justify his plea. Tennyson, however, pointed out that if given a more joyous subject than that of midnight horrors, the very same metre could serve admirably for the expression of the most joyous themes. He wrote to Patmore:

"Specimen of the 'most solemn' English metre.

How glad am I to walk
 With Susan on the shore!
 How glad am I to talk!" etc.²

In the above poetic excerpts illustrating this metre, it will have been noticed that the hexameter is split up into *two trimeters*. The same effect is really found in the hexameter, even when printed as such:

"Thus, great with child to speak, || and helpless in my throes,
 Biting my truant pen, || beating myself for spite;
 Fool, said my Muse to me, || Look in thy heart, and write."

The cæsura at the end of the third foot divides the lines into two exactly equal parts and, the question of rhyme excluded, makes the verse in every way similar to two trimeters.

The regular recurrence of the cæsural pause in the Latin verses we are considering in this paper, does not beget, as the cæsura does in the English verse, an intolerable sameness of effect, for the reason that the cæsuras in the Latin verse do not occur in the exact middle of the verse, but after the fifth syllable, or after the seventh; and even then what might prove slightly monotonous is further relieved by an occasional diæresis after the fourth syllable. English or French Alexandrines become so very heavy and monotonous after a little while, that a long poem written in such a metre would fit the solemnities invoked by Coventry Patmore. But it is the invariable sameness of the cæsural pause that causes this

² *Memoir of Tennyson*, Vol. I, p. 470.

satiety and loathing. Tennyson, despite his humorous rejoinder to Patmore, really felt the heaviness of the iambic hexameter. Probably his last utterance on metres was his arraignment of the French Alexandrine: "I never could care about French Alexandrines. They are so artificial. The French language lends itself much better to slighter things."³ For the same reason as he disliked the French, he would, doubtless, have admired the Latin iambic hexameter, whose artificiality is only such as to conceal the art of avoiding monotony:

Decora lux || aeternitatis auream

is divided by the diæresis into two very unequal parts, while the following line receives a cæsural division after the fifth syllable:

Diem beatis || irrigavit ignibus—

while in the line

Beate Pastor || Petre, || clemens accipe

a cæsural pause is found both after the fifth and after the seventh syllable, these being the two favorite places for the cæsura in the Latin iambic hexameter. Monotony is thus avoided, and the Latin measure is found to be only externally similar to an Alexandrine as we know it. An English rendition which shall preserve a like freedom of movement should disregard the cæsural pause at the end of the third iambus in English Alexandrines. If this is done, the line changes in a moment from an oppressive sameness into a pleasing variety of rhythmic content. In our English rendition we have therefore departed from the tradition which exacts a cæsura after the third foot. The effect will seem at first strange to ears accustomed to the inevitable double trimeters of the English or the French Alexandrine. To conciliate the favor of the reader with respect to such a strange step as this, namely, our disregard of the traditional cæsura, we suggest the illustration of its beauty furnished by James Clarence Mangan's translation of Freiligrath's poem on the Alexandrine Metre. How different this desert-barb from "the animal snaffled by Boileau!" The

³ *Memoir*, Vol. II, p. 422.

latter paces delicately and demurely until it finds across its pathway the fearsome cleft of the cæsura, which halts it trembling on the brink. The former leaps fearlessly the chasm, and

Charms rattling thunder and red lightning from the rock !

It is clearly impossible to break up this impetuous line into two equal parts by the traditional cæsura; and the Alexandrine has lost its old rhythmical content only to receive a much more pleasant and satisfying freedom from an obvious artificiality.

V. A word remains to be said with respect to the authorship of the poems. The two poems in the Office of the 29th of June are ascribed, in their older form (in accentual and not quantitative measures) to Elpis. The stanza beginning *O Roma felix* does not occur in the older form of the poem. Its composition has been therefore ascribed to Urban VIII. The hymn for the Feast of St. Peter-in-Chains (August 1) is taken (corrected in metre, however) from an older and much longer hymn of uncertain authorship, whose first verse runs :

Felix per omnes festum mundi cardines
Apostolorum praeponet alacriter
Petri beati, Pauli sacratissimi,
Quos Christus almo consecravît sanguine
Ecclesiarum deputavit principes.

The seventh stanza of this hymn must have furnished the material for the stanza *O Roma felix* in the hymn for June 29th :

O Roma felix, quae tuorum principum
Es purpurata pretioso sanguine,
Excellis omnem mundi pulchritudinem,
Non laude tua sed sanctorum meritis
Quos cruentatis jugulasti gladiis.

This latter hymn has been ascribed to St. Paulinus of Nola, without sufficient reason; for, although he wrote much in this measure, his metre is always quantitative, not accentual. The hymn, it may be added, is not among the *Poemata* in Migne's edition of Paulinus.

LIBRI VET.

Aurea luce et decore roseo
Lux lucis omne perfudisti saeculum
Decorans coelos inclyto martyrio
Hac sacra die, quae dat reis veniam.

Janitor coeli, doctor orbis pariter,
Judices saeculi, vera mundi lumina,
Per crucem alter, alter ense triumphans
Vitae senatum laureati possident.

Jam bone pastor Petre, clemens accipe
Vota precantum et peccati vincula
Resolve tibi potestate tradita
Qui cunctis coelum verbo claudis, aperis.

Doctor egregie Paule, mores instrue
Et mente polum nos transferre satage
Donec perfectum largiatur plenius
Evacuato quod ex parte gerimus.

Olivae binae, pietatis unicae
Fide devotos, spe robustos maxumae
Fonte repletos charitatis geminae
Post mortem carnis impetrare vivere.

Sit Trinitati sempiterna gloria,
Honor, potestas atque jubilatio,
In unitate cui manet imperium
Ex tunc et modo per aeterna saecula.

BREV. ROM.

Decora lux æternitatis, auream
Diem beātis irrigāvit ignibus,
Apostolorum quæ coronat Principes,
Reisque in astra liberam pandit viam.

Mundi magister, atque cæli janitor,
Romæ parēntes, arbitrique gēntium,
Per ensis ille, hic per crucis victor necem
Vitæ senātum laureāti possident.

Beate Pastor Petre, clemens accipe
Voces precāntum, criminūque vincula
Verbo resolve, cui potestas trādita,
Aperire terris cælum, apertum clāudere.

Egregie Doctor Paule, mores instrue,
Et nostra tecum pēctora in cælum trahe:
Velāta dum meridiem cernat fides,
Et solis instar sola regnet caritas.

O Roma felix, quæ duorum Principum
Es consecrata gloriōso sanguine:
Horum cruōre purpurata ceteras
Excēllis orbis una pulchritūdines.

Sit Trinitati sempiterna glōria,
Honor, potestas, atque jubilatio,
In unitate quæ gubērnat ōmnia,
Per univērsa sæculōrum sæcula. Amen.

IN VESPERIS.

The splendorous Light of the eternal years again
Hath flooded with its blessed fires this golden day,
That crowns with joy the apostolic Princes twain,
And shows to sinful souls the opened heavenward way.

One, Teacher of the world; one, Heaven's Janitor;
But Parents both of Rome, and Judges of the world;
The sword to one, the cross unto the other bore
Their laurelled victory, their flag of life unfurled.

O happy Rome! that thus by the dear martyr-blood
Of thy great Princes unto God art consecrate,
Clad in that royal purple thou hast ever stood
High over all the splendors that on others wait!

Unto the Trinity be sempiternal praise;
Glory and honor, power and jubilation be
Unto the triune God, whom all the world obeys,
Throughout the endless ages of eternity. Amen.

AD LAUDES.

O blessed Shepherd Peter! mercifully hear
The voice of them that pray to thee; our sinful chain
Break with a word, who still the keys of Christ dost bear
That open Heaven to earth, and, opened, close amain.

O wondrous Teacher Paul! show us how Heaven is won,
And thither our desires and hearts draw up with thee;
Till Faith unveiled gaze the midday light upon,
And sunlike reign alone eternal Charity.

Unto the Trinity be sempiternal praise;
Glory and honor, power and jubilation be
Unto the triune God, whom all the world obeys,
Throughout the endless ages of eternity. Amen.

LIBRI VET.

Petrus beatus catenarum laqueos
Christo jubente rupit mirabiliter,
Custos ovilis et doctor ecclesiae
Pastorque gregis, conservator omnium
Arcet luporum truculentam rabiem.

Quodcumque vinclis super terram strin-
xerit,

Erit in astris religatum fortiter,
Et quod resolvit in terris arbitrio
Erit solutum super coeli radium,
In fine mundi erit judex saeculi.

BREV. ROM.

Miris modis repente liber, fœrea,
Christo jubente, vincla Petrus exiit:
Ovilis ille Pastor, et Rector gregis
Vitæ recludit pascua, et fontes sacros,
Ovèsque servat créditas, arcet lupos.

Quodcumque in orbe nexibus revin-
xeris,

Erit revinctum, Petre, in arce siderum:
Et quod resolvit hic potestas tradita,
Erit solutum cœli in alto vertice:
In fine mundi judicabis sæculum.

Patri perenne sit per ævum glória,
Tibique laudes concinamus inclytas,
Ætérne Nate; sit, supérne Spiritus,
Honor tibi decúsque: sancta jûgiter
Laudétur omne Trínitas per sæculum.

NOTES.

Decora lux aeternitatis = God. In the older hymn, whose first stanza we have already quoted, the phrase is "Lux lucis." In the hymn for matins of Fer. III, this is a designation of Christ:

Consors paterni luminis
Lux ipse lucis, et dies.

The meaning of the stanza is, therefore; that Christ (the "Lumen de Lumine" of the Nicene Creed) has flooded with blessed light the golden day on which the two Princes of the Apostles won their crown by martyrdom. The "blessed light" is that of grace, which shows to sinners the way to heaven and invites them to enter freely upon it. The older hymn put the verb in the second person—"perfudisti"—and made the whole stanza thus an address to Christ. "And the city hath no need of the sun, nor of the moon, to shine in it, for the glory of God hath enlightened it, and the Lamb is the lamp thereof," is the description of the New Jerusalem in the Apocalypse (21: 23).

Mundi magister = St. Paul, "the Apostle of the Gentiles" (Rom. 9: 13).

Coeli janitor = St. Peter: "Tibi dabo claves regni coelorum" (Matt. 16: 19).

FEAST OF ST. PETER-IN-CHAINS.

In wondrous ways and suddenly, at Christ's decree,
Doth Peter doff his iron chains and goeth free:
For he the shepherd is and ruler of the flock,
Who doth the fields of life and sacred founts unlock,
And from the sheepfold drives the lurking wolves away.

Whatever thou shalt bind, in all earth's ample round,
Within the starry arch, O Peter, shall be bound;
And whatso here is loosed by power unto thee given,
Shall be unloosed in the highest court of Heaven:
And thou shalt judge the world upon its final day.

Unto the Father glory be through endless days;
And unto Thee be sung our chants of loving praise,
Eternal Son; and Heavenly Spirit, unto Thee
Honor and glory; may the Holy Trinity
Be praised and honored and magnified foraye! Amen.

Romae parentes, because each could say, in the words of St. Paul: "For if you have ten thousand instructors in Christ, yet not many *fathers*. For in Christ Jesus by the gospel have I begotten you" (I Cor. 4: 15).

Arbitrique gentium in common with the other apostles: "Sedebitis . . . judicantes duodecim tribus Israel" (Matt. 19: 28).

Ille = St. Paul; *hic* = St. Peter. Beautifully does Tertullian compare St. Peter's martyrdom with the death of his Master, and St. Paul's with that of the Baptist: "Petrus passioni dominicae adaequatur; ubi Paulus Joannis exitu coronatur."

Senatum = the "Council of the elders," *seniores* (from which the word *senatus* is derived): ". . . super thronos viginti quatuor *seniores* sedentes" (Apoc. 4: 4).

Laureatum = crowned with victory: ". . . et in capitibus eorum coronae aureae" (ibid.).

O Roma felix.—The whole stanza is an elaboration of the praise found in Tertullian's tribute: "Felix ecclesia, cui totam doctrinam apostoli cum sanguine suo profuderunt." The stanza forms the *pièce de résistance* of the musical part of the service in St. Peter's on this day, and in St. Paul's on the following day (Comm. S. Pauli).

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IS FREEMASONRY ANTI-CHRISTIAN?

THE Episcopal Bishop of New York, the Right Rev. H. D. Potter, lately, while delivering the oration at the Centennial Celebration of the Blazing Star Lodge of Freemasons, at Concord, Mass., made this novel proposition: "May I close with one practical suggestion, which you will accept, of course, only for what, in your better judgment, you may think it to be worth? To our present orders of Masonry, Fellow-Craft, Entered Apprentice, and Master-Mason, I wish there might be added one other, to stand for the nurture of youths and to meet them at its threshold. Such an order (to be designated as 'neophyte' or 'postulant,' or 'candidate' for Masonry) might include no vows save of the simplest kind, and no ritual except of the most elementary character. But it might be made to stand for brotherhood, and then for citizenship. In the former it might train our youths to mutual help, in the latter for civic loyalty. And in connection with this latter, why might we not have a solemn and impressive service and ritual by means of which, on every Fourth of July, let us say, every youth who was a member of the order, and who was looking forward to the several degrees of historic Masonry should, if since the previous Fourth of July he had reached the age of 21 years, openly recognize and publicly take upon him as a man of full age the sacred obligation of citizenship?"

Evidently, Bishop Potter does not consider Masonry as an enemy to Protestant Christianity, of which he claims to be a leading representative. Many of his brother clergymen, and a vast number of the laity, in probably all the sects, are known to agree with him in his view of Masonry. But it is universally known that the Catholic Church absolutely condemns this secret society by name, and that no Mason can be a practical Catholic.

An occasion like this makes it more than usually opportune for any one possessing the proper information to step forward and produce clear reasons why all Christians should unite in opposing Freemasonry. Special circumstances have led me to devote to this matter more than ordinary attention, and certain

facilities have been afforded me to pursue my investigations to a successful issue. I hope, therefore, that it will not be considered presumptuous on my part to write this present article in answer to Bishop Potter's unwise proposition.

I have also other reasons for doing so. The Catholic priest is often asked, both by the faithful and by unbelievers, why the Church is so firmly opposed to Freemasonry as to sever its members entirely from her communion. Many books and pamphlets and magazine articles have been written to answer this question, and many learned members of our clergy and laity have clear and unanswerable arguments on this subject ever ready at hand. But others are not so fortunate; especially since the year 1896, when the writings of the infamous Leo Taxil were shown to be rank impostures. Many Catholic authors had in good faith quoted from his pages in their warfare against Masonry; and thus their works, excellent in other respects, have lost some of their authority.

It is therefore necessary to prove the impiety of this secret society by writings which in no respect whatsoever rest, or seem to rest, upon the pretended revelations of that impostor.

My present paper is a contribution to this literature.¹ It is a monograph, in which I will confine myself to one point, namely, to prove that the ultimate purpose of Freemasonry—whatever other objects it may pursue or pretend to pursue—is subversive of Christianity, and directed to the restoration of paganism in the form of Nature-worship of the vilest kind.

My paper is a monogram in this other sense, that it draws all its arguments from one source. If any one can prove that source to be valueless, then I grant beforehand that all my article is without force. Though my thesis would still be true, as has been proved abundantly by other arguments, still, for clearness sake, I here rest my plea upon one book alone, from which I will quote freely. As a Catholic writer, I want the truth; and to promote it, I here invite all opponents to show the worthlessness of this one authority, if they can. If they cannot,—and I am convinced they cannot do so,—I shall

¹ *Vide* article by the present writer in the *American Catholic Quarterly Review*, 1880, pp. 239 ff.

have proved my point. Besides, I shall have rendered an additional service to the right cause in having refuted the totally false notion of many, that American Masonry is less dangerous than European Masonry. For the volume I quote from is written for Americans; and on it alone I here rely for all my proofs to show that Masonry is diametrically opposed to Christianity. By Christianity I mean not the Catholic Church only, but the religion taught in the Bible, the common text-book of all who call themselves Christians.

The volume from which my proofs are drawn is a most authentic Masonic document. In 1871 a book was entered in the Office of the Librarian of Congress at Washington, whose title reads as follows:

"MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY, *Prepared for the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, and Published by its Authority.* Charleston. A. . . M. . . 5641."

Its preface begins thus: "The following work has been prepared by authority of the Supreme Council of the Thirty-third Degree, for the Southern (and Western) jurisdiction of the United States, by the Grand Commander, and is now published by its direction. It contains the Lectures of the Ancient and Accepted Scottish Rite in that jurisdiction, and is specially intended to be read and studied by the Brethren of that obedience, in connection with the Rituals of the Degrees. . . . It has been copyrighted to prevent its publication elsewhere."

It is not surprising that a work of this kind should, in the course of time, have fallen into the hands of the uninitiated. One of my friends, wishing to procure a copy of it, wrote to its author, Albert Pike, asking where he could purchase the book; he received the answer that none but Masons of the Thirty-second Degree could obtain it. I managed, several years ago, to get a copy through someone's blunder, and I mean to publish here copious extracts from its pages. The book makes pretension to be very learned; but it is not written for critical readers; and, through all its 861 pages,

it does not give a single reference, for fact or quotation, to any document whatever. All is expected to be blindly swallowed on the *ipse dixit* of the writer. And yet he confesses: "In preparing this work, the Grand Commander has been about equally author and compiler, since he has extracted quite half its contents from the works of the best writers and the most philosophical or eloquent thinkers. . . . In comparing here the thoughts and words of others, he has continually changed and added to the language, often intermingling in the same sentence his own words with theirs." I must confess, the whole book impresses me as intended for an ignorant and gullible class of people, below the average of American intelligence. No wonder that Masonry, with such leaders, is fast losing its hold on the educated classes.

Before proceeding to examine the contents of the *Morals and Dogma*, and to exhibit its un-Christian spirit and purpose, I must first answer a question, quite opportune in this place: How is it that Dr. Potter, and so many other members of the Lodges, should be ignorant of such anti-Christian teaching of Masonry? This question is easily answered for one who can consult the volume of Pike.

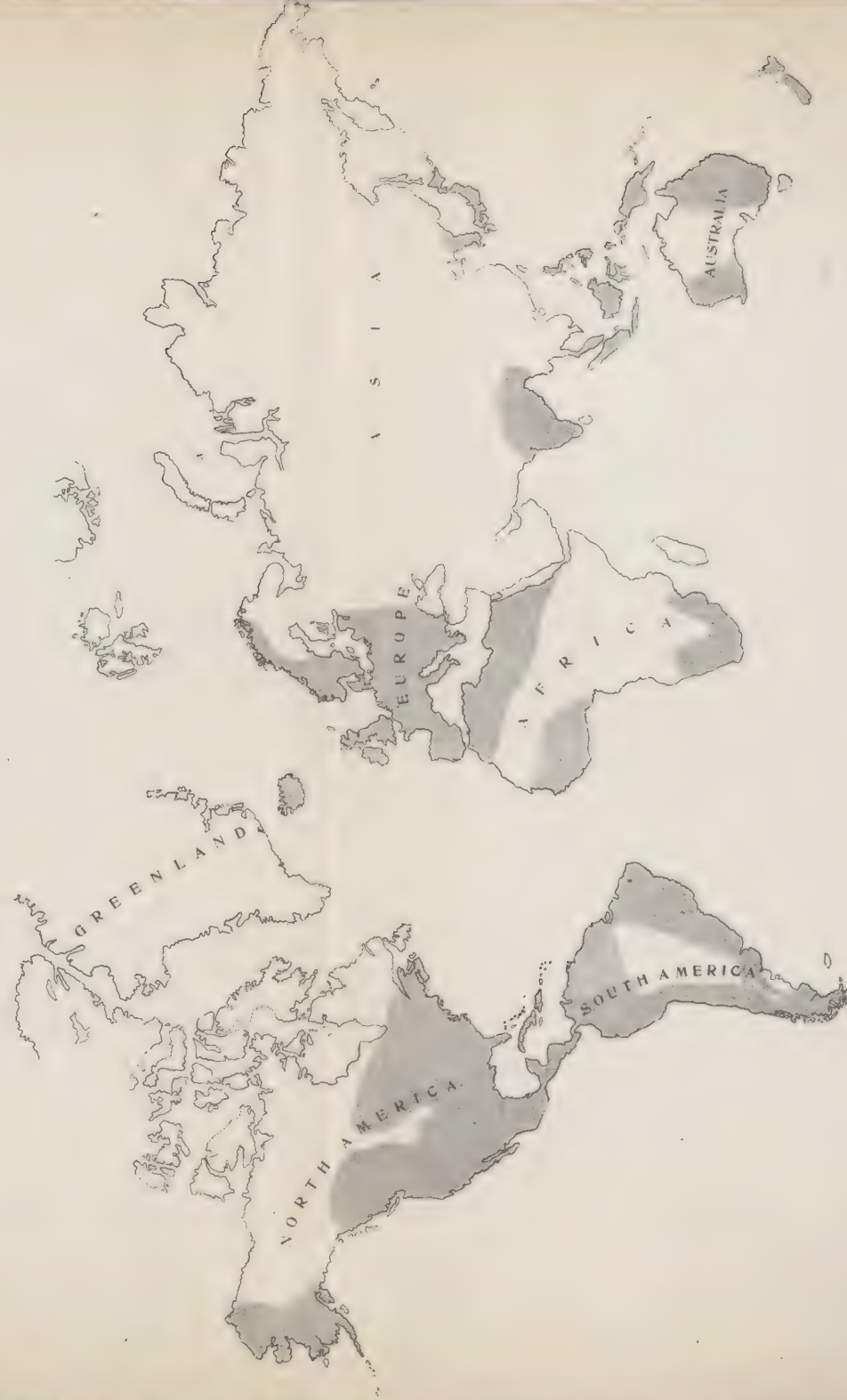
THE MASONS OF THE LOWER DEGREES ARE PURPOSELY DUPED.

It is not at all likely that preachers of the Gospel, and Christian men generally, but only rank infidels or wild speculators in religious and philosophic matters, are ever admitted to the highest degrees, in which the veil is totally withdrawn and the mask of morality laid aside. The Masons of the lower, or "Blue" degrees, as these are called, are led to imagine that they are taken into the confidence of the Craft, while the profane are deceived. Thus, in the third degree, the Master is solemnly and "confidentially" told (page 104): "Masonry conceals its secrets from all except Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls 'Light,' from them, and to draw them away from it.

So God Himself incapacitates many, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth." The work is full of such slanders of the Most High God. Meanwhile the Master little suspects that he is himself being duped, and treated like the masses that "deserve only to be misled." And yet the fact that he is thus treated is clearly stated further on. For now he is only in one of the "Blue" degrees; and not till he reaches the thirtieth degree, that of "Knight Cadosh," is he informed, 700 pages further on, at page 819, that "the 'Blue' degrees are but the outer portico of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. . . . It is well enough for the mass of those called Masons to imagine that all is contained in the 'Blue' degrees; and whoso attempts to undeceive them will labor in vain, and, without any true reward, violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sand heaped around it by the ages." This is plain language. Evidently the volume containing these lines is not intended to be seen by any except by those who belong to the head of the Sphinx. This passage clearly explains how it comes about that many well-meaning men will tell you, with evident sincerity, that they have been Masons for many years, and consider themselves to understand the Craft thoroughly, and yet that they have never seen in it anything unworthy of an honest man and a sincere Christian. Even the Prince of Wales, who is the Grand Master of the English Lodge, may not, for all I know, suspect the secret purposes, the paganism and the immorality of the "Mysteries" hidden from "the mass of the Masons." Such men are often mere figure-heads that give the order respectability; and many of the Protestant clergymen who are initiated are but decoys intended to secure men of a different stamp, whose infidel hearts are made of sterner stuff, or to ensnare the young, who can be moulded to the proper shape.



COLORED PARTS INDICATE DISTRICTS WHERE THE CATHOLIC CHURCH HAS PERMANENT MISSIONS.



DARK PLACES INDICATE DISTRICTS WHERE FREEMASONRY HAS ORGANIZED EXISTENCE.

Back of
Foldout
Not Imaged

I do not, however, mean to say that no gross and pernicious errors are inculcated in the lower degrees. There are many such; but they are so artfully insinuated, and so covered over with false pretences, and set off with maxims of an elevated morality, that ordinary minds will not suspect the evil; the fish swallows the bait without suspecting the hook.

I will now proceed to prove that, like Julian the Apostate,

MASONRY STRIVES TO DESTROY CHRISTIANITY,

and, like the same Julian, it has the further purpose, as I shall prove afterwards, to substitute paganism instead. True, the lodges profess not to meddle with religion at all; but this language is for those of the lower degrees. Let us listen to the instructions given to the Mason of the Eighth Degree. In them it is said (p. 148): "The symbols and ceremonies of Masonry have more than one meaning. They rather conceal than disclose the Truth. They hint it only at least. . . . It is the province of Masonry to teach *all*² truths,—not moral truth alone, but *political and philosophical, and even religious* truth, so far as concerns the great and essential principles of each."

In the fourteenth degree, that of the "Grand Elect, Prefect and Sublime Mason," we read (p. 218): "That Rite [the Scottish] raises a corner of the veil, even in the degree of Apprentice; for it there declares that Masonry is a *worship*." So we see that its being a *worship* is something hidden behind the veil, of which Scottish Masonry raises a corner to the Apprentice. But only a corner; it does not let him see that the worship of Masonry is pagan worship, or Nature-worship, as we shall prove it to be later on.

THE MANNER IN WHICH MASONRY TEACHES IS PECULIAR.

It has not, to my knowledge, any parallel in ancient or modern times. At the same page, 218, from which I have just quoted, I find this significant declaration: "Masonry does not *inculcate* her truths; she *states them once and briefly*; or *hints*

² The italics here and elsewhere throughout this paper are ours.

them, perhaps *darkly*; or *interposes a cloud* between them and eyes that would be dazzled by them." This quotation gives us the key to all Masonic teaching: it consists in *hints*, often *dark hints*, with *clouds* interposed, that is, plentiful dust thrown into the eyes of its dupes. The long passages, therefore, which inculcate maxims of commonplace morality, of charity, patience, fidelity to one's oath, fraternity, industry, patriotism, etc.—these are not the teachings of Masonry; for these are *inculcated*, while we have just learned that Masonry does not inculcate her truths; "she states them briefly, hints them darkly," etc. Thus we learn to note and distinguish the brilliant gems of her mysterious wisdom; and we shall find these worthy of shining on the crown of the Emperor Julian the Apostate.

We shall first exhibit some of the brief statements by which

MASONRY ASSAILS THE TEACHINGS OF THE OLD TESTAMENT.

1. It accuses God of gross injustice and of savage cruelty (p. 164): "Masonry sees with the eye of memory the ruthless extermination of all the people, of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua." Of course every Christian knows that Moses and Joshua were but obeying the direct commands of God, who, in very extraordinary circumstances, wished to give His chosen people a very extraordinary lesson, to guard them and their descendants against idolatry.

2. The Grand Commander writes (p. 207): "He [Jehovah] commanded the performance of the most shocking and hideous acts of cruelty and barbarity." This brilliant gem of Masonic thought has been exhibited to gaping crowds by the most notorious infidel in this country. I did not know before where he had found his treasure; we now see that it is a jewel belonging to that secret society to which Bishop Potter proposes to lead all the youths of this land. Father Lambert's masterly rebuke to the infidel lecturer should be read to every Mason. It occurs in the celebrated *Notes on Ingersoll*, Chapter VIII.

3. The Masons entirely reject the God revealed to Moses. At page 687 we read: "The Deity of the Old Testament is

everywhere represented as the direct author of Evil, commissioning evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual sinner on the whole people. The rude conception of sternness over mercy in the Deity can alone account for the human sacrifices of Abraham and Jephtha." What could the bitterest enemy of Christianity say to improve on this?

4. Here is another "dark hint" (p. 688): "In the God of Moses . . . the penalties denounced for worshipping other gods often seem dictated rather by a jealous regard for His own greatness in Deity than by the immorality and degraded nature of the worship itself."

5. When instructing the "Knight of the East and West," the 18th Lecture says (p. 246): "This is the first of the philosophical degrees of the Ancient Accepted Scottish Rite, and the beginning of a course of instruction which will fully unveil to you the inner mysteries of Masonry." These "inner mysteries" are, throughout the book, exhibited as identical with the mysteries of paganism; but to prepare the initiate to admire them, it is necessary first to destroy his veneration for the religion of the Bible. This task is begun by slandering the Old Testament (p. 247): "The religion taught by Moses—which, like the laws of Egypt, enunciated the principle of exclusion—borrowed at every period of its existence from all the creeds with which it came in contact. . . . It was changed, in the wanderings of the people, by everything that was most impure or seductive in the pagan manners or superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel or Philo." So the Holy Bible teaches a religion which contained much of "what was most impure and seductive in the pagan manners or superstitions."

6. The first of the Ten Commandments given by Adonai, the Lord God, to His people on Mt. Sinai, was, "Thou shalt not have strange gods before Me;"³ and throughout the Scriptures God insists on true worship more than on any other precept. Now Masonry contradicts the word of God

³ Gen. 20: 3.

by maintaining that there never was any false worship, even among the Gentiles. For it says (p. 102): "Humanity has never had but one religion and one worship. We scoff at the Augurs; it is so easy to scoff and so difficult well to comprehend." And further on (p. 208): "The Supreme, Self-existent, All-wise . . . Creator was the same by whatever name He was called, to the intellectual and enlightened men of all nations . . . as Moloch or Maleck, he was but an omnipotent monarch, a tremendous and irresponsible *will*; as Adonai, only an arbitrary Lord and *Master*."

ATTACKS ON THE NEW TESTAMENT AND ON CHRIST.

1. The Gospels are briefly stated to be but a tissue of legends and symbols (p. 840): "Jerusalem . . . had at length in its turn lost the Holy 'Word,' when a Prophet, announced to the Magi by the consecrated star of Initiation, came to rend asunder the worn veil of the Temple, in order to give the Church *a new tissue of legends and symbols* that still and ever conceals from the profane, and ever preserves to the Elect, the same truths."

2. Masonry denies that Christ is God (p. 310): "This is the New Law, the 'Word,' for which the world had waited and pined so long; and every true Knight of the Rose⁴ will revere the memory of Him who taught it, and *look indulgently on those who assign to Him a character far above His own conceptions or belief, even to the extent of deeming Him Divine*."

3. Masonry puts Christ on a par with Mahomet and other false prophets (p. 525): "It reverences all the great reformers. It sees in Moses, the lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, great teachers of morality."

4. In fact, Masonry prefers Mahometanism to Christianity. To prepare for this teaching, first a dark hint is thrown out (p. 35): "Creed has in general very little influence on the conduct. . . . As a general thing, the Mahometan, in the Orient, is far more honest and trustworthy than the Christian." The next hint is bolder (p. 53): "When Christianity had grown

⁴ Rose Croix.

weak, profitless, and powerless, the Arab Restorer and Iconoclast came like a cleansing hurricane." Why call Mahomet a *restorer* and speak of him as *cleansing Christianity*?

5. To put all religions on the same level is to pull down Christianity and to deny its Divine origin. Yet this is the purpose of Masonry. Pike constantly teaches this error. For instance (p. 161): "All religions that have ever existed have had a basis of truth, and *all have overlaid that truth with error.*" Again (p. 38): "Catholicity was a vital truth in its earliest ages, but it became obsolete; and Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancients were fitted to receive; those of Confucius were fitted for the Chinese; those of Mahomet for the idolatrous Arabs of his age. Each was truth for the time. Each was a Gospel preached by a Reformer." Who then will say that Masonry is not opposed to Christianity, if it pronounces it *obsolete and deteriorated*?

6. It also claims to understand Christianity better than its own ministers do (p. 105): "Every age has had a religion suited to its capacity. The teachers, even of Christianity, are in general the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible."

7. Even Atheism and Pantheism are put on a par with Christianity, if not above it; for the Grand Commander writes (p. 643): "As the world grows in its development, it necessarily outgrows its ancient ideas of God, which were only temporary or provisional. A man says, 'There is no God,' that is, 'no God that is self-originated, or that never originated, but always was and had been, who is the cause of existence, who is the Mind and the Providence of the universe.' . . . But he says, 'Nature,' meaning by that the sum total of existence. . . . *It is a mere change of name to call the Possessor of those qualities Nature and not God.*"

8. While the true religion is thus pulled down to the level of all false religions and of total irreligion, "hints" are constantly thrown out of the superior excellence of ancient paganism. Thus we read at page 513: "It may be doubtful

whether we have succeeded either in communicating or in forming in our minds any more distinct, and true, and adequate idea of the Deity, with all our metaphysical conceits and logical subtleties, than the rude ancients did, who endeavored to symbolize and to express His attributes by the Fire, the Light, the Sun and Stars, the Lotus and the Scaribæus, all of them types of what, except by types more or less sufficient, could not be expressed at all." In simpler words: the Fire-worship of the Persians, the Star-worship of the Chaldeans, and the Egyptians' worship of onions and crocodiles, may have been better suited to express a "true and adequate idea of the Deity" than the religion of Christ.

PAGANISM TO BE RESTORED.

We have seen that Masonry calls itself a *worship*; and we have just heard how it despises *Christian worship*. What then is the *worship of Masonry*? It is a synthesis of all the pagan worship of antiquity, discarding their contradictory details, and emphasizing those features in every false system of religion which make Paganism identical with *Nature-worship*. The Psalmist proclaims (Ps. 95) that "All the gods of the Gentiles are devils;" and history informs us that the devils had secured adoration among the nations by identifying themselves, in the opinion of men, with the powers of Nature,—the sun, the moon, the stars, storms, ocean, the fertile earth, etc.; or with the passions of the human heart, personified in Venus, Bacchus, Mars, etc. Albert Pike's *Morals and Dogma* brings out the origin of this Nature-worship clearly enough; it does so in order to justify and to restore this idolatry among the initiates of Masonry. This very Nature-worship is the "Light" which is promised in the "Blue" degrees, and at last manifested to the Elect. Hundreds of pages of this large octavo volume are taken up with the praise of this ancient "wisdom" of the Eastern lands. For instance, the 18th Lecture, addressed to the "Knight Rose Croix," says (p. 277): "The first Masonic legislator whose memory is preserved to us was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous." Then follows a sketch

of his "wise" teachings. Next the "wisdom" of the Phœnicians is exalted, which was a sort of apotheosis of the Old Serpent; for (p. 278) "With the Phœnicians the Serpent was deemed to partake of the Divine nature, and was sacred, as he was in Egypt. . . . Hence one sect of the Gnostics took him for their good genius, and hence the Brazen Serpent raised by Moses in the desert, on which the Israelites looked and lived." Is this a "hint" in favor of "the Old Serpent?"

Next we have a lengthy commendation of the errors of the Jew Philo, of the Egyptians, the Zend Avesta, Apollonius of Tyana, Porphyry, the Neo-Platonists, the Kabalah, Marcion, etc., a grand panorama of the religious and philosophic systems that covered the Eastern lands, where the nations were seated in the shadow of death, till Christ came to be the Light of the world. But Masonry does not view matters thus; it points to those Eastern errors as the "Light" of mankind. For it says of these Eastern systems (p. 287): "You see, my brother, what is the meaning of Masonic Light. You see why the East of the Lodge, where the initial letter of the name of the Deity overhangs the Master, is the place of Light." But among all the systems of Eastern "wisdom," there is one that Masonry has chosen as its peculiar worship, which it is striving to establish everywhere in the place of Christianity: it is the doctrine of the "Kabalah." This is taught in the twenty-eighth degree, to the "Prince Adept" or "Knight of the Sun." Here is a very clear statement of this fact in the Grand Commander's own words (p. 744): "All truly dogmatic religions have issued from the Kabalah and return to it; everything scientific and grand in the religious dreams of all the Illuminati, Jacob Boehme, Swedenborg, Saint Martin, and others, is borrowed from the Kabalah: *all the Masonic associations owe to it their secrets and their symbols.* The Kabalah alone consecrates the alliance of the universal Reason and the Divine Word; it establishes by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the keys of the Present, the Past, and the Future." Again (p. 745): "One is filled with

admiration, on penetrating into the sanctuary of the Kabalah, with which, no doubt, you will make yourself acquainted as to the creation."

What then is this doctrine of the Kabalah, and how does it explain the creation? Shall I display the "Light" intended for the Prince Adept before the gaze of profane eyes? It is in the hope of ultimately beholding this "Light" that the Freemasons submit to so many trials of their sincerity and fidelity in their multiplied initiations. Now, when at last it is revealed to them in the twenty-eighth degree, what does it amount to? I had never imagined that imposture and gullibility could go so far among white men. Here then is the Kabalistic doctrine of the creation, given in the Grand Commander's own words. He says (p. 743): "The ancient ideas with respect to Light were perhaps quite as correct as our own. It does not appear that they ascribed to Light any of the qualities of matter. . . . We might well be asked why Light may not be an effluence of the Deity" (p. 746). Now comes the celebrated account of the creation: "When the Infinite God willed to emit what were to flow forth, He contracted Himself in the centre of His Light, in such manner that that most intense Light should recede to a certain circumference, and on all sides upon itself. And this is the first contraction, and termed Tsemsum." How wonderful! and how authentic a narrative! The Grand Commander continues: "Adam Kadmon, the primal or first man, is the first Agiluthic emanant from the infinite Light, immitted into the evacuated space, and from which afterwards all the other degrees and systems had their beginning. . . . But now, as the infinite Light would be too excellent and great to be borne and endured, except through the medium of this Adam Kadmon, its most secret nature preventing this, its illuminating Light had again to emanate in streams out of itself, by certain apertures, as it were, like windows, and which are termed the ears, eyes, nostrils, and mouth," etc. Could any twaddle be more stupid?

But the serious part of it all is, that the world is thus taught by Masonry to be an emanation from God, and there-

fore a portion of the Divine Substance. It is a return to Brahminism, the most ancient philosophic vagary known to history. It leads to rank Pantheism, which, outside the Catholic Church, is the prevalent tendency of modern philosophy. It seems to explain in a fully pantheistic sense what has been briefly stated 200 pages before (p. 574): "He [God] is the Living, Thinking, Intelligent Soul of the Universe, the Permanent, the Stationary *ἑστως* of Simon Magus, the one that always is *το ὄν* of Plato, as contradistinguished from the perpetual flux and reflux, or Genesis of things."

The Kabalistic instructions given to the "Prince Adept" about the secrets of the Masonic Light, from which we have just quoted, cover at least thirty large octavo pages, and conclude thus (p. 772): "*Sancta Sanctis*, we repeat again, the Holy things to the Holy; and to him who is so, the mysteries of the Kabalah will be Holy. Seek and you shall find, say the Scriptures; knock and it shall be opened unto you. If you desire to find and to gain admission to the sanctuary, we have said enough to show you the way." I have sought through the volume of Pike, and I have found nothing but unwisdom, blasphemy, and imposture. Is there anything else behind all this? Yes, there is

THE MORAL CODE OF MASONRY.

I will say but little on this subject, because it is vile. Masonic morality is certainly very different from Christian morality.

1. We read at page 17: "Masonry has its Decalogue, which is a law to its initiates. These are its Ten Commandments." Then follows a page of beautiful precepts; but it is noticeable that there is, among the Masonic Ten Commandments, none forbidding adultery or any other indulgence of lust, except this: "Thou shalt not allow any passion to become thy master."

2. While Job speaks of the necessity of guarding one's eyes; and Christ says that he who looks upon a woman to lust after her has already committed adultery with her in his heart; and St. Paul, that he chastised his body and brought it into

subjection, lest after preaching to others he himself might become a castaway,—Pike preaches a very different doctrine. He writes (p. 231): "The Mason does not war with his own instincts, macerate the body into weakness and disorder, and disparage what he sees to be beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating. He does not put aside the nature which God has given him, to struggle after another which He has not bestowed." No wonder that the Masons have everywhere opposed the Church in her legislation which guarantees the sacredness of the marriage bond. When Masons of the lower degrees are made tools of by the Craft to promote such opposition to the Church, they little suspect that they are fighting under Satan's banner.

3. Christ taught His followers to seek first the Kingdom of Heaven, and not to be solicitous about the things of earth: "For after all these things do the heathens seek."⁵ Masonry has a very different Gospel for its initiates. It takes part with the heathens, not with Christ; for it tells its members (p. 139): "Masonry does not . . . exhort us to detach our hearts from this earthly life, as empty, fleeting, and unworthy, and fix them upon Heaven as the only sphere deserving the love of the loving and the mediation of the wise. . . . He [man] is sent into this world, not to be constantly hankering after, dreaming of, preparing for another; but to do his duty and fulfil his destiny here on earth; to do all that lies in his power to improve it, to render it a scene of elevating happiness to himself, to those around him, to those that are to come after him. His life here is part of his immortality; and this world also is among the stars. . . . The Unseen cannot hold a higher place in our affections than the Seen and the Familiar. The law of our being is Love of Life, and its interests and adornments, love of the world in which our lot is cast, engrossment with the interests and affections of earth."

4. Therefore also Masonry's Heaven is not the Christian's Heaven of the Beatific Vision, but that of theosophy, spiritualism, etc., namely, a life of "endless progress" (p. 195):

⁵ Matth. 6: 33.

"Believe that there is a God, that He is our Father, . . . that He has destined us to a future life of *endless progress towards perfection* and a knowledge of Himself." Nor is there eternal punishment, which Christ calls "eternal fire;" but (p. 577): "All evil, and wrong, and suffering are but temporary, the discords of one great harmony; that in His own good time they will lead by infinite undulations to the great harmonic final chord and cadence of Love, Truth, Peace, and Happiness, that will ring forever and ever under the arches of Heaven, among all the Stars and Worlds, and in *all souls of men and Angels*."

5. Christ bids us pardon our enemies and pray for them, after His own example; and St. Paul writes to the Romans⁶ that they must not take vengeance: "Revenge is mine; I will repay, says the Lord." But Masonry says (p. 75): "If it be not in human nature not to take revenge by way of punishment, let the Mason truly consider that in doing so he is *God's agent*." No men are more dangerous than those who, in venting their anger, are so infatuated as to imagine that they are the agents of God. Masonry did not speak thus to the Apprentice. To him it spoke, with blasphemous hypocrisy, usurping to itself Christ's great command: "I give you a new commandment, that you love one another as I have loved you."⁷ For Albert Pike put immediately after his Decalogue (p. 18): "But the great commandment of Masonry is: 'A new commandment give I unto you, that ye love one another.'" What hypocrisy!

6. Christianity preaches obedience to all lawful rulers: "Let every soul be subject to higher powers; for there is no power but from God, and those that are ordained of God," etc., wrote St. Paul.⁸ And Christ said: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."⁹ But Masonry preaches rebellion against "those lawfully in authority," saying (p. 23): "Christianity taught the

⁶ 12: 19.

⁷ John 13: 34.

⁸ Rom. 13: 1-7.

⁹ Matth. 22: 21.

doctrine of Fraternity, but repudiated that of political Equality, by continually inculcating obedience to Cæsar and to those lawfully in authority. Masonry was the first apostle of Equality. . . . Masonry claimed for man the threefold heritage—Liberty, Equality, and Fraternity." This was the war-cry of the French Revolution and its reign of terror; and Pike boasts that (p. 24) "Masonry aided in bringing about the French Revolution." He adds at page 823: "The secret movers of the French Revolution had sworn to overturn the Throne and the Altar upon the tomb of Jacques de Molay." To this notorious criminal Pike ascribes the origination of Scottish Masonry, as we shall see further on. With truth does he admit that (p. 45) "the chief triumphs of modern days in Europe¹⁰ have been in pulling down and obliterating, not in building up."

7. Masonry does not inculcate the love of truth and fair dealing; but, as we have seen all along, that of universal and systematic deception. In this, as well as in its vengeance, etc., it constantly acts on the detestable principle that the end justifies the means.

8. But the lowest degradation of Masonic immorality consists in

ITS PAGAN MYSTERIES,

of which it glories to be the continuation. This is proclaimed throughout the book; it is the great attraction held out to stimulate curiosity, and carry the Mason from one degree to another, provided he render himself worthy of such promotion. Thus it is said at page 210: "There are profounder meanings concealed in the symbols of this degree, connected with the philosophical systems of the Hebrew Kabalist, which you will learn hereafter, *if you should be so fortunate as to advance.*" Already the "Fellow-Craft" is told (p. 22) that Masonry is the successor of the Mysteries; and it is added (p. 23): "Though Masonry is identical with the Ancient Mysteries, it is so only in this qualified sense, that *it presents but an imperfect image of their brilliancy, the ruins of their grandeur.*"

¹⁰ For Masonry.

What then were the brilliant Mysteries of the ancient pagans? They were the grossest abominations of immorality that have ever degraded mankind; even ordinary pagans would have been shocked by them; but they were hidden from the sight of men. "The veil of secrecy was impenetrable," says Pike (p. 359), "sealed by oaths and penalties the most tremendous and appalling." He might have added: just as they are to-day in the Masonic lodges. Against those brilliant Mysteries the Christian Fathers wrote withering invectives. But the Grand Commander says (p. 358): "Whatever pictures later, and especially Christian, writers may draw of the Mysteries, they must not only originally, but for many ages, have continued pure. . . . That they ultimately became degraded from their high estate and corrupted, we know." So their purity is conjectural only, their degradation certain.

How could they be otherwise than degraded, since, as Pike teaches (p. 354): "The powers revealed in the Mysteries were all in reality Nature-gods?" It was the rankest kind of paganism, Nature-worship; and Masonry, which Pike says is identical with them (page 23) aims at the restoration of Nature-worship. He adds (p. 355): "The Mysteries were a sacred drama, exhibiting some legend significant of Nature's change, of the visible universe in which the invisible is revealed; and (p. 360): "They were practised in Athens until the eighth century, in Greece and Rome for several centuries after Christ, and in Wales and Scotland down to the twelfth century." Harper's *Dictionary of Classical Antiquities* contains an article on the Mysteries, which says that, if they were pure at first—which is not proved—"in later times they degenerated; the secrecy was removed, and they became orgies in the modern sense of the word, at which the most shameful indecencies were practised, until under the Romans they had to be suppressed as public nuisances." Self-respect and regard for the modesty of my readers forbid that I should enter into details about these abominations; I can only refer the earnest inquirer to pages 401, etc., of the volume, where the Grand Commander describes the shameful secrets revealed in those pagan mysteries. This then is the "glory" of Masonry; for, as we have seen before

(p. 23), "Masonry is identical with the Ancient Mysteries . . . an imperfect image of their brilliancy."

We have remarked that Masonry is doing the work that Julian the Apostate had attempted in his day, namely, to exalt paganism upon the ruins of Christianity. No wonder Pike speaks thus sympathetically of Julian (p. 731): "To this epoch of ardent abstractions and impassioned logomachies belongs the philosophical reign of Julian, *an illuminatus and initiate of the first order*, who believed in the unity of God, and the universal dogma of the Trinity, and regretted the loss of nothing of the old world but *its magnificent symbols and too graceful images*. He was no Pagan, but a Gnostic, infected with the allegories of Grecian polytheism, and whose misfortune it was to find the name of Jesus Christ less sonorous than that of Orpheus." Can any one, after reading all this, still doubt of the anti-Christian spirit of Masonry?

THE ORIGIN OF MASONRY.

We have seen that Albert Pike speaks of the French Revolution as intended to overthrow the throne and the altar "upon the tomb of Jacques de Molay." This Jacques de Molay was the Grand Master of the Templars. Of these Pike writes (p. 820): "In 1312, they possessed in Europe alone more than 9,000 seignories. They became insolent, and unwisely showed their contempt for the religious and social institutions which they aimed to overthrow. Their ambition was fatal to them. . . . Pope Clement V and Philip le Bel gave the signal, and the Templars, taken as it were in an immense net, were arrested, disarmed, and cast into prison. It was impossible to unfold to the people the conspiracy of the Templars against the Throne and the Tiara. It was impossible to unfold to them the doctrines of the chiefs of the order. This would have been to initiate the multitude into the secrets of the Masters, and to have uplifted the veil of Isis. Recourse was therefore had to the charge of magic, and denouncers and false witnesses were easily found. . . . The end of the drama is well known, and how Jacques de Molay and his fellows perished in the flames. But before the execution,

the chief of the doomed order organized and instituted what afterwards came to be called the Occult, Hermetic or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges,—at Naples for the East; at Edinburgh for the West; at Stockholm for the North; and at Paris for the South. The initials of his name J. . B. . M. ., found in the same order in the first three degrees, are but one of the many internal and cogent proofs that such was the origin of modern Freemasonry. The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and *the resurrection of Khurum, slain, . . . of Kurum, the Master and the Martyr.*" In these last words we have the fulfilment of a promise made nearly 700 pages before, in the eighth degree, where we read (p. 148): "You will hereafter learn who are the chief foes of human liberty, symbolized by the assassins of Master Khurum; and in their fate you may see foreshadowed that which we earnestly hope will hereafter overtake those enemies of humanity, against whom Masonry has struggled so long." "The Throne and the Tiara," therefore, the enemies of Jacques de Molay, figured by the Master Khurum, are the enemies against whom Masonry has struggled and is still struggling.

WHAT OF MASONIC VENGEANCE?

It may be asked whether it is safe thus to make known to the public the most hidden secrets of the Masonic lodges, with which even their own members are not generally entrusted, except in the highest degrees. I do not think I am exposing myself to any danger of personal violence on the part of any Masons in the United States. These indeed most solemnly inculcate the duty of secrecy upon their own members. "Secrecy," says Pike (p. 109), "is indispensable in a Mason of whatever degree." And a bloody vengeance is threatened to the very Apprentice if he should betray his trust (p. 27): "Shame upon it [Masonry] if it did not exert itself, and, if need be, *sacrifice its children* in the cause of humanity, as Abraham was ready to offer Isaac on the altar of sacrifice;" that is, of course, by the sword. And still I do not think that in this

country to-day the Masons would readily attempt any bloody revenge. The American people want none of such infamous work. In fact the Masons have removed the dagger and skull from among the emblems of many of their lodges in the United States. "Masonry long wandered in error," says our author (p. 325); ". . . the picture of a bloody vengeance, the poniard and the bloody head, appeared in the peaceful Temple of Masonry, without sufficient explanation of their symbolic meaning. Oaths out of all proportion to their objects shocked the candidates, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable." All these accidents of Masonry have been pruned down considerably in this country. Three pages further on (p. 328), the "Grand Master of all Symbolic Lodges" is told: "The Supreme Council for the Southern Jurisdiction of the United States at length undertook the indispensable and long-delayed task of revising and reforming the work and rituals of the thirty degrees under its jurisdiction." The Masons had learned a lesson from the widespread indignation which had been aroused in this country by the assassination of the unfortunate Morgan, in 1826, whom they had murdered for betraying their secrets. Many members withdrew openly from their connection with the bloody band; an anti-Masonic party was organized in the States; John Quincy Adams aroused the whole nation to indignation at the outrages committed by the lodges; and Masonry was for a long time discredited among the American people generally. Albert Pike refers to those events at page 814, where he writes: "The anti-Masons, traitors and perjurers some, and some mere political knaves, purified Masonry by persecution, and so proved to be its benefactors." Owing to this experience, and the subsequent purification of Masonry, I do not suppose that the Craft would again ply the dagger in this land, and "sacrifice its children as Abraham was ready to offer Isaac on the altar of sacrifice."

There is another difference between the work of Masonry here and that in Europe. There is no Throne here and therefore no plotting against the Throne. But there is still an Altar,

and I have fully shown that the opposition of Masonry is not against the Catholic Church alone, but against all Christian doctrine and Christian morals. In this warfare, Masonry is as successful to-day in the United States as it is in any other land. Perhaps there is no country where Christianity is decaying more rapidly than it is here. Outside the Catholic congregations, two-thirds of our citizens belong to no Christian denomination whatever, or at least never set foot in any church. Multitudes practise no other worship than that of Masonry, Theosophy, etc. As a Protestant clergyman, an earnest and sincere man, told me some four years ago, the sects are powerless to oppose Masonry. When any effort is made to this effect in any parish, it is found, he said, in very many cases that either the minister of the parish is, like Dr. Potter, himself a Mason, or some rich parishioners are members of a lodge, and these send word to the zealous preacher that the matter must not be brought up in the pulpit. What can the poor man do?

In consequence of all this, Christianity is dying among Protestant men, and, with the godless education of the public schools, it does not promise to revive with the incoming of the rising generation. Our hope lies, beside the help of God, in the good sense of the American people. If these can be made to see the abyss to which they are hastening, they will retrace their steps, and return to the Good Shepherd of their souls, Christ, the one Shepherd of the one true Fold. The Catholic clergy, while safeguarding the faith and morals of their own flock, may also do much to enlighten the minds of well-meaning non-Catholics on the evil of Masonry.

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CHURCH BUILDING.—V.

Mediæval Architecture.

WHEN the early Christians began to build churches, the architecture of Rome had already established itself with her empire all over the civilized world, and thus naturally supplied their first structural forms to Christian places of worship. The type of buildings called basilicas, though designed for secular purposes, was found admirably suited to those of the new religion. It was adopted everywhere, and so deeply did it impress itself on the traditions of subsequent ages that, down to the present day, our churches remain almost invariably faithful to the lines of the old Roman law court.

With the removal of the seat of the empire to Constantinople, the arts returned to their old Eastern home. But in their lengthened separation from the land that had given them birth they had lost their vitality. Sculpture and painting never more flourished in that classic land of sculptors and painters. Architecture itself ceased to gather inspiration from the exquisite productions of former ages still extant, but instead it originated new and striking forms which, under the name of Byzantine, still prevail all through the Eastern Church. In the West, the successive invasions of the barbarian hordes and the disruption of the empire were an insuperable obstacle to an artistic development of any kind. During four or five centuries few important churches were built, and the architectural remains of that lengthened period which we still possess only serve to show to what extent the earlier traditions had degenerated.

But, with the eleventh century, especially in its later half, a new era began for Western Europe and for the Latin Church. Historians point out from then in the new races the visible presence of that powerful ferment,—intellectual, social, political, and moral,—which led up to the wonderful outburst of Christian civilization witnessed in the twelfth and thirteenth centuries. One of the first signs of the new life is found in the resuscitated art of the builder. Structures,

chiefly ecclesiastical, spring up, as if by enchantment, in every part of Europe. The impulse, already felt in the eleventh century, becomes powerful in the twelfth, reaches its fulness in the following age, and continues in the two next to beautify the fair face of the Church with the most magnificent products of Christian art. To nothing, in that remarkable period, embracing four hundred years, does the Catholic look back with more unmixed pleasure, or more legitimate pride, than to the wonderful monuments raised by his forefathers to God and to the Saints, as an expression of their faith and of their love. To nothing does the builder of churches in our time turn more eagerly for inspiration and guidance. Much of our modern religious architecture is but a reproduction or an imitation of the products of these past ages; it is therefore a necessity for whoever is engaged in the work to become acquainted with them. This is possible to the clerical student in the way already described: by the steady use of his manuals of architecture. The remarks to which we are compelled to confine ourselves here must be taken only as a general outline of the subject, and as offering, with some helpful observations for beginners, a few supplementary aspects of the subject which they are not likely to meet in the ordinary text-books.

There is in mediæval architecture a great variety of forms and styles, yet they are all bound together by a close organic unity. They grow out of one another. And as the art expands and spreads into various countries, and it takes on new and characteristic aspects in each, it is without any departure from its essential features. During the four or five centuries through which it lasted,—from the eleventh to the sixteenth,—it remains a living art, with the usual features of life,—constant variation and unceasing growth. Thus, in no two countries and at no two periods is mediæval architecture exactly alike. Hence the difficulty of classifying its products with anything like accuracy. But general divisions may be established in a rough way, which will prove useful to the beginner.

The most important of these divisions is that suggested

by the use of the round arch in the early part of the period under consideration, and of the pointed arch in the following centuries. The difference between the two styles is so salient at first sight that they can hardly be thought of as having anything in common; yet, as we shall see, they are closely allied. They require, however, to be studied separately.

EARLY MEDIÆVAL ARCHITECTURE.

Writers are not agreed as to the name by which the architecture of the earlier period should be designated. The French call it *Roman* (*Romance*); the English, *Norman*; the Germans, *Romanesque*. It little matters which term is employed, provided it be understood that the writer or speaker has in view the style and varieties of architecture which prevailed in Western Christendom through the eleventh and twelfth centuries.

The *Romanesque*, if we may select that name, proceeds from the Roman, but everything in the latter undergoes a deep change.

The plan of the secular basilica, already modified in ancient times to suit it to the requirements of Christian worship, is still more freely altered in the mediæval church. The *apse* is enlarged to accommodate a more numerous clergy. The *altar* is moved back, in order that they may sit in front instead of behind. The *aisles* at either side of the nave, instead of stopping short at the apse, are carried round it. The *transept* is gradually lengthened at either side, so as to form a cross with the nave and its prolongation in the choir. Occasionally the transept assumes at each end an absidal or rounded form. Besides the main altar others are introduced, sometimes in the transept, sometimes in small chapels which are gathered in growing numbers around the choir and the apse. Thus the fundamental form of the basilica remains, but the simplicity of its original lines is entirely lost.

At the same time, a series of *features entirely new* gradually appear and become the most distinctive characteristics of mediæval architecture.

That which deserves to be mentioned in the first place,

as conspicuous in itself, and giving rise to several others, is the *introduction of the vaulted stone roof*. A flat inner roof or ceiling, more or less richly panelled and decorated, formed the inside covering of the basilica, as may still be seen in the old churches of Rome, already referred to. To substitute in its place an arched stone roof was the constant aim of the new ecclesiastical builders. Such a contrivance would impart a more monumental character to the structure; it would secure a more even temperature; above all, it would be a protection against the disastrous fires which so often followed in the track of the feudal lords,—ever at war with one another,—or which broke out by accident and could not be subdued. But the difficulties were almost insuperable, and we may study in monuments still extant the series of ingenious contrivances by which the mediæval builders pursued for nearly a hundred years the solution of the problem, and finally succeeded.

The first attempt was to span the space to be covered by barrel or semi-cylindrical vaults, as in bridges; but their enormous lateral thrust was too much for the sustaining walls, and the method had to be abandoned, except in the case of side aisles and other similar narrow spaces. This is why in some of the noblest structures of the period, such as the cathedrals of Peterboro', Ely, and Winchester, in England, the eye still meets above the lofty nave a plain ceiling—as an abiding confession of the inability of the architect, at that early period, to give stability to a stone roof covering so vast a space.

Next, the method of intersecting vaults was introduced, dividing the roof into a series of sections, each of which rested on the parts of the wall corresponding to their extremities. These parts, sustaining the whole weight of the roof, had to be made exceptionally strong, while the lateral thrust of the arches that crossed the covered space bearing also upon them had to be counteracted by some opposing force. This led to two of the most characteristic features of the style—piers and buttresses.

Piers in the interior were substituted for the rows of single, close-set columns of the basilica. Separated from each other by the full breadth of the intersecting vaults, they were much fewer

in number, but of enormous size, square, round, or decorated by small attached columns or shafts. The gradual transformation of these piers as they emerge from their original massiveness and become, little by little, light and graceful, constitutes one of the many interesting aspects of mediæval architecture.

But, while always strong enough to sustain the vertical pressure, they had, as we have said, to be protected against the lateral pressure or thrust of the arches on which the stone roof rested, and this led to the introduction of the second feature, viz. :

Buttresses.—In Roman architecture pilasters or square columns were often built against the parts of a wall which were subject to special strain, and it is doubtless from them that the mediæval device was borrowed. But in shape, in variety, in importance, as well as in special purpose, the mediæval buttress is entirely different. It grows steadily in size with the practical requirements of the structure, and, at the same time, it becomes ever lighter to the eye and ultimately constitutes, as we shall see, one of the most beautiful elements of Gothic architecture.

Doors.—Another distinctive feature of the new style is found in the importance given to its doors. In Roman architecture and in the basilicas the doors were adorned simply by the mouldings of the jambs and lintel or the solitary arch that sometimes crowned them. In mediæval architecture they become, from the beginning, an object of special interest to the architect. Instead of the single arch right over the door, we have a series of arches ever larger as they approach the outer surface of the thick wall, spreading themselves out with the columns upon which they rest, to welcome, as it were, and gather in the crowd of the faithful that come to worship. The vacant spaces between the columns are gradually filled with figures of sacred personages, while the tympanum, or a flat surface between the lintel and inner arch, begins already to show something of the elaborate scenes with which it is laden at a later age.

Steeple.—Towers, spires, steeples were not a part of Greek or Roman architecture ; neither were they thought of in the construction of the old Christian basilicas. They were a pure pro-

duct of the Middle Ages and belonged to our churches long before they found a place in secular art. They answered to a variety of purposes. They served, first of all, to lift up the church bells high in the air and make their message heard at greater distances in every direction. They were, besides, the first object to meet the eye of the traveller as he approached town or city, guiding him to the sacred shrine, and proclaiming that God was uppermost in the minds of the people who dwelt under its shadow. To the people themselves they were a perpetual reminder of God's presence among them. Finally, they added much to the dignity of the sacred structure, being a natural symbol of superiority, and this is what led to their introduction into secular architecture. The first care of every puissant lord or enfranchised community was to erect a tower as the sign of their power and independence.

In Italy these structures, called in the language of the country *Campanile*, were generally built apart from the sacred edifice; in the rest of Europe they were a portion of the church itself. In many cases they were single and commonly stood over the crossing of the nave and transepts, that is, in the very centre of the structure; occasionally, however, we find the tower placed beside the door of the main entrance. But such a position naturally calls for a corresponding tower at the other side, and of equal size. This was, indeed, the prevailing conception of mediæval architects. If we meet a departure from it so frequently, in the shape of a second tower, smaller, or unfinished, or entirely missing, the reason is to be sought for in the unexpected interruption of the work or the lack of resources. Not infrequently the difference between the towers is due to the fact that they were built at different periods.

Combined with that of the centre, the towers and spires of the front offer an endless number of varying aspects as they are seen from different points of view. But to contemplate them in their full beauty we have to wait for the following period.

Such, then, were the most striking and characteristic features of the architecture which, in the course of the eleventh century, sprang up almost simultaneously in every part of the ancient

empire of Charlemagne, crossed the seas and spread through the British Isles, and was even conveyed by the crusaders into the Holy Land, exhibiting for well-nigh two hundred years all over this vast area a rare combination of constructive power and artistic skill. But, unlike the architecture of imperial Rome, which imposed itself with the same unvarying forms and laws wherever it prevailed, that of the Middle Ages offers endless variety. In no two countries is it exactly the same. The mediæval monuments of Italy and of southern France betray at every step the influence of what still remained of the old Roman structures. In other places, as we have seen, Byzantine inspirations are manifest. Every province of France, central and northern,—Anjou, Auvergne, Normandy, etc.,—has its distinct, unmistakable characters, in the plan of the churches, or in the methods of vaulting, or in the styles of decoration. The same may be said of Germany and Spain.

The great monuments of that remarkable period were chiefly abbey churches, built under the direction of the monks. Most of them have disappeared through decay, or accident, or have been pulled down to make room for more modern structures; but enough remains still in old Catholic countries to excite the admiration of the traveller and supply the artist with the noblest inspirations. France may well be proud of the long line of her Romanesque churches from north to south,—the monastic shrines of Caen and Toulouse, the dome-roofed cathedrals of Perigueux and Angouleme, the noble and venerable structures of Burgundy and Provence. Nor is England less fortunate in the possession of the great cathedrals of Durham and Peterboro', besides the important and striking specimens of the style preserved in the venerable fabrics of Ely, Winchester, and many other churches through the length and breadth of the land. But most of all is Germany to be congratulated on the possession of the incomparable series of religious edifices which sprang up at that early period on the banks of the Rhine, from Basle to Cologne. This latter city, chiefly thought of in connection with its great Gothic cathedral, is much more interesting to the student of mediæval architecture by the earlier and more picturesque churches of St. Gereon, the Apostles, St. Mary, St. Martin; while those of

Bonn, Andernach, Mayence, Worms, Speyer, etc., which meet his eye as he ascends the historic river, reproduce the most striking features of the style, and leave behind them memories of beauty never to be forgotten. For although the interior of these churches may be somewhat disappointing, in picturesqueness and beauty of outline their exterior has not been surpassed, and it is a matter of regret with the art students of our time that a style so original and so attractive should have been forsaken for a questionable imitation of Gothic borrowed from other lands.

GOTHIC ARCHITECTURE.

With several writers the term Gothic is synonymous with mediæval, and is made to comprise the earlier as well as the later forms of architecture in the Middle Ages. Here we use it in its more commonly accepted meaning, as indicating the style which prevailed almost all over Europe from the thirteenth to the sixteenth century.

The difference between the Gothic architecture and the Romanesque which preceded it is obvious even to the most inexperienced eye; yet one proceeds directly from the other, and in the period of transition we find them freely and harmoniously blended together. Almost all the distinctive features which separate mediæval from Roman or classical architecture are already to be found, as we have seen, in the Romanesque: the basilical form deeply modified, the vaulted roofs, the massive piers, the richly decorated porches and doors, the lofty towers. What, then, is the difference which at once strikes the beholder? It is the apparition of **the pointed arch**.

The adoption of the pointed arch, and its universal substitution for the round arch of the Roman and Romanesque styles, was a revolution which soon made itself felt in every branch of the art. It would seem that it was first introduced as a convenience, to lessen the lateral thrust of the vast curves that spanned the naves and aisles of the cathedrals. Soon after it was found to offer another great advantage,—that of vaulting with facility all sorts of irregular areas. Finally it came to be loved more and more for its own sake, as a thing of beauty, and so it spread rapidly all over Europe.

With the pointed arch, and in a great measure through it, the whole system of construction was transformed. An aerial aspect was given to the heaviest materials. Pillars, vaults, towers, were borne aloft. The broad surfaces of wall gradually disappeared, and were replaced by the rich, harmonious tones of stained-glass windows. The heavy buttresses of former days, while losing nothing of their effectiveness, became light and graceful. With their powerful arms stretched forth to sustain the roof, they formed a group of elegant structures around the main edifice, each suitably decorated and crowned by an elegantly designed pinnacle. The inner roof, constructed on the new principle, soon presented endless combinations, many of great beauty. The doorways, already rich and striking in the Romanesque style, were enlarged still more and adorned with hundreds of figures and ingenious devices. The whole sculptural decoration became more elaborate, more profuse, and more refined.

This vast architectural movement, begun in the twelfth century, reached its highest stage of development and produced its most beautiful works before the close of the following age. In the fourteenth century it remained faithful to the same general principles, with improved mechanical dexterity and more refined workmanship, but with incomparably less of power and originality. In the fifteenth century it degenerated rapidly, like almost everything else in that age of decay. The most expressive features of the style—bases, shafts, capitals, arches—gradually dwindled into weak mouldings. In the tracery of the windows, geometrical forms gave way to the graceful but unstructural lines of the “flamboyant” in France, or to the stiff “perpendicular” of England. The sculptor, forgetful of the subordinate purpose of his work, was only concerned to exhibit his skill, and purity of design was lost in profusion of ornament.

All this the student has to verify for himself, and he can easily do it by examining in detail the drawings representative of each style, such as they are to be found in every manual and in every historical outline of architecture.

It is by the same method that he can follow out another most

interesting view of the subject, the gradual diffusion of Gothic architecture through the length and breadth of Europe, with the various transformations it underwent as it passed from one people to another. For,—it cannot be repeated too often, —while Greek and Roman architecture are almost the same wherever we meet them, the Romanesque and Gothic of the Middle Ages are ever changing with the flow of years, and bearing everywhere the impress of the country and the race amid which they show themselves.

For some time it was a debated question whether Gothic architecture first took its rise in England, or in France, or in Germany. But as soon as anything like a careful comparative study came to be made of the monuments of these different countries, the controversy was promptly ended, and all authorities are now as one as to the birthplace and gradual diffusion of that form of structural art.

Its earliest monuments unquestionably belong to France. From the middle of the twelfth century the new style of building begins to show itself in what was called the Royal Domain, that is, the territory placed under the immediate administration of the king. When it appears elsewhere, it has already well-nigh reached its full development, whereas, in a radius of a hundred miles around Paris we can watch its growth and notice the improvements which every decade of experience brought with it.

The period comprised between A. D. 1150 and 1250 was in France one of extraordinary activity and progress, intellectual and political. The kings of France, while playing a leading part in the great events of the time, encouraged art in every shape. The enfranchisement of the cities gave great intensity to municipal life, and the pride of new-born liberty found its expression in the erection of magnificent public buildings. Almost all the finest cathedrals of France belong to that period, though several of them were completed only centuries later.

From the Royal Domain the pointed arch gradually worked its way through what we now call the centre and south of France—slowly, however, because, among other

reasons, the ground was already held in many places by noble Romanesque structures, which nobody thought of removing so long as they sufficed to meet the requirements of public worship. And when adopted, it was only on condition of its accommodating itself to the earlier traditions of the various provinces. Hence, the striking differences between the Gothic of the north and of the south of France.

The new style spread much more rapidly into the neighboring province of Normandy. There it found an abundance of beautiful and easily wrought material and a race of men as remarkable for their building as for their fighting qualities. Magnificent churches arose on every side, and down to the present day, in no part of France can the student of art find so many striking monuments of Gothic architecture.

From Normandy it passed over into England, with most of the characteristics of Norman Gothic, and ultimately superseded the noble Romanesque of St. Alban's and Durham. For three centuries and more it flourished in its new home, assuming in succession the various forms known under the name of the *Lancet* or *Early English*, the *Decorative* and the *Perpendicular* styles. In each it has left behind it beautiful monuments admirably preserved or restored. In all it exhibits great originality of conception and detail. English Gothic, though first borrowed from France, is very unlike French Gothic. It aims less at great height, and, as a consequence, requires a far less elaborate system of buttresses and flying arches. But it finds abundant compensation in the great length of its principal structures. Behind the altar, instead of the rounded apse and the radiating chapels of the French *chevet*, the English architect erected a plain wall and an immense stained-glass window. The transept, which gradually loses its importance in French churches, expands, on the contrary, in those of England, and emphasizes more strongly the crucial form of the sacred building. The vaulted roof is much more elaborate and pleasing to the eye. On the other hand, the majestic towers which flank the main entrance of the French edifice are missing in most

of the English churches, but the central tower—a Norman feature, full of beauty and dignity—is rarely absent. Many other differences might be pointed out in the constructive and decorative details, all showing with what freedom and independence Gothic architecture was taken up and practised in England from beginning to end.

The Germans, already in possession, as we have seen, of a very beautiful style, were naturally slow to exchange it for another; they ultimately yielded, however, to the general impulse. But the surrender was incomplete, and German Gothic, though visibly borrowed from France, bears almost everywhere the unmistakable impress of local inspiration and earlier traditions. In the Cathedral of Augsburg, for instance, and in many other churches, we find a Gothic structure raised on the lines of the old bi-absidal Rhenish churches. Again, while in other countries the height of the nave is in striking contrast with that of the side-aisles, in Germany we frequently find them nearly equal. Finally, in German Gothic, the great aim of the builder seemed to be not so much to erect edifices beautiful in general design and harmony of parts, as to exhibit constructive dexterity, and surpass in lightness and airiness all that had been attempted elsewhere. Indeed, outside the celebrated cathedral of Cologne, the noblest, perhaps, of Gothic edifices, but purely French in style,—in fact, little more than an enlarged reproduction of Amiens,—there is no other Gothic church of the first order in all Germany.

The political condition of Spain for many centuries was ill suited to any extensive cultivation of architecture; yet at a very early period we find her faithful people busy in erecting richly decorated churches wherever they could practise their religion without molestation. With the growth of the Christian commonwealth the art spread, borrowing inspiration, as was natural, from what was nearest,—the south of France,—yet with distinctive characters of its own, which, however, it lost in a great measure later on, the products of the fourteenth century being almost entirely French, and

those of the fifteenth and sixteenth mainly German. Still, even when most under foreign influences, Spanish Gothic retains three characteristic features: the *general plan* of the churches, in which the crucial form is practically lost; the *cimborio* or dome, commonly placed at the intersection of the nave and transepts, and the *choro* or richly decorated choir, not between the transept and the altar, as is usual, but right in the nave, where it interferes equally with the convenience of the faithful and the general aspect of the interior.

"Before the commencement of the thirteenth century," says Fergusson, "the Italians had acquired such mastery over the details of their round arched style, and had worked it into such originality and completeness, that it is surprising that they should have so easily abandoned it for that form of pointed Gothic which they afterwards adopted. Yet early in the thirteenth century Italy too was smitten with admiration for the pointed arch, and set to work to adapt it to her tastes and uses." But while adopting freely the use of the pointed arch and visibly rejoicing in its graceful combinations, it can hardly be said that Gothic architecture ever became naturalized in Italy. Nowhere do we meet the most striking characters of the style; no chapels clustering around the apse, no grand façades, no buttresses crowned with their airy pinnacles, no spires, no high clerestories, no broad surfaces filled with graceful tracery and rich-colored windows. The pointed arch itself never prevails exclusively, except in a few churches of pure German work. The interiors, in which the piers are reduced to a minimum, often look poor and empty, and lead in the greatest churches, such as Florence and Milan, to the use of iron girders across the nave to give stability to the sustaining piers. Yet Milan Cathedral is, in its way, one of the most glorious products of Gothic art. But it was the work of German, not Italian artists. As to the style itself, it was copied without understanding and executed without feeling. Ruskin is indeed full of admiration for Italian Gothic; but it will be noticed that his admiration is almost entirely confined to details, and

it cannot be denied that the Italians, even when bad architects, were always beautiful carvers, and imparted a peculiar grace to whatever they touched.

Much on all these points will be found in the works already referred to, and the student cannot afford to neglect them, even from a practical point of view, inasmuch as artists in our time are wont to gather inspiration from all forms of style in the past, and to be sure of following them intelligently he will need to know something of all.

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THE TRUE AND THE FALSE MYSTICISM.

(Concluded.)

JUST in the measure that we have experienced, felt, and loved human intelligence, wisdom, grace, justice, pity, affection, fidelity, and every other moral and spiritual excellence; and just in the measure that we have studied and entered into the sympathy with the Divinity manifested in creatures, shall we be capable of a "real" knowledge or love of God. No doubt the notional concept of God as Infinite First Being is the same for the man of little internal experience and for the man of great internal experience, provided each clearly apprehends the abstract terms. The outline is the same; but the coloring, how different! The statement of a man's death has the same "notional" force for the casual reader of the newspaper obituary as for his wife, or mother, or child; but for these latter the "real" meaning is immeasurably full, while for the former it is simply zero. Such is the difference in significance of the dogmatic statement: "God exists," to the mere theologian or philosopher, and to one who by actual personal experience has learnt to taste and touch and handle and relish the Divinity as communicated to creatures and to recognize it as from God.

A certain purification or refinement of the intelligence and heart is therefore a condition for seeing God; not a

sterile, negative purification advocated by the false mysticism whose God is the very ghost of an abstraction, a mere *non-nihil*, whose contemplation hypnotizes the mind, but a positive purification which consists in the exclusion of darkness by the introduction of every kind of light, and in the exclusion of selfish, base, and impure love by the cultivation of the highest, widest, purest, and deepest love; which consists, in other words, in the highest development of our highest faculties; in the consequent growth of our power of appreciation.

A man who is unjust, ungenerous, untruthful, not through frailty falling short of his ideals, but through lack of appreciation, how will such a one love these things in God? What attraction will God have for him? Look at it how we will, our own heart is the mirror in which we see God.

And this brings up the practical question of the conditions favorable to contemplative love, and to the formation of an ever truer and worthier image of God in the mind. Owing largely to the almost inevitable likeness of terminology used in the expression of the false mysticism and the true, it must be confessed that according as the mind in its confusion has wavered between conceptions so opposite (albeit analogous and correlative), the practical conclusions and issues have been vitiated by a like hesitancy and inconsistency; and we find the Christian mystic at times enunciating and acting on principles which belong to Oriental pessimism or nihilism, and are quite incompatible with those by which he is governed in the main; we find him disposed to regard all human interests, all secular knowledge and science, all experience of the senses, all phantasms of the imagination, all works of art and industry, all natural affections and emotions whatever, other than the direct thought of God and the supernatural, could in any way occupy the soul's attention, with a sort of jealous suspicion, and inclined to obviate the danger, not by temperance, but by total abstinence; not by using these things to lead us to God, but by discarding them altogether, and striving to occupy the mind and heart with the thought of God alone. This is, of course, to forget that we can in this life have no "real" thought of God but such as has been created, nourished

and fed from our intelligence and experience of ourselves and other creatures; that the mere "notional" conception of God is, apart from such feeding and nourishing, but a barren symbol for a value unknown; a skeleton thought without flesh or warmth or vitality; something whose contemplation can do little more than hypnotize the mind into a state of negative rest nigh to death, but cannot waken, quicken, and thereby rest and satisfy its utmost energies, in an act of breathless, eternal, infinite wonder. A régime that would thus stunt the mind and affection, and remove the very soil from which alone the idea of God can spring up and draw nutriment and increase, belongs properly to the mysticism of the Buddhist who is seeking rest in the minimum of spiritual activity through the fixed contemplation of Infinite Void.

But on the whole, in spite of occasional slips and slidings from one to another of those contrary conceptions which lurk under an almost identical language, the Christian mystics have held fast to the truth that the way to God is through creatures, and the perfection of God's image in the soul involves the very fullest development, the *positive* purification of its highest faculties, and of the entire man, soul and body.

We find, according to the possibilities of the age and country, reading, research, scientific and literary studies, fine arts and useful handicrafts flourishing in those homes of contemplation to whose shelter we owe the preservation, the advance, and even the creation of many of these elements of civilization and rational development. Augustine, Jerome, Basil, Gregory, Bernard, Aquinas, Anselm,—these and a hundred other names are not less associated with all the learning and life of their day than with contemplative prayer of the highest order. Not that they were all mystics, in so far as that word implies a certain involuntary rapture in which the whole attention is wrested from everything else by the thought of God; for this depends on the sensibility and responsiveness of the affection which sometimes is least where the spiritual light is greatest, and conversely; so that many love the little they know of God far more vehemently than others love the much they know of Him. But those of whom we speak were men

who, however they may have been self-possessed and masters of their affection, yet had a singularly real, rich, and massive sense of God.

If retirement from the world into the desert or the cloister is almost invariably considered a condition of a life of contemplation, yet the motive is not, as with the Buddhist, to starve the soul, but to fill it; it is to withdraw it from batten- ing on the husks that it may feed upon the bread of angels. It is because for the most part the cares of ordinary life belittle the soul and render thought difficult and impossible that retreat is in many cases a *sine qua non* for the leisured consideration needed for a life of close communion with God. As to the necessity and social utility of such a class of devotees we have spoken elsewhere. Our immediate point is that the retreat of the Christian mystic is not from life to death; from mental and moral activity to inaction; but from a lower and thinner to a fuller and higher life; from dissipation to concentration of energy.

Nor in the abandonment of wife and children, in the love and service of whom the best affections and virtues in normal cases are elicited and strengthened, is the Christian mystic influenced by a desire of narrowing his affections as though he could love God better for loving man less; but his aim and hope is to put on an affection which is not diluted but strengthened for being world-wide like that of God's own heart, to which it is attuned; and to find in the Church and in the universal human family what others find in the few members of a single household.

Since it is by the mind and the heart that God is apprehended and loved, whatever tends to the expansion and purification of these faculties disposes us for contemplation. The mind is expanded in the measure that it is fed with all manner of knowledge, the fruit of experience and of reflection upon experience—our own and that of others. And it is purified not only from the negative stain of darkness and ignorance—for this were but another aspect of its expansion—but from all positive error of credulity or doubt, from all bias and prejudice; from all that would clog the smoothness of its

operations, or hinder its upward flight. The heart is expanded by every increase of affection and interest in persons or in things to which any measure of the Divine Goodness has been communicated; and it is purified by the orderly harmonizing of all these affections under the dominion of its master-affection for the Divine Goodness, unalloyed and in itself; and by the casting out of all selfishness and weakness and whatever could debase or dissipate its best and highest energies.

If God is only seen in creatures, the more we see of creatures the more we see of God. If, for example, in the *Benedicite* and similar acts of divine praise we bless God and love Him for the wisdom, goodness, power, and beauty displayed in His works, the more we know of those works the fuller our praise will be. Thus, the sacred poet is not content to say: "All ye works of the Lord bless ye the Lord," and there to make an end. That were far too vague and notional a concept to move hearts of flesh. But he proceeds to unfold the contents of this notion and to enumerate God's works in detail. Yet, when all is done, he still leaves us with but classes and species which admit of indefinite unfolding. How much more will "sun, moon, and stars" mean for the astronomer than for another who has not given his life to communion with those wondrous immensities! Similarly, rain, dew, winds, hoar-frost, ice, snow, light, darkness, cloud, lightning, mountains, hills, flowers, birds, beasts, seas, streams, will each mean for one very little; for another an immeasurable wealth of divine revelation, according to the experience, observation, reflection of the contemplative. What does *universa germinantia in terra* (everything that sprouts up from the soil) mean for one born and bred in city slum? and what for one accustomed to make the flowers his calendar? "Ice and snow" will suggest to some little more than miscomfort; but to other minds they will summon up the glory of Alpine heights or the terror of Arctic winters. Every river by whose banks we have wandered; every hour we have mused by the seashore; every gentle breeze we have inhaled; every tempestuous wind which has swept over us; every cloud that our eye

has traced and followed; every dawn and sunset whose splendor we have marked; every bird whose song we have listened to, whose plumage we have noted; every living creature whose form and action and instinct have filled us with wonder—all these observations and experiences combine to expand the mind and to crowd more and more meaning into the words of the *Benedicite*, and thereby to add depth and richness to our sense of God and to the praise we render Him. Nor is this less but more true when in the same hymn we pass from the non-moral to the rational and moral world and bless God for a new order of self-manifestations accorded us in the mind and heart of man. The more we know of humanity at large (*Filii hominum*), of the nature and history of man, the deeper and more detailed our knowledge, the richer will be our praise. So, too, the more we know of Israel, the Church of God, and of the souls of the just on earth, and of the saints in heaven, the more will our words be pregnant with sense, the less will our prayer be meagre and barren.

This we have said to illustrate what we mean by that general expansion of the mind so helpful to contemplation in the Christian sense of the term. It follows, as a matter of course, that whatever cultivates and furnishes the mind is of the highest importance. To starve the mind and then to lock it up in a cell to contemplate God would be to expect bricks without straw. It was precisely so far as the highest and best culture could not be secured in the hurry and multifariousness of a worldly life that contemplatives have fled from an atmosphere prejudicial in most cases to mental growth; but in no wise did they desire to cut themselves off from the sources of spiritual nourishment. All that history and philosophy and science and literature can give us and that we can receive in the way of furniture for our mind is to be added as a heritage from the past to the little stock of our own personal experience and reflection. This latter, though comparatively slight in quantity, is yet of sovereign importance, since it is the principle by which what we learn through others is appropriated and vitalized.

Nor is it only as supplying the mind with matter for

building up its idea of God that all this experience, information, and study are needed; but also as contributing to that work of mental purification, discipline, mortification and restraint, without which the luxuriant fulness of our thought generates confusion rather than truth, and carries us along like drifting straws in its wild currents. For of these two elements, fulness and restraint, all life and perfection, whether of body, heart or mind, is woven.

There is a discipline in abstract philosophy, in mathematics, in positive and historic investigation, in literary construction and criticism, in the fine arts, in useful handicrafts, which purifies the mind from error, quickens its powers of observation, insight and reason, and makes it pliant, subtle, and strong in dealing with the matter presented to it. And in the measure that mystic contemplation is from its very nature as far as possible removed from the category of what is called "exact thought," dealing as it does with objects necessarily beyond the comfortable grasp of the mind, and belonging in some sort to the world of ideas which we construct for ourselves out of materials derived from the world of experienced realities, this healthy commerce with the concrete and the exactly verifiable is all the more needful if the intellect is to keep its balance.

Nor have these means been ever wholly neglected in the monasteries of contemplatives; though of course they were not always and everywhere as abundant and readily accessible as in our own days, nor was their direct bearing on contemplation, apart from their indirect value as a recreation and diversion of the mind, always explicitly adverted to.

The need of this discipline, this asceticism and mortification of the intellect, is evident when we consider the excesses and delusions that may arise and have arisen from spiritual excitement and intoxication in the case of certain visionaries and ecstasies.

It is plain that a life of thought and contemplation tends to destroy the rightly balanced distribution of the vital powers between mind and body, and to produce that anarchy of the nervous system—the borderland where the two territories

blend—which results in hysteria and other kindred disorders. This unbalance may be caused by an habitual diversion of energies to either side, to the impoverishment of the other; so that hysteria or hysterical phenomena mark excesses of animalism and excesses of spiritualism alike. Often, moreover, there is a constitutional predisposition, one way or the other, which can be developed or counteracted by one's pursuits in life. Also, there are at times in the same subject sudden reactions, back-swings of the pendulum, struggles of injured nature to right herself and rest in the mean. All these well-known phenomena point to the necessity of that mastery over the workings of the mind and imagination which can be largely secured by studies that involve method, concentration, criticism, freedom from heat and commotion, such as some branch of positive science or of historical inquiry which brings the mind into sobering contact with fact and reality.

Still more obvious is the necessity of counteracting the excessive strain put upon the cerebro-nervous system by a life of contemplation, and of securing that perfect health of body without which the health of the mind is so gravely imperilled. Apart from those austerities which the saints have assumed in a spirit of penance and expiation, there is a certain severity and bodily asceticism which has always been recognized as conducing to mental efforts of the higher sort; nor is it to be supposed that health means the fullest possible degree of physical development. But any neglect of the conditions of a sound nervous system through insufficiency of food, or sleep, or fresh air, or exercise, opens the door to hysterical ailments and morbid illusions.

And besides this expansion and enrichment of the mind and its purification from error and illusion, we have to attend assiduously to the expansion and purification of the heart and affections. It is only in proportion to our experience of loving and of being loved, and that, in the highest, painfullest, most unselfish way, that we increase our power of loving God and our desire of being loved by Him in return. And here again the superficial resemblance between the detachment advocated by Oriental pessimism and that which is

approved by Christian mysticism covers an immeasurable antagonism of principle and spirit. Christ says: "He that loves father or mother, son or daughter, husband or wife, brother or sister, more than Me is not worthy of Me," and demands a readiness to forsake all rather than forsake the interests of God and of our own soul. This is a matter of grave or lesser obligation, or one merely of counsel, according to the matter in regard to which the love of God and the love of our near ones or neighbors come in conflict. Inhuman as it sounds to faithless ears, this doctrine is only what all confess when they say that for no personal affection may we sacrifice principle, truth, justice, or any other eternal interest; it is the sentiment we applaud in: "I could not love thee half so well, loved I not honor more." Indeed these lines give us the true solution of the seeming difficulty. Natural affections are not weakened but strengthened and developed in their purest form by being kept in their right place, namely, subject to the overruling love of God, the Eternal Reason and Truth and Honor.

Matter and force is spiritualized so far as the work of spirit is put into it, and they are impregnated with idea and thought and form, and delivered from the passiveness, grossness, and shapelessness which is implied in the expressions: "brute matter" and "brute force." And "carnal" affection similarly is spiritualized, while it is restrained, shaped, and directed by intelligence and light. Obeyed blindly and passively, these affections quickly degenerate and expend themselves unprofitably, dragging the whole character down to the gutter. They are but a form of "selfishness" in the bad sense of yielding to the stronger inclination without thinking if it be the better; that is, without referring it to the law of reason which is the law of Divine love, of the love of what is Divine. The affection which cannot bear pain or inflict pain in the interest of higher claims; the affection of weakly self-indulgence which sacrifices the higher good of the beloved one to present mutual gratification; which cannot enter into the mind of Christ, whose severe love did not spare the heart of His Mother pierced with the sword of separation;

such affection is carnal, corruptible, and evanescent; and it is only by the refining influence of restraint and mortification that it can be shaped and spiritualized and thereby redeemed. When a man in his loving is really dead to all worldly and selfish considerations and awake only to those that are divine; when he loves friends and relatives and neighbors for what is really best and most lovable in them; when he recognizes the unshaped, natural drawings of his heart as from God, and therefore not to be profaned by misuse but perfected by right use; when in loving them he is by interpretation loving Christ whose they are, and when in loving Christ he is loving them; when, in a word, his natural affection is lit up with Divinity, then indeed his heart has first learnt what love means.

Thus the perfect love of man leads to the perfect love of Christ, and conversely. So intimately do they act and react, that they may be regarded as two phases of one love. If then the Christian solitary leaves his home for the closer service of Christ, it is only in the spirit in which a man may leave his family for years to go and earn for them in a foreign land. They might weakly wish to keep him; he might willingly wish to stay; but the higher love demands the mutual sacrifice.

Undoubtedly the continual close proximity of those to whom we are deeply attached has a narrowing, exclusive influence upon our affections, and not only hinders our loving others as we ought, but our loving them with a discerning and intelligent regard. Emotional intensity gathers up the rays of our attention and centres them on a single point. Moreover, the assimilative force of that emotion makes us disposed to conform ourselves even blindly to the pattern of those we love, and to approve in them what we did not previously approve. Hence it is always a gain to stand away for a time, to calm excited feeling and to see things clearly, that our love may be based on no illusion blinding us to the defects of those we love and to the perfections of others. It is a higher love that does not depend on illusion or fear disillusion in either respect.

While, therefore, the Buddhist seeks to eradicate every natural affection, the Christian seeks to strengthen and purify it, and to use it as means of developing all that is best in his heart, and so increasing his capacity of loving God. Mortification here, as elsewhere, is common to both systems; but in the one it is death for the sake of death; in the other, for the sake of fuller and richer life. The Christian withdraws from his family that he may love them more deeply and truly and at the same time extend his love as wide as that of the heart of Christ.

The striking superficial resemblance between the retirement of the Buddhist monk or hermit and that of the Christian contemplative or mystic covers a substantial difference of infinite moment. Death is the keynote of one system, life that of the other. The Christian withdraws himself from the petty activities of external life in the interests of a life of action, whose fruitfulness and utility is indirect, but more abundant and far-reaching,—a thought unintelligible and paradoxical to those who ignore the omnipotence of idea and measure utility by material productiveness, or some equally tangible result. He designs to live not less but more fully, to lose his life in a lower sense that he may gain it in a higher. His cell is the grave of his narrower, unworthy self, but it is the cradle of his truer and wider self.

To say that through Neo-Platonic influence this vital distinction has never been lost sight of, would be to fly in the face of known facts; to say that it is not clearly contained in the utterances of Catholic saints and teachers, when they are combating pseudo-mysticism and quietism in its various forms, and so forced to a closer consideration of the matter, is no less a deviation from truth.

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TH CENTURY JUBILEES IN THE CHURCH.

WHEN, at the conclusion of the thirteenth century, Boniface VIII proclaimed the first solemn secular jubilee, such as Leo XIII will inaugurate within a few days in the great mother-church at Rome, nearly every country in Europe was at war. Within the Church, apart from the hostile attitude of Philip the Fair which culminated in the issuing of the Bull *Unam Sanctam*, opposition was brewing on the part of the Franciscan monk Ubertin de Caval, with an immense following, whilst the Order of the Knights Templar, representing more than nine thousand convents, acted in persistent revolt against the authority of the Pontiff, until a few years later the entire institute was suppressed.

But at the call of the Pope the faithful from all parts of the known world flocked to the Eternal City. Tradition declared that in former ages at the beginning of the centuries similar summons had been extended, and that to those who visited the basilicas of St. Peter and of St. Paul were granted extraordinary indulgences. Pope Boniface made it a rule for all future ages; and the records of his legislation on the subject became the norm for the following centuries. The pilgrims from abroad—*Romipedae*—came on foot, with staff and scrip, the broad-brimmed hat and the conventional shell fastened to the shoulder, chanting the Gradual hymns as they moved toward the Porta Angelica. And when they had reached the hallowed shrine where the bodies of the Apostles rested, they ascended on their knees, still praying and singing, the twenty-one steps of the old basilica which had been built nine hundred years before by Constantine. Having kissed the dust-stained pavement of the venerable sanctuary, and performed their orisons, they returned to seek shelter in some hospice of the Holy City. Day by day during the course of that "Holy Year" more than 200,000 pilgrims crowded the streets and thoroughfares of Rome. The poor were sheltered and fed by the direction of the Pontiff from the offerings of the wealthier pilgrims; and the old Castell Giubileo bears still witness to the generosity with which alms poured in for the

support of the needy, whilst the rest of the offerings was devoted to the decoration of the basilica. A picture by Giotto in the Lateran commemorates the opening of the jubilee of 1300.

A hundred years later we find another Boniface in the Pontifical Chair. The Romans, so the records in the archives tell us, sent a delegation to the Pope, then residing at Assisi, asking him to return to the Eternal City in order that he might there inaugurate the jubilee year of the new century. There were reasons why the Pontiff wished to defer the celebration; it was the time of the schism at the court of Avignon. There had been two solemn jubilees, in 1350 and in 1390; and Urban VI, who died in 1389, had issued a decree by which the faithful might be made partakers of the grand indulgences at Rome every thirty-three years, thereby commemorating the period which our Divine Lord spent on earth. But the jubilee took place, although the circumstances prevented its being solemnized by the presence of Boniface IX in the City of the Popes, which, despite the schism, was still felt to be the capital of the Christian world.

More than eighteen months before the end of the succeeding century Alexander VI announced the solemn jubilee for the year 1500. Extensive preparations were made for the festive celebration and the accommodation of the pilgrims. The street leading from the bridge of San Angelo to St. Peter's, now known as the *Borgo nuovo*, was widened to allow the processions to pass to the basilica with more freedom. The custom of reserving a special entrance into the church, to be opened with solemn ceremony for the jubilee year, became a regular law from this time forward. The four principal churches of Rome have, as is well known, five portals, one of which, called the *porta aurea* or *porta sancta*, is ordinarily closed by a wall of solid masonry, and opened only for the celebration of the jubilee, probably to symbolize the special spiritual privileges to which the Church opens access at that holy season. There is an altar on the inside of this gate, and on it Mass is celebrated on Christmas day in conjunction with the opening and closing of the jubilee gate and the holy year.

The ceremony of opening the *porta aurea* is very beautiful. The Pontiff proceeds in solemn procession to the gate, strikes the wall at the entrance thrice with a golden mallet, after which it is immediately opened by workmen who stand ready on the inside. Three Cardinals are appointed at the same time to perform the like ceremony, using silver mallets, for the opening of the basilicas of St. Paul, St. John Lateran, and St. Mary Major.

The jubilee of 1600 was promulgated by Pope Clement VIII. In a monograph on the subject of the "Holy Year in Rome," Mgr. Anton de Waal gives some interesting details regarding the character of the pilgrims, the hardships which they underwent in their long journeys to the Holy City, and the austerities which many of them practised, even to the sacrificing of their lives. Thus we are told how Cardinal Andreas, Archduke of Austria, fell ill of the fever on reaching Rome. He had travelled on foot and in palmer's garb, unknown to those around him. But when the Pope was informed of his presence in the city and of his sickness, he made them bring him to his own rooms at the Vatican. It was too late. On the fourth night the Cardinal died; and the aged Pontiff, stricken with grief, left the bedside and went out into the street regardless of the chilly winter night, for the sun had not yet risen, to visit in pilgrim fashion and as an expiation, the seven jubilee stations, for the soul of the deceased Cardinal. So is it written in the Corsini archives: "Mortuo Cardinali Sanctissimus senex illico, quamvis hora esset incommoda, videlicet gallicinium, et coelum frigidum valde . . . septem illas ecclesias expiationi addictas ante ortam lucem pro salute Cardinalis visitavit ecclesias."

Sickness had prevented the Pope from opening the *porta aurea* on Christmas night; but on New Year's day everything was ready for the solemn ceremonial. An eye-witness gives us the following account:¹ When the Pontiff had given the Papal Benediction to the pilgrims assembled before the Vatican, he was conducted into the Sistine Chapel, where the Blessed Sacrament had been publicly exposed. Having intoned the *Veni Creator*, the pontifical procession passed through

¹ Cf. De Waal, *D. h. Jahr in Rom*, p. 38.

the Swiss gate to the piazza of St. Peter's, the clerics and many of the pilgrims carrying lighted torches. Immense crowds filled every nook and corner of the streets and thoroughfares, so that the procession could only with difficulty reach the court before the basilica, where near the *porta sancta* the Papal throne had been erected. After commissioning the Cardinals who were to open the golden gates of the three other basilicas, the Pontiff arose, and, accompanied by Cardinals Francesco Sforza and Alessandro Peretti Montalto, beat thrice upon the closed gate, repeating each time the words, "*Aperite mihi portas justitiæ*," to which the choir responded, "*Ingressus in eas confitebor Domino*." Then the grand penitentiary, Cardinal San Severino, struck the gate once more with the golden mallet, and the stone wall was quickly removed as if by magic. In a short time every vestige of masonry had disappeared, for the pilgrims were eager to carry off the fragments as blessed mementoes of their holy pilgrimage. The confessors of St. Peter's, clad in chasubles of gold, then washed with blessed water the posts and wiped the entrance with clean linen cloths. The Pontiff rose and, with crucifix uplifted in his hand, intoned the *Ie Deum* as he entered the golden gate of the magnificent church. The Swiss Guards and the Papal artillerists at St. Angelo kept up the boom of cannon to announce far and wide the opening of the jubilee portals, now being thronged by the masses of pilgrims following the papal procession as it moved up the nave of St. Peter's. In the other basilicas similar scenes were enacted.

Although Clement VIII was already sixty-five years of age, the chronicler tells us that he made seventy visits to the four basilicas, and this barefoot, going up the *scala santa* on his knees every Saturday. Often he went into the hospices where the poor were housed and saw that they suffered no need; and each day twelve of the pilgrims were bidden to partake with him of the frugal meal that was served at his table. For hours he sat in the confessional as an ordinary priest, and distributed Holy Communion to the thousands that flocked daily to the altar. For the bishops and priests who came to the Holy City in order to gain the jubilee indulgences, the

Pontiff had opened a large hospice near the Vatican. The modern visitor may still see in the street called Scossacavalli, the building known as the palazzo Torlonia, used for this purpose.

Many things had been changed in the old city since the last centenary jubilee. The pilgrims crossed the Ponte Molle along the old Flaminian Way, and entered Rome by the *porta del popolo*, where a magnificent view met the eye of the stranger as he looked toward the terraced gardens of the Pincian hill. The majestic proportions of St. Peter's, with its magnificent dome, though not completed at that time in every detail, invited the enthusiastic admiration of the lovers of art and of religion. The great renascence had taken place in the bosom of the Church, and the so-called Protestant Reformation had found its counterpart in the genuine reforms inaugurated by such saints as Charles Borromeo, Ignatius Loyola, Philip Neri, Pius V, Thomas of Villanova, Peter of Alcantara, John of Avila, Theresa, John of God, Francis Borgia, Louis of Granada, John of the Cross, whilst Vincent de Paul and Francis de Sales were filling France and Savoy with the reports of their apostolate, demonstrating the eternal vitality of the Catholic Church.

The number of pilgrims was estimated to be about 3,000,000; the hospice of the Trinita alone gave shelter to 500,000 strangers. The Masses offered in St. Peter's during the jubilee year numbered 41,239; in St. John Lateran's, 27,000; in St. Paul's, 22,000; in St. Mary Major's, 19,000. It was altogether a time of wondrous graces, and many strangers who came to Rome through curiosity returned thence as faithful converts.

The jubilee year of 1700 is marked by the death of Innocent XII, who had proclaimed it from his bed of sickness. Cardinal de la Tour represented the Pontiff in the opening ceremony. It was a sad year in the Holy City; but the call to penance was repeated throughout the rest of the Catholic world when in the following year Clement XI extended the jubilee indulgences to all those who had been prevented from making the pilgrimage to Rome. St. Magdalene de Pazzi, the Venerable Agnes of Jesus, Blessed Margaret Mary, St. Rose of Lima, are landmarks of that time which indicate

the growth of fresh fervor in different parts of the world; whilst the names of Bossuet, Fénelon, Olier, Mabillon, Fléchier, and others, show a renewal of priestly zeal which aimed at combating, with intellectual weapons, the dangerous tendencies which had manifested themselves within the fold of the Church.

We come to the opening of the present century. There is no jubilee—for the first time in five centuries. The Church bends in sadness under the yoke of the Corsican conqueror. At the time when the jubilee for 1800 would in the ordinary course of events have been proclaimed, the news is whispered along the streets of Rome that Pius VI is dead—no longer a prisoner of the proud soldier, Napoleon; for, though the aged Pontiff's body lies cold and helpless in the prison at Valencia, guarded by French soldiers, his soul has passed to the throne of a mightier Lord to appeal to a judgment from which there is no appeal in time or in eternity. Pius VI, over eighty years of age, after having been dragged from his home in the Vatican to Sienna, then to Florence, finally to Valencia, died on the 29th of August, 1799. There was no Pope to open the Jubilee gate on the Christmas night of that year or during the following year. Pius VII, his successor, is proclaimed Pontiff at Venice in 1801, and soon after goes to Rome. But it was not till his successor, Leo XII, had assumed the government of the Church that a jubilee was announced for the year 1825, since it had become the custom to mark not only the century, but the quarters of each century, by a solemn jubilee indulgence.

But from that day to this the golden gate of St. Peter's at Rome has not been opened by any Pontiff. May the hand that is to wield the golden mallet and trowel for the opening and closing of the Holy Year of 1900 be strengthened for the task! Leo XIII has, during his long and wondrously fruitful reign, opened many a pathway into the Church of Christ, whence blessings of peace and truth have issued forth unto the nations wandering in darkness and strife. May the breaking of the wall that bars the golden gate of the mother-church be an augury of still greater blessings under the glorious pontificate of our Jubilee Pontiff, the beloved and revered Father of many millions who seek the Kingdom of Christ!



Analecta.

INDULGENTIAE CONFRATERNITATIS SANCTISSIMI ROSARII.

PARS PRIMA.

Indulgentiae Confratribus propriae.

I.

PRO IIS QUI CONFRATERNITATI NOMEN DANT.

1. Indulgentia Plenaria, si confessi sacraque communione refecti in confraternitatem recipiuntur (Gregorius XIII, *Gloriosi*, 15 Iul. 1579).

2. Indulgentia Plenaria, si legitime inscripti et confessi, eucharistiae sacramentum sumunt in ecclesia seu capella confraternitatis, tertiam partem Rosarii recitant et ad intentionem Summi Pontificis orant (S. Pius V, *Consueverunt*, 17 Sept. 1569).

NOTA.—Qui confraternitati adscribuntur, has indulgentias aut ipsa adscriptionis die, aut die dominica vel festiva proxime sequenti lucrari possunt (S. C. Indulg. 25 Febr. 1848).

II.

PRO IIS QUI RECITANT ROSARIUM.

A.—*Quovis anni tempore.*

3. Indulgentia Plenaria, semel in vita, si Rosarium ex instituto confraternitatis per hebdomadam recitant (Innocentius VIII, 15 Oct. 1484).

4. Si integrum Rosarium recitant, omnes consequuntur indulgentias quae in Hispania conceduntur coronam B. Mariae V. recitantibus (Clemens IX, *Exponi nobis*, 22 Februarii 1668).

5. Indulgentia quinquaginta annorum, semel in die, si tertiam partem Rosarii recitant in capella SS. Rosarii seu saltem in conspectu altaris praedictae capellae, vel si extra civitatem, in qua erecta est confraternitas, commorantur, in ecclesia vel oratorio publico quocumque (Adrianus VI, *Illius qui*, 1 Apr. 1523).

6. Indulgentia decem annorum et totidem quadragenarum, si ter in hebdomada Rosarium recitant, pro qualibet vice (Leo X, *Pastoris aeterni*, 6 Octob. 1520).

7. Indulgentia septem annorum et totidem quadragenarum, pro qualibet hebdomada si integrum Rosarium recitant (S. Pius V, *Consueverunt*, 17 Sept. 1569).

8. Indulgentia quinque annorum et totidem quadragenarum quoties, recitando Rosarium, in salutatione angelica nomen Iesu devote proferunt (Pius IX, Decr. S. C. Indulg., 14 Apr. 1856).

9. Indulgentia duorum annorum si integrum Rosarium per hebdomadam dicendum per tres dies distribuunt, pro uno quolibet ex his tribus diebus, quo tertiam partem Rosarii recitant (Clemens VII, *Etsi temporalium*, 8 Maii 1534).

10. Indulgentia tercentum dierum si recitant tertiam partem Rosarii (Leo XIII, 29 Aug. 1899).

11. Indulgentia centum dierum quoties alios inducunt ad tertiam partem Rosarii recitandum (Leo XIII, 29 Aug. 1899).

12. Indulgentia tercentum dierum, semel in die, si dominicis vel festis diebus in aliqua ecclesia Ordinis Praedicatorum assistunt exercitio recitandi vel canendi processionaliter sin-

gulas Rosarii decades coram singulis mysteriis sive in pariete, sive in tabulis depictis (S. C. Indulgent. 21 Maii 1892).

B.—*Certis anni diebus vel festis.*

13. Indulgentia Plenaria, in festo Annuntiationis B. M. V., si confessi et communione refecti Rosarium recitant (S. Pius V, *Iniunctum nobis*, 14 Iun. 1566).

14. Indulgentia decem annorum et totidem quadragenarum, in festis Purificationis, Assumptionis et Nativitatis B. M. V. si Rosarium recitant (S. Pius V, loc. cit.).

15. Indulgentia decem annorum et totidem quadragenarum, in festis Resurrectionis, Annuntiationis et Assumptionis B. M. V. si tertiam partem Rosarii recitant (S. Pius V, *Consueverunt*, 17 Sept. 1569).

16. Indulgentia septem annorum et totidem quadragenarum in reliquis festis D. N. I. C. et B. M. V. in quibus sacra ipsius Rosarii mysteria recensentur (scilicet, in festis Visitationis B. M. V., Nativitatis D. N. I. C., Purificationis et Compassionis B. M. V. (feria sexta post dominicam passionis). Ascensionis D. N. I. C., Pentecostes et Omnium Sanctorum), si saltem tertiam partem Rosarii recitant (S. Pius V, loc. cit.).

17. Indulgentia septem annorum et totidem quadragenarum in festis Nativitatis, Annuntiationis et Assumptionis B. M. V. si integrum Rosarium ex instituto confraternitatis per hebdomadam recitant (Sixtus IV, *Pastoris aeterni*, 30 Maii 1478; Leo X, *Pastoris aeterni*, 6 Oct. 1520).

18. Indulgentia centum dierum in festis Purificationis, Annuntiationis, Visitationis, Assumptionis et Nativitatis B. M. V. (Leo X, loc. cit.).

III.

PRO IIS QUI COMITANTUR PROCESSIONEM SS. ROSARII.

19. Indulgentia Plenaria, si confessi et communicati processioni prima mensis dominica intersunt, ibique ad intentionem Summi Pontificis orant et insuper capellam SS. Rosarii visitant (Gregorius XIII, *Ad augendam*, 24 Oct. 1577).

NOTA.—Hanc indulgentiam, confratribus concessam, con-

sequi poterunt confratres itinerantes, navigantes aut alicui inservientes (quos inter milites actu servientes adnumerantur) integra Rosarii recitatione; infirmi vero, vel legitime impediti si tertiam partem Rosarii recitant (Gregorius XIII, *Cupientes*, 24 Dec. 1583).

20. Indulgentia Plenaria si processionem associant in festis Purificationis, Annuntiationis, Visitationis, Assumptionis, Nativitatis, Praesentationis et Immaculae Conceptionis B. M. V. (Pius IV, *Dum praeclara*, 28 Febr. 1561), vel aliquo die infra octavas istorum festorum (S. C. Ind., 25 Febr. 1848).

21. Indulgentia quinque annorum acquirenda, quando ex eleemosynis confraternitatis virgines matrimonio iungendae donantur, si processioni intersunt (Gregorius XIII, *Desiderantes*, 22 Mart. 1580).

22. Indulgentia centum dierum, si processionem debitis diebus faciendam associant Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

23. Indulgentia sexaginta dierum, si processiones ordinarias tam confraternitatis, quam alias quascumque de licentia Ordinarii celebratas, etiam SS. Sacramenti ad infirmos delati, comitantur (Gregorius XIII, *Gloriosi*, 15 Iul. 1579).

IV.

PRO IIS QUI VISITANT CAPELLAM VEL ECCLESIAM CONFRATERNITATIS.

24. Indulgentia Plenaria qualibet prima mensis dominica, si confessi et s. communione refecti id faciunt, ibique ad intentionem Summi Pontificis orant (Gregorius XIII, *Ad augendam*, 12 Mart. 1577).

NOTA.—Hanc indulgentiam etiam confratres infirmi, qui ad eandem ecclesiam accedere non valent, lucrari possunt, si, praevia confessione et communione, domi ante devotam imaginem Rosarium seu coronam (h. e. tertiam partem Rosarii: S. C. Indulg. 25 Febr. 1877 ad 6), aut septem psalmos devote recitant (Gregorius XIII, loc. cit.).

25. Indulgentia Plenaria, quavis prima mensis dominica, si sacramentis muniti, expositioni sanctissimi eucharistiae sac-

ramenti in ecclesia confraternitatis, quatenus de Ordinarii licentia locum habet, per aliquod temporis spatium devote intersunt, ibique ad intentionem Summi Pontificis orant (Gregorius XVI, *Ad augendam*, 17 Decembris 1833).

26. Indulgentia Plenaria, si confessi ac s. communione reffecti capellam SS. Rosarii aut ecclesiam confraternitatis visitant, ibique ad mentem Summi Pontificis orant a primis vespers usque ad occasum solis in festis Domini Nativitatis, Epiphaniae, Resurrectionis, Ascensionis et Pentecostes: item in duabus feriis sextis quadragesimae ad arbitrium eligendis; nec non in festo Omnium Sanctorum, ac semel infra octiduum Commemorationis omnium fidelium defunctorum (Gregorius XIII, *Pastoris aeterni*, 5 Maii 1582; Gregorius XVI, *Ad augendam*, 17 Decembris 1833; S. C. Indulg., 12 Maii 1851).

27. Indulgentia Plenaria, sub iisdem conditionibus, a primis vespers usque ad occasum solis, in festis B. M. V. Immaculae Conceptionis, Nativitatis, Praesentationis, Annuntiationis, Visitationis, Purificationis, Assumptionis ac in festo septem Dolorum (feria sexta post dominicam passionis) (Gregorius XIII, loc. cit.; Clemens VIII, *De salute*, 18 Ian. 1593; Gregorius XVI, loc. cit.).

NOTA a.—Indulgentia Plenaria in festis B. M. V. Conceptionis, Nativitatis, Praesentationis, Annuntiationis, Visitationis, Purificationis et Assumptionis acquiri etiam potest per octavam, sed semel tantum in quovis octiduo (S. C. Ind., 25 Febr. 1848).

NOTA b.—Indulgentia Plenaria in diebus Paschatis, Ascensionis et Pentecostes, ac in festis B. M. V. Immaculae Conceptionis, Nativitatis, Annuntiationis, Visitationis, Purificationis Praesentationis et Assumptionis, nec non in duabus feriis sextis quadragesimae acquiri potest etiam visitando quamcumque aliam ecclesiam vel publicum oratorium (S. C. Indulg. 12 Mai, 1851).

NOTA c.—Quoad itinerantes, navigantes, inservientes vel infirmos aut alias legitime impeditos, pro acquisitione Indulgentiae Plenariae ecclesiam seu capellam SS. Rosarii visitantibus concessae diebus quibus festa mysteriorum Rosarii celebrantur, idem dicendum, quod superius de iis, qui processioni

intervenire nequeunt (n. 19), dictum est (Sixtus V, *Dum ineffabilia*, 30 Ianuarii 1586).

28. Indulgentia Plenaria, sub iisdem conditionibus, dominica infra octavam Nativitatis B. M. V. (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

29. Indulgentia Plenaria, sub iisdem conditionibus, dominica tertia Aprilis, a primis vesperis usque ad solis occasum (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

30. Indulgentia septem annorum et totidem quadragenarum, si confessi sacraque communione refecti capellam seu altare confraternitatis visitant, ibique ad intentionem Summi Pontificis orant in diebus Nativitatis Dñi, Paschatis, Pentecostes, et in festis Immaculae Conceptionis, Nativitatis, Annuntiationis, Visitationis et Assumptionis B. M. V., nec non in festo Omnium Sanctorum (Clemens VIII, *Salvatoris*, 13 Ian. 1593; Idem, *De salute*, 18 Ian. 1593).

31. Indulgentia centum dierum pro quolibet die quo visitant capellam seu altare SS. Rosarii, ibique ad intentionem Summi Pontificis orant (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

NOTA.—Moniales in clausura viventes, iuvenes utriusque sexus in collegiis, seminariis, conservatoriis degentes omnesque demum personae viventes in institutis ex quibus ad libitum egredi non possunt, imo et membra societatum catholicarum, omnes indulgentias pro quibus praescriberetur visitatio capellae seu ecclesiae confraternitatis—dummodo huic rite adscripti sint—lucrari possunt visitando propriam ipsorum ecclesiam, seu capellam, sive oratorium (S. C. Ind. 11 Aug. 1871; 8 Febr. 1874).

Confratres infirmi vel quomodocumque impediti quominus sacramentum eucharistiae recipiant, aut ecclesiam vel capellam visitent, indulgentias omnes pro quibus istae conditiones praescribuntur lucrari possunt, si confessi aliisque iniunctis operibus adimpletis, aliquod pium opus a confessario iniunctum exequentur.

Cum in quibusdam festis pro visitatione ecclesiae seu capellae SS. Rosarii praeter plenariam indulgentiam aliqua etiam indulgentia partialis concessa fuerit, ad hanc quoque acquirendam distincta ecclesiae seu capellae visitatio necessaria est.

V.

PRO IIS QUI VISITANT QUINQUE ALTARIA.

32. Confratres qui visitant quinque altaria cuiuscumque ecclesiae vel oratorii publici, vel quinquies unum duove altaria ubi quinque non reperiuntur, lucrantur easdem indulgentias ac si Romae stationes visitarent (Leo X, 22 Maii 1518).

VI.

PRO IIS QUI DICUNT VEL AUDIUNT MISSAM VOTIVAM SS.

ROSARII.

33. Indulgentiae omnes integrum Rosarium recitantibus concessae, pro confratribus sacerdotibus si missam votivam secundum missale romanum pro diversitate temporis ad altare SS. Rosarii celebrant (quae missae votivae bis in hebdomada dici possunt); pro aliis autem confratribus si tali missae assistunt et ibi pias ad Deum fundunt preces (Leo XIII, *Ubi primum*, 2 Oct. 1898).

34. Indulgentiae omnes concessae iis qui processionem prima uniuscuiusque mensis dominica fieri solitam associant, pro iis qui consuetudinem habent celebrandi vel audiendi hanc missam, semel in mense, die quo confessi sacramentum communionis recipiunt (Clemens X, *Caelestium munerum*, 16 Febr. 1671).

35. Indulgentia unius anni pro iis qui in sabbatis quadragesimae assistunt coniunctim missae, concioni de B. M. V. et antiphonae "Salve Regina" (Gregorius XIII, *Desiderantes*, 22 Mar. 1580).

VII.

PRO IIS QUI DEVOTIONEM QUINDECIM SABBATORUM SS. ROSARII PERAGUNT.

36. Indulgentia Plenaria in tribus ex quindecim sabbatis, uniuscuiusque arbitrio eligendis, si per quindecim sabbata consecutiva (vel immediate praecedentia festum SS. Rosarii, vel etiam quolibet infra annum tempore) confessi et s. commu-

nione refecti ecclesiam confraternitatis visitant ibique ad intentionem Summi Pontificis orant (S. C. Indulg. 12 Dec. 1849).

37. Indulgentia septem annorum et totidem quadragenarum in duodecim sabbatis n. 36 non comprehensis (S. C. Indulg. 12 Dec. 1849).

VIII.

PRO IIS QUI MENSE ROSARIANO CERTAS DEVOTIONES PERAGUNT.

38. Indulgentia Plenaria, si exercitio mensis Octobris, in ecclesiis Ordinis Praedicatorum institui solito, saltem decies interfuerunt, die ab ipsis eligendo, si sacramenta recipiunt et ad intentionem Summi Pontificis orant (S. C. Indulg., 31 Aug. 1885).

39. Indulgentia septem annorum et totidem quadragenarum quoties devotionibus in ecclesiis Ordinis Praedicatorum mense Octobris quotidie institui solitis intersunt (S. C. Indulg., 31 Aug. 1885).

IX.

PRO IIS QUI ASSISTUNT ANTIPHONAE "SALVE REGINA" CANTATAE.

40. Indulgentia trium annorum et totidem quadragenarum, si in ecclesia confraternitatis cum candela accensa (ubi usus viget, alibi adiungatur una "Ave Maria") assistunt antiphonae "Salve Regina" cantari solitae in festis B. M. V. quae ab universa ecclesia celebrantur (S. C. Indulg., 18 Septem. 1862 ad 4) et in Apostolorum natalitiis, ac festis Sanctorum Ordinis Praedicatorum (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

41. Indulgentia centum dierum, omnibus diebus per totum annum, si huic antiphonae post completorium assistunt (Clemens VIII, loc. cit.).

42. Indulgentia quadraginta dierum in omnibus sabbatis ac diebus festivis per annum (Leo X, *Pastoris aeterni*, 6 Oct. 1520).

NOTA.—Indulgentias nn. 40 et 41 recensitas legitime impediti, quominus in ecclesia huic antiphonae adstent, lucrari possunt si eandem flexis genibus coram altari vel imagine B. M. V. recitant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

X.

PRO IIS QUI ORATIONEM MENTALEM AUT ALIA SPIRITUALIA
EXERCITIA PERAGUNT.

43. Indulgentia Plenaria, semel in mense, si per integrum mensem quotidie per mediam horam vel saltem per quartam horae partem mentali orationi operam dant, die ad eorum arbitrium eligendo, quo sacramenta poenitentiae et eucharistiae recipiunt (Clemens X, *Ad ea*, 28 Ian. 1671).

44. Indulgentia Plenaria, si in memoriam quadraginta dierum, quibus dominus Iesus stetit in deserto, per eundem numerum dierum in oratione, mortificatione et in aliis piis operibus sese exercuerint, semel in anno, die ab ipsis eligendo (Pius VII, *Ad augendam*, 16 Februarii 1808).

45. Indulgentia septem annorum et totidem quadragenarum, quoties per mediam horam mentali orationi operam dant (Clemens X, *Ad ea*, 28 Ian. 1671).

46. Indulgentia centum dierum quoties per quartam horae partem meditationi vacant (Clemens X, loc. cit.).

XI.

PRO IIS QUI VISITANT CONFRATRES INFIRMOS.

47. Indulgentia trium annorum et totidem quadragenarum, quoties infirmos confratres visitant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

48. Indulgentia centum dierum, si confratres infirmos ad ecclesiastica sacramenta suscipienda hortantur (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

XII.

PRO IIS QUI SUFFRAGANTUR ANIMABUS CONFRATRUM DEFUNCTORUM.

49. Indulgentia Plenaria, si in quatuor anniversariis (diebus 4 Febr., 12 Iul., 5 Sept., 10 Nov.) quotannis in ecclesiis publicis tum fratrum, tum sororum Ordinis Praedicatorum institui solitis, officiis defunctorum intersunt, ac confessi sacraque communionem refecti ad intentionem Summi Pontificis orant, semel

quolibet ex illis quatuor diebus (Pius VII, *Ad augendam*, 16 Febr. 1808).

50. Indulgentia octo annorum si exequiis adstiterint sequentes processionem quae in suffragium defunctorum quolibet die sabbati aut semel in mense per ecclesiam confraternitatis sive per claustrum ducitur (Gregorius XIII, *Desiderantes*, 22 Mart. 1580).

51. Indulgentia trium annorum et totidem quadragenarum, quoties corpora confratrum defunctorum ad ecclesiam confraternitatis associant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

52. Indulgentia centum dierum si cadavera confratrum cum vexillo confraternitatis ad sepulturam associant, vel si anniversariis pro animabus defunctorum confratrum celebratis intersunt, et ibidem ad intentionem Summi Pontificis orant (Gregorius XIII, *Cum sicut*, 3 Ian. 1579).

XIII.

PRO IIS QUI QUODCUMQUE CARITATIS VEL PIETATIS OPUS PERAGUNT.

53. Indulgentia sexaginta dierum quoties confratres aliquod opus caritatis et pietatis exercent (Gregorius XIII, *Gloriosi*, 15 Iul. 1579).

XIV.

PRO MORIENTIBUS.

54. Indulgentia Plenaria, a sacerdote etiam extra confessionem per formulam communem applicanda, si Rosarium per hebdomadam recitare consueverunt (Innocentius VIII, 13 Oct. 1483; S. C. Indulg. Decr. 10 Augusti 1899).

55. Indulgentia Plenaria, si ex hac vita migrant manu tenentes candelam benedictam SS. Rosarii, dummodo semel saltem in vita integrum Rosarium recitaverint (Hadrianus VI, *Illius qui*, 1 Apr. 1523).

56. Indulgentia Plenaria, si sacramenta poenitentiae et eucharistiae recipiunt (S. Pius V, *Consueverunt*, 17 Septemb. 1569).

57. Indulgentia Plenaria, si contriti ss. nomen Iesu saltem

corde, si ore non possunt, invocant (Leo XIII, Rescr. S. C. Indulg., 19 Aug. 1899).

58. Indulgentia Plenaria, si susceptis Ecclesiae sacramentis fidem Romanae Ecclesiae profitentes et antiphonam "Salve Regina" recitantes, B. Virgini se commendant (Clemens VIII, *Ineffabilia*, 12 Febr. 1598).

NOTA.—Quamvis heic relata sit pluries indulgentia plenaria in mortis articulo, tamen ad tramitem Decretorum S. C. Indulgent. una tantum acquiri poterit in mortis articulo sub una vel altera ex diversis conditionibus supra expositis.

XV.

PRO DEFUNCTIS.

59. In ecclesiis Ordinis Praedicatorum altare SS. Rosarii pro sacerdotibus eiusdem Ordinis privilegiatum est pro anima cuiuscumque confratris (Gregorius XIII, *Omnium saluti*, 1 Sept. 1582).

60. In ecclesiis confraternitatis altare SS. Rosarii pro sacerdotibus confratribus gaudet privilegio, non solum in favorem confratrum defunctorum, sed etiam cuiuscumque defuncti, etiamsi aliud altare privilegiatum in eadem ecclesia existat. Imo, si in ecclesia non extat aliud altare privilegiatum, altare SS. Rosarii etiam pro quocumque sacerdote, quamvis confraternitati non adscripto, et in favorem cuiuscumque defuncti, privilegiatum est (S. C. Ind. *Cameracen.* 7 Iun. 1842; Pius IX, *Omnium saluti*, 3 Mart. 1857).

PARS SECUNDA.

Indulgentiae confratribus cum aliis fidelibus communes.

61. Indulgentia septem annorum et totidem quadragenarum, prima dominica cuiuslibet mensis, si processioni intersunt (S. Pius V, *Consueverunt*, 17 Sept. 1569).

62. Indulgentia Plenaria toties quoties in festo SS. Rosarii, sacramentis refecti, a primis vespers usque ad occasum solis diei ipsius, in memoriam victoriae super Turcas apud Echinadas insulas ope Rosarii reportatae, capellam (vel effigiem B. M.

V. in ecclesia expositam: S. C. Ind. 25 Ian. 1866) visitant, ibique ad intentionem Summi Pontificis orant (S. Pius V, *Salvatoris*, 5 Mart. 1572; S. C. Indulg., 5 Apr. 1869, 7 Iul. 1885).

NOTA.—Ad lucranda praefatam Indulgentiam, confessio poterit anticipari feria sexta immediate praecedenti festum SS. Rosarii (Leo XIII, Rescr. S. C. Ind., 19 Augusti 1899).

63. Indulgentia Plenaria in uno die octavae festi SS. Rosarii ad arbitrium unuscuiusque eligendo, si, sacramentis refecti, capellam SS. Rosarii, vel simulacrum B. M. V. in ecclesia expositum, visitant, ibique ad intentionem Summi Pontificis orant (Benedictus XIII, *Pretiosus*, 20 Maii 1727; S. C. Ind., 7 Iul. 1885).

64. Indulgentia Plenaria sub iisdem conditionibus in festo Corporis Christi et in festo Sancti Titularis ecclesiae (Gregorius XIII, *Desiderantes*, 22 Mart. 1580).

65. Omnes et singulae indulgentiae in hoc Indice contentae possunt per modum suffragii applicari animabus fidelium qui vinculo caritatis Deo coniuncti supremum diem obierunt; excepta tamen Plenaria in mortis articulo (Innocentius XI, *Ad ea*, 15 Iun. 1679).

DECRETUM.

Cum Magister Generalis Ordinis Praedicatorum mandato obtemperans articuli xvi Constitutionis Apostolicae *Ubi primum* anno superiore editae, novum Indulgentiarum Indicem huic S. Congregationi exhibendum curaverit, haec S. Congregatio illum diligentissime expendit, adhibita etiam opera quorundam ex suis Consultoribus. Cumque, mature perpendens omnibus, existimaverit nonnulla demenda, addenda, declaranda vel brevius exprimenda esse, has omnes immutationes, in Indicem praefatum inducendas, SSmo Dno Nostro Leoni PP. XIII per infrascriptum Cardinalem Praefectum subiecit.

Sanctitas autem Sua in audientia diei 29 Augusti 1899 eas benigne approbare dignata est, simulque novum hunc Indicem uti supra redactum in omnibus et singulis partibus probavit, Indulgentias omnes in eo contentas Apostolica Sua Auctoritate confirmavit, et, quatenus opus sit, denuo

concessit; simul edicens praeter eas quae in praesenti Indice referuntur quascumque alias Confraternitatibus ss. Rosarii tributas, abrogatas seu revocatas esse censendas, ita ut quaecumque iam erecta vel in posterum erigenda sit Sodalitas ss. Rosarii a Magistro Generali Ordinis Praedicatorum iis tantummodo gaudeat Indulgentiis quae in hoc Indice insertae reperiuntur. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 29 Augusti 1899.

Fr. HIERONYMUS M. *Card. GOTTI, Praefectus.*

L. † S. † A. SABATUCCI Archiep. Antinoensis, *Secret.*

APPENDIX.

SUMMARIUM INDULGENTIARUM OMNIBUS CHRISTIFIDELIBUS PRO DEVOTIONE SS. ROSARII CONCESSARUM.

1. Indulgentia Plenaria, semel in anno, si singulis diebus saltem tertiam partem Rosarii recitant, et die ab ipsis eligenda sacramentis reficiuntur, dummodo adhibeant coronam ab aliquo religioso Ordinis Praedicatorum, vel ab alio sacerdote deputato benedictam (*Raccolta*, editio, 1898, n. 194).

2. Indulgentia centum dierum pro quolibet "Pater noster" et qualibet "Ave Maria," si integrum Rosarium vel saltem tertiam eius partem recitant, dummodo Rosarium sit benedictum ab aliquo religioso Ordinis Praedicatorum, vel ab alio sacerdote deputato (*Ibid.*).

3. Indulgentia quinque annorum et totidem quadragenarum, quoties tertiam partem Rosarii recitant (*Ibid.*).

4. Indulgentia decem annorum et totidem quadragenarum, semel in die, si una cum aliis, sive domi, sive in ecclesia, sive in aliquo oratorio publico seu privato, saltem tertiam partem Rosarii recitant (*Ibid.*).

5. Indulgentia Plenaria in ultima singulorum mensium dominica, si saltem ter in hebdomada tertiam partem Rosarii una cum aliis sive domi, sive in ecclesia, sive in aliquo oratorio recitant, et in dicta ultima dominica ss. sacramentis refectioni aliquam ecclesiam seu aliquod publicum oratorium visitant, ibique secundum mentem Summi Pontificis orant (*Ibid.*).

6. Indulgentia Plenaria in uno ex quindecim sabbatis continuis, arbitrio uniuscuiusque eligendo, si singulis sabbatis sacramenta suscipiunt, et tertiam partem Rosarii recitant, vel aliter eiusdem mysteria devote recolunt (*Raccolta*, edit. cit., n. 197).

NOTA.—Quoties fideles legitime impediuntur quominus praefatum exercitium die sabbati peragant, absque indulgentiarum iactura illud die dominica explere possunt (*Ibid.*).

7. Indulgentia septem annorum et totidem quadragenarum, omnibus sabbatis num.^o praecedenti non comprehensis (*Ibid.*).

8. Indulgentia Plenaria, si quovis anni tempore per novem dies in honorem Reginae SS. Rosarii piis exercitiis operam dant, recitando preces a legitima auctoritate approbatas, die ad arbitrium uniuscuiusque eligendo, sive intra novendiales sive infra octo dies immediate sequentes novendium, quo vere poenitentes, confessi et s. communione refecti iuxta mentem Summi Pontificis orant (*Raccolta*, edit. cit., n. 149).

9. Indulgentia tercentum dierum pro omnibus aliis diebus novendii, quibus in dictis orationibus se exercent (*Ibid.*).

PRO RECITANTIBUS TERTIAM PARTEM ROSARII IN
MENSE OCTOBRI.

A SSmo Dño Nostro Leone PP. XIII (1 Septembris 1883; 20 Augusti 1885; 23 Iulii 1898) concessae fuerunt in perpetuum Indulgentiae quae sequuntur:

10. Indulgentia Plenaria, si in die festo B. V. de Rosario, vel aliquo die infra octavam, sacramenta rite suscipiunt, et aliquam sacram aedem visitant, ibique ad mentem Summi Pontificis orant, dummodo die festo et singulis per octavam diebus sive publice in aliqua ecclesia, sive privatim tertiam partem Rosarii recitent.

11. Indulgentia Plenaria, si post octavam festi SS. Rosarii saltem decies infra eundem mensem Octobris, sive publice in aliqua ecclesia, sive privatim, tertiam partem Rosarii recitant et die ab ipsis eligendo sacramenta rite suscipiunt, aliquam ecclesiam visitant ibique ad intentionem Summi Pontificis orant.

12. Indulgentia septem annorum et totidem quadrage-

rum pro quovis die mensis Octobris, quo fideles tertiam partem Rosarii sive publice in aliqua ecclesia, sive privatim recitant.

13. Omnes et singulae Indulgentiae in hoc Summario recensitae sunt applicabiles animabus igne purgatorii detentis (*Raccolta*, edit. cit., p. xxii, n. 4).

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita praesens Summarium Indulgentiarum omnibus Christifidelibus pro devotione SSmi Rosarii concessarum uti authenticum recognovit typisque imprimi ac publicari permisit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 29 Augusti 1899.

Fr. HIERONYMUS M. Card. GOTTI, *Praefectus*.

L. S. † A. SABATUCCI Archiep. Antinoensis, *Secret.*

Letter from His Eminence Cardinal Gotti, Prefect of the S. Congregation of Indulgences to the Bishops.

Rme Domine :

In ea, quam Summus Pontifex LEO PP. XIII de *Rosarii Marialis* sodalitatibus anno superiore Constitutionem edidit, haec, praeter cetera, edicebantur: "Magistri Generalis Ordinis "Praedicatorum cura et studio, absolutus atque accuratus, "quamprimum fieri potest, conficiatur index indulgentiarum "omnium, quibus Romani Pontifices Sodalitatem Sacratissimi "Rosarii ceterosque fideles illud pie recitantes cumularunt, a "Sacra Congregatione Indulgentiis et SS. Reliquiis praeposita "expendendus et Apostolica auctoritate confirmandus."—Quod igitur imperatum erat, iam demum exequutioni mandatum est; mihiq;e, grato quidem officio, a Beatissimo Patre commissum, ut praedictum Indicem, diligentissimis curis confectum, supremaque Sua auctoritate adprobatum, Episcopis universis, ceterisque, quorum interest, mitterem.

Hanc vero Sanctissimi Domini voluntatem dum obsequens facio, nil sane dubito, quin Amplitudo tua constans illud studium mirabitur nec sine Dei instinctu esse aestimabit, quo Summus Pontifex, multos iam annos, ad augustam Dei Matrem confugere sanctissimi Rosarii ritu fideles omnes hortatur.

Kalendis primum septembribus anni MDCCCLXXXIII, Litteris Encyclicis *Supremi Apostolatus*, beneficia per Marialis Rosarii preces in christianum nomen collata recolens, in spem certam se adduci professus est, hanc eandem precandi rationem, hisce etiam difficillimis Ecclesiae temporibus, contra errorum vim late serpentium exundantemque morum corruptionem ac potentium adversariorum impetum profuturam. Quamobrem, additis Indulgentiarum praemiis, edixit ut a catholicis ubique terrarum magna Dei Mater, Rosarii ritu, toto Octobri mense coleretur.

Ex illo Beatissimus Pater, quotannis fere, hortari populos, christianos haud destitit ut Rosarii consuetudine validum Dei-paraee patrociniū demereri Ecclesiae perseverarent. Ad studium vero fidelium augendum quidquid Marialis Rosarii dignitatem commendaret, datis a se litteris, sapientissime illustravit; seu naturam precationis eius rimando, seu vim extollendo qua pollet ad christianas virtutes fovendas, seu demum maternam ad opitulandum Virginis miserationem scite amanterque explicando.

Quem modo sacrarum Indulgentiarum Indicem ad te mitto, is veluti constantis operis fastigium est; hoc etenim Beatissimus Pater et fidem promissi praestat, et que huc usque egit ad promovendam Rosarii religionem luculenter confirmat.

Bifariam Index dispescitur: pars altera Indulgentias exhibet, quae unis Sodaliciis a Mariali Rosario conceduntur; altera, quae fidelibus universis communes sunt.

Haec Apostolicae largitatis munera ut commissus tibi populus norit proque merito aestimet Amplitudo tua curabit. Qua occasione Beatissimus Pater sollicite te usurum confidit ad fideles ipsos efficacius incitandos, ut reflorentem Rosarii consuetudinem studiose pieque servent, tum nomen Sodaliciis dantes, tum Octobrem mensem Reginae a Rosario dicantes, tum etiam in sua quisque domo et familia pium Rosarii officium quotidie peragentes.

Assidua hac imploratione mota, miseros Hevae filios Regina caelestis gloriosissima audiet clemens et exaudiet; quamque opem afflictis Ecclesiae rebus efflagitamus uberrime sine dubio impertiet.

Amplitudini Tuae diuturnam ex animo felicitatem adprecor.
Romae, die 30 Augusti an. 1899.

Amplitudinis Tuae uti Frater addictissimus

Fr. H. M^a Card. GOTTI,

S. C. Indulgentiis et SS. Reliquiis praepositae Praefectus.

L. † S. † A. SABATUCCI Archiep. ANTINOENSIS, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

Leopolien. Ruthenorum.

CIRCA CONDITIONES REQUISITAS PRO INDULGENTIA PLENARIA
LUCRANDA ETC.

Rescripto S. C. Indulgentiarum d. d. 8 Decembris 1897
Sanctitas Sua in genere definivit quod ad lucrandam plenariam
Indulgentiam, quae concessa est pro exercitiis pietatis totius
mensis vel novem vel in genere plurium dierum, praescripta
S. Confessio et Communio fieri potest infra octo dies imme-
diate post ultimam diem illorum piorum exercitiorum sequentes.

Cum autem ad lucrandam talem Indulgentiam praescriba-
tur praeterea oratio ad mentem Summi Pontificis, atque saepe
etiam visitatio Ecclesiae, ideo hodiernus Vicarius Capitularis
Leopolien. Ruthenor. petit sequentium dubiorum solutionem:

I. An in casu, cum S. Confessio et Communio peragitur
infra octo dies post finita exercitia pia, praescripta oratio et
visitatio debeat fieri uno ex diebus in quibus praefata pia
exercitia peraguntur?

Vel potius

II. An in praefato casu haec oratio et visitatio fieri debeat
eadem die, qua S. Confessio et Communio percipitur?

Et S. Congregatio Indulgentiis Sacrisque Reliquiis prae-
posita ad utrumque dubium respondit:

Nihil obstat ad lucrandas Indulgentias quominus visitatio
et oratio fiant prout exponitur in I. dubio; opportunius tamen
erit si fiant prout in II. dubio proponitur.

Datum Romae ex Secretaria eiusdem S. Congregationis die
2 Iunii 1899.

Fr. HIERONYMUS M. Card. GOTTI, *Praep.*

L. † S.

† ANTONIUS Archiep. ANTINOEN., *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF INDULGENCES:

I. In an Apostolic Constitution issued on the 2d of October, 1898, the rules, rights, and privileges of the Confraternity of the Rosary were defined.¹ At the conclusion of the Brief—n. XVI—it was stated that as soon as possible a complete index of the various Indulgences granted by successive Sovereign Pontiffs was to be published under the direction of the General of the Dominican Order.

This has now been done, and a copy of the Indulgences, of which we here publish the authentic text, has been sent to all the Bishops throughout the Catholic world.

The Index consists of two parts: I. Indulgences granted to members of the Confraternity of the Rosary; II. Indulgences granted to the faithful at large who practice the devotion of the Rosary.

The Indulgences for the former class are grouped under fifteen different heads, as follows: (1) for the act of enrolment; (2) for reciting the Rosary—(a) at any time throughout the year; (b) at fixed times and feasts; (3) for accompanying the Procession of the Rosary; (4) for visiting a church (or chapel) where the Confraternity has been established; (5) for visiting the five altars corresponding to the five Stations at Rome; (6) for those who say or assist at a votive Mass of the Rosary; (7) for those who perform the fifteen Saturdays

¹Cf. AM. ECCL. REVIEW, Jan., 1899, p. 75, for the full text of the Brief.

of the Rosary; (8) for those who assist at certain devotions during the Month of the Rosary; (9) for those who attend during the singing of the *Salve Regina*; (10) for members who make mental prayers or perform some other spiritual exercise; (11) for those who visit fellow-members who are sick; (12) for those who pray for the Poor Souls; (13) for the performance of any work of charity or piety; (14) for the dying; (15) for the dead.

In the second part are mentioned the Indulgences which the members of the Confraternity enjoy in communion with the faithful in general.

All the Indulgences contained in the Index are applicable to the souls in Purgatory *per modum suffragii*.

In an Appendix we have a summary of Indulgences which have been granted to all the faithful, without exception, for the devotion of the Rosary. This part includes the concessions made by the present Sovereign Pontiff, Leo XIII, on three distinct occasions, when the regulations of the October Devotions were promulgated—in 1883, 1885, and 1898.

A letter from His Eminence, Cardinal Gotti, Prefect of the S. Congregation of Indulgences, accompanies the document, and recommends its promulgation, together with the assiduous cultivation of the devotion of the Rosary throughout Christendom.

2. Explains that the *oratio et visitatio ecclesiae*, prescribed for the gaining of certain plenary indulgences, should ordinarily take place on the day of the Confession or Communion; but that it might be deferred in cases where the performance of the indulgenced works extends over several days, etc.

THE CHANTING OF THE "KYRIE ELEISON," ETC., IN THE LITANIES.

Qu. I have often been asked how the initial invocations of the Litanies are to be recited; but I was not able to give a satisfactory answer, nor have I yet seen anything authentic concerning this point.

In our monastery we pray thus:

Minister :

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de coelis Deus.

Chorus :

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Miserere nobis, etc.

Elsewhere they pray it thus :

Minister :

Kyrie eleison.
Christe audi nos.

Chorus :

Christe eleison ; Kyrie eleison.
Christe exaudi nos, etc.

Yet another method is :

Minister :

Kyrie eleison.
Kyrie eleison ; Christe audi nos.

Chorus :

Christe eleison.
Christe exaudi nos, etc.

But most frequently I have observed that the first method mentioned is the one followed. An answer to this query will be very much appreciated by

C. H. M.

Resp. According to the ancient usage, the "Kyrie eleison, Christe eleison, Kyrie eleison" was chanted *in choro*, each side of the choir repeating the invocations. This custom is still maintained in the ancient monasteries ; also in certain solemn liturgical services, as on Holy Saturday.

It is true that the repetition, as prescribed in the Missal and the Ritual, extends not only to the above-mentioned parts, but also to all the invocations in the Litany of the Saints. It must be remembered, however, that originally what is called the *Litaniae* consisted exclusively of the "Kyrie eleison, Christe eleison," etc., without the invocations of the Saints. The "Kyrie eleison, Christe eleison" was chanted continuously twice, thrice (as still at the beginning of the Mass), or oftener ; whence we have the *litania trina*, *litania quina* or *quinque formis*, and *litania septima*, as distinguished from the *litania simplex*, which repeated the invocation once after the chanters. Thus the *Ordo Romanus* (XI, n. 57) of the twelfth century prescribes for the procession on St. Mark's day : "Subdiaconus regionarius incipit septiformem letaniam. Basilicarii vero respondent illud idem usque ad septimum."

In course of time the invocations of different Saints were added; and when the Litanies, instead of being exclusively liturgical prayers, were adopted as *private* devotions, to which eventually indulgences were attached, the invocations were recited but once. The Sacred Congregation has repeatedly decided that, for the gaining of the indulgences, it is required merely to recite the Litanies "ut jacent in Breviario," that is to say, once; and when sung as devotional hymns two or three invocations may be united by one or two responses, as is customary in musical compositions.¹

It follows, therefore, that the different methods of singing the Litany, indicated by our correspondent, are all lawful, though a distinction might be made between the ancient liturgical and the purely devotional character of the different usages.

THE INCLINATION AT THE "VENEREMUR CERNUI."

Qu. I have frequently observed that at the solemn Benediction of the Blessed Sacrament the celebrant and ministers incline their heads when the words "Veneremur cernui" of the *Tantum ergo* are chanted by the choir. Is there any warrant for this, or is it merely a local custom which was brought into this country by German or French priests?

Another custom is the intoning of the "Tantum ergo" and "Genitori" by the celebrant. Is this according to the rubrics?

Resp. The inclination of the head at the words "Veneremur cernui" is a common practice in the churches of Europe, although it is not prescribed by the rubrics. Gardellini, in his Commentary on the Clementine Instruction (XXIV, 9-10) cites the custom of the churches of Rome; and the Rituals before his day make mention of the profound inclination at the *Tantum ergo* down to the word "cernui": "nam in verbo *cernui* completur dictionis sensus, qui inclinationem postulat."

As for the custom of intoning the "Tantum ergo" at the altar, the *Caereemoniale Episcoporum* and the *Rituale* (Tit. IX,

¹ Cf. AMERICAN ECCLESIASTICAL REVIEW, I, 72; also *Ephem. Liturgicae*, p. 681, 1888.

c. 5, n. 5) seem to favor the idea; and P. Schober, in his *Cacemoniae Missarum Solemnium et Pontificalium* (p. 217), referring to the text of the Ritual, says: "Aut Celebrans cum clericis assistantibus primum versum strophae choro aut populo—aut chorus solus utramque stropham *Tantum ergo* et *Genitori* cantat."

LIGHTING OUR CHURCHES.

We give below the answer of the Editors of the *American Architect* to a correspondent who wrote them asking "the best modern method for lighting Catholic churches by gas; and where should the fixtures be placed?" The church in question has two rows of columns, and a dome at crossing of transepts and nave. It is to be wired for electric lights, and consideration must, therefore, be given to the latter system, which will come into use at some future time.

The answer is as follows:

"We do not think that there is any rule in regard to the subject. The clergy of Catholic churches generally make the effect of the interior of their own church a matter of loving, and often very intelligent, study, and they are usually familiar with many church buildings, at home and abroad, so that the architect's trained knowledge and taste may find advantage in consultation with them. The best foreign churches usually have lamps suspended through the nave, and the long vertical lines do much to give an effect of height to the roof, and of repose to the interior; but care should be taken, in using light in this way, not to make the clusters of lamps too large, for nothing is more disagreeable than a glare in one's eye. The lighting of the dome, if it is large, will best be done by several small suspended clusters, aided by side-lights, and not by a large central chandelier. The aisles must, probably, have side-lights. In general, by far the best effect will be obtained by using a large number of small clusters, or even single lights, both for side-lights and overhead lamps. It costs more to wire in this way, and the expense for fixtures will be greater, but a church illuminated by a multitude of little sparkling lights is so infinitely superior in beauty and convenience to one fitted with huge chandeliers, like a theatre, that the extra cost should not be regarded."

FREEMASONRY IN THE UNITED STATES.

Father Coppens' paper in the present number of the *REVIEW* is but an incident, albeit a suggestive one, in the history of the antagonism that has existed during the present century, and before it, between the secret fraternities and the Church of Christ. On the part of the Church that opposition has been pronounced, based upon principles of public justice, and therefore aggressive; on the part of the secret societies the antagonism has been silent, except when the leaders of the revolutionary movements who sought to subvert Church and State, under pretext of regenerating society and building up a new rule of government, deemed it opportune to declare their purpose. Europe has many times experienced the bitter results of these movements, especially in the Latin countries; for, wherever the Church has been active and prosperous, there also the spirit of opposition established its factions which sought to gain strength in secrecy and effective organization under a discipline of blind obedience.

It has been often stated that the Church in the United States has nothing to fear from the secret societies; first, because these organizations are not sufficiently numerous and popular among us; secondly, because, such as they are, they have a purely benevolent purpose, without any hostile attitude, as a body, to the Church.

But if this were true twenty years ago, when the main bulk of the secret societies was made up of German and Scottish immigrants and their sons, it is no longer so. The secret societies have of late years transferred their principal field of activity to the United States; and their organization has made such rapid strides that, according to the official account of the fraternity returns, "in free and democratic America there are more secret societies and a larger aggregate membership among such organizations than in all other civilized countries." The same authority informs us that there are more than six million (6,000,000) Americans distributed in three hundred secret organizations under different names;

that the *annual enrollment of membership* at present in the Masonic Lodges, the Odd Fellows and the Knights of Pythias alone amounts to seventy-five thousand (75,000); and that the other secret organizations combined added about one-hundred thousand (100,000) members during the past year. We give elsewhere a map of the world, showing in black the countries, colonies, dominions, and islands in which Freemasonry has an organized existence. A corresponding map shows in red the countries where the Catholic Church has her missionaries.¹ Both maps are taken from authentic sources and convey a fair idea of the actual condition of the two opposing organizations. Mr. Frank Greene, managing editor of *Bradstreet's*, makes an elaborate analysis of the status of the secret societies in the United States, which shows that the founding of secret societies, lodges, chapters, councils, goes on at the same ratio as the erection of churches and schoolhouses. He tells us that more than half the secret societies in the United States pay death, sick, accident, disability, funeral, and other benefits. What, then, we are forced to ask, is the purpose of the other three million members associated in secret activity? We may assume that they consciously seek to protect some definite interest; but we are told by Mr. Greene that, as a matter of fact, "not one in a hundred has a fair conception of the relation of his own organization to like societies."

As to the antagonism which Freemasonry as the representative of professedly secret associations has met with at the hands of European State Governments, Mr. Greene tells us that it may be traced to the influence of the Roman Catholic Church, and, as he intimates, mainly to the Jesuitic faction in that Church. Outside the Church, Freemasonry has no opposition worth considering. "Organized opposition to Freemasonry among Protestant religious bodies has not been of sufficient importance to attract public attention during the

¹ The map indicates only the territories where there is a permanent Catholic population. There are of course isolated localities in other parts where missionaries reside who traverse the country round about them for the purpose of evangelizing.

past fifty years.”² But he believes that if the Catholic Church were to attempt to carry out literally the injunctions of the Pontiffs condemning secret societies, she would offer the spectacle in which “a resistible body meets an immovable body.”

The assumption that the Catholic Church in her opposition to the rock of the secret societies would find it necessary or advisable to yield, is based upon observations which, the defenders of Masonic interests believe, show that the Church has become somewhat lenient in her view of certain organizations. “The movement is significant,” says Mr. Greene, “in that it constitutes the revival of a little Freemasonry wholly within the Church.” He cites examples which prove an approximation of the organizations. “The formation of a Post of the Grand Army of the Republic at Notre Dame, Indiana, in July, 1897, the membership of which was composed wholly of Roman Catholic priests, shows a striking contrast in the view of that Church concerning various secret societies.” He then quotes the words of a prelate welcoming the members of the Grand Army of the Republic, and adds: “One significance of this lies in the fact that the Grand Army was organized by Odd Fellows and Freemasons and is largely made up of them; like them, it is founded on *charitable and fraternal fellowship and patriotism* and is secret, has grips, passwords, obligations, and an initiatory ceremony. The refusal of the Church of Rome to condemn the Knights of Labor and the Grand Army of the Republic is, therefore, an apparent triumph of diplomacy.”

All this goes to warn us, if we may trust the keen-eyed shrewdness of our adversaries, that there are two sides to the policy of cultivating friendly relations with societies whom by their very profession of absolute secrecy and blind obedience we must suspect, as we have a right to suspect a person who

²The Reformed Presbyterian Synod of 1894 (Philadelphia) adopted a report condemning secret societies “organized on the principle of secrecy and for the purpose of concealment without previous knowledge of the things to be concealed,” as “contrary to the spirit and letter of the religion of Jesus Christ.” This Synod included “the Jesuits” among the secret societies, a thing which could not have happened if some one of the members of the Presbyterian Synod had previously ascertained what sort of a society the true Jesuits are.

in principle denies the rights of manly liberty, of property, or of life. There are at present numerous Catholic societies that adopt methods similar to those of the secret fraternities,—*similar*, because any society maintaining absolute secrecy and obedience, though nominally composed of Catholics, would not be permissible on Catholic principles, and its members would be *ipso facto* excommunicated from participation in her benefits;—and the plea that in this way we are likely to divert the stream of the different classes among Catholics who are being drawn into the Masonic lodges through the various social, financial, and political advantages which its organized strength enables it to hold out to its members, offers some reason and apology for the imitation of the terms, the fantastic initiatory rites, and the formalities of proceedings in the meetings, which are characteristic of the lodges. But there is a certain danger in all this. Our Catholic men (and, for that matter, the women also) become familiar and are brought into a certain sympathy with methods and forms which ordinarily indicate that opposition to law and religion which the Church has always recognized in the secret societies. There is danger, likewise, of secret affiliations which give mischief-makers an opportunity to betray wittingly or unwittingly the interests of religion. It must not be forgotten that such secret societies as are recalled or represented by the Knights Templar had their origin in the bosom of the Church and derived their strength for many years from the fact that they could use her name as a passport for their acts of secret opposition to legitimate authority.

But the subject is a very wide one, and we merely direct attention to the existence of elements, the noxious influence of which is perhaps underestimated by many of the clergy and hierarchy in the United States. Father Coppens' paper should make us apprehensive of a real though slumbering danger which can be met only by thoroughly instructing our Catholic youth in their faith, teaching them to value it in practice, and warning them against affiliations with secret societies which, whatever temporal advantages they may offer, are in their very nature a limitation of their most sacred rights and duties.

THE ORIGIN OF THE TERM "FREEMASON."

Qu. How do the Freemasons derive their name? I always understood that the "free" was a corruption of the French *frère*; and the "mason" the English equivalent of *maçon*; and that the name meant Brother-Mason, owing its origin to the good old Catholic days when every craft had its "guild" or brotherhood for the mutual protection and edification of its members, after the fashion of, but in a more truly Christian spirit than, our present trades' unions and associations. This theory of derivation seems to be supported by the title of "Fellow-Craft," one of the thirty-three degrees of the Ancient Accepted Scottish Rite of Freemasonry.

But the French for Freemason is *Franc-maçon*. Where does *franc* come from? Is it a mistranslation of the "free" in Freemasonry? If so, would it not point to an Anglo-Saxon origin of this secret society? Or is the *franc* a garbled rendering—as though the "free" were synonym of "at liberty"—to throw dust in the eyes of the uninitiate by claiming a title to which this oath-bound secret confederation can of all the world lay least claim to?

As between the two meanings of free—"fellow," and "at liberty"—the fact of the Catholic origin of the former would ensure its repudiation by the Masons; and the "free," as *unrestrained*, is by all odds a better choice for that lodge-conspiracy, whose beginning was, and continual aim is, the destruction of "the Tiara and the Throne," as representative of ecclesiastical and civil law from which they would be free. Are they not the hosts of Anti-Christ—"the number of whom is as the sands of the sea"—mobilizing against the great day of battle?

Resp. The epithet "free" as applied to the craft was originally used as an abbreviation of the term "freemen masons—free of their guild." (Chambers' *Encycl.*) Raich (*Wetzer und Welte*) states that the term "freemason" or "freestonemason," distinguished the skilled workmen who wrought the ornamental stone, from the "rough-mason," which appellation occurs in the English parliamentary records of 1350. The skilled masons formed guilds, in imitation of which later fraternities were formed, keeping the terminology without the purpose of the original unions. Masonic authors of standing, distinguishing "speculative" from "operative" freemasonry, assign a common origin to both, although not earlier than

the sixteenth century in England; and in this way trace the name of "freemason" to the operative craft, whilst the term "accepted mason" designates a member admitted to the counsels, but not of the craft.

REGULATIONS FOR THE JUBILEE YEAR.

From the eve of Christmas (First Vespers) of the present year to the eve of Christmas, 1900, the usual indulgences, plenary and partial, which Catholics may gain at other times, are suspended. Excepted from this rule are:

1. Such indulgences (partial) as are granted by the Ordinaries to their subjects (not, however, the indulgences imparted with the Papal Blessing given twice a year by the bishop).

2. The plenary indulgence *in articulo mortis*.

3. Partial indulgence for visits to the Blessed Sacrament during the Forty Hours' Adoration.

4. Indulgences for accompanying the Blessed Sacrament to the dying.

5. Indulgences for the recital of the Angelus.

6. Privileged altars and indulgences exclusively applied to the souls in purgatory.

In lieu of this, all the faithful are to apply themselves to gain, if possible, the Jubilee indulgence by a pilgrimage to the Holy City. Whilst they cannot gain *for themselves* any of the usual indulgences, they can offer them by way of suffrage for the souls in purgatory; for *all indulgences* without exception are, during the year of general Jubilee, applicable to the souls of the departed.

This limitation holds good only during the regular year of Jubilee (to be gained in Rome), and is not extended to the following year, when, as is customary, the Pontiff proclaims an extension of the solemn Jubilee to all parts of the world for those who were unable to make the Jubilee visit to the Holy City in the preceding year.

To gain the Jubilee indulgence it is necessary to go to

Rome, and to visit there on ten several days (not necessarily in succession) the four great basilicas of St. Peter, St. Paul, St. John Lateran, and St. Mary Major. Those who reside in Rome are to make the same visits on *twenty* days. The days may be reckoned either as ecclesiastical or as civil days, that is, from sundown to sundown, or from midnight to midnight.

Besides the visits or pilgrimages, the usual conditions required are the reception of the Sacraments of Penance and of Holy Eucharist, with sincere sorrow for sin, and purpose of amendment. These Sacraments need not be received in the Holy City; but it would be necessary, in order to gain the indulgence, that the person making the Jubilee be in the state of grace (that is, free from mortal sin) when performing the last visit or act prescribed for the indulgence. The obligatory reception of the Sacraments at Easter does not satisfy for the gaining of the Jubilee indulgence, and their reception must therefore be repeated. The other condition is, prayer for the Church, for the extirpation of error, and for the peace of nations. The Jubilee indulgence can be gained only once for the living.

During the Holy Year, the members of religious communities wishing to gain the indulgence are free to select their own confessor among such as are approved for the hearing of religious. The confessors have extended faculties covering (a) the power to commute the prescribed works for the gaining of the Jubilee indulgence in case of sickness or other grave hindrances. This right can be exercised only *in foro poenitentiae*; (b) the power of absolving from all reservations, with the exception of those cases which are always reserved to the Pope. This faculty may be exercised but once in the case of an individual penitent who wishes to gain the indulgence; (c) the right of commuting simple vows, with the usual exceptions of religious vows, vows made in favor of a second party, and so-called penal vows (*vota poenalia*), made for the purpose of preventing certain sins.

These faculties, whilst intended to be exercised in favor of those who propose to go to Rome for the purpose of

gaining the Jubilee indulgence, are subsequently extended during the period when the Jubilee may be gained at home by those who did not make the visits to the basilicas of the Holy City. In this case the Ordinaries of the different dioceses throughout the world are directed to publish special regulations for their respective flocks, containing detailed faculties, visits to particular churches, etc. This will undoubtedly be done before the end of 1900.

THE MISSAL IN NUPTIAL MASSES.

Qu. Martinucci teaches, if I mistake not, that the celebrant shall take the Missal from the stand, after the *Pater Noster*, and read the Nuptial Blessing over the newly married couple.

Is there any objection to using another Missal or book which contains the Nuptial Blessing, or even a card, such as is used in some churches?

If the Missal of the Mass should be used, is it wrong for the altar boy to go up to the altar platform and take the Missal from the stand himself, or is it more correct for the priest to take it down himself and place it in the hands of the server?

Resp. We see no reason why a book or card containing the Nuptial Blessing should not be used; and if the Missal of the altar is used, it seems proper that the server should take it from the stand.

Book Review.

DAILY THOUGHTS FOR PRIESTS. By the Very Rev. J. B. Hogan, S.S., D.D., President of St. John's Seminary, Brighton, Mass. Boston : Marlier, Callanan & Co. 1899. Pp. 202.

If there is any particular condition of things in American life that threatens to weaken the influence of the Catholic Church upon unprejudiced minds outside the fold, it will be found in the lack of ready means to sustain spiritual motives of activity on the part of those whose vocation it is to disseminate Catholic truth by the manner of their living and by their words. A priest may be a very successful manager, a popular speaker or clever entertainer, punctual and orderly in the fulfilment of his pastoral duties as gauged by the approbation of men, and yet these qualities will not sustain his priestly influence beyond externals. They are endowments easily found in educated laymen who make no plea of a special vocation. The difference between a priest in whom the spiritual sense is being continuously nourished, and one who is given up to the fulfilment of external duties merely, is something like the difference between a wire charged with an electric current and a wire that is not so charged. Outwardly they are much the same, spanning the same distance and intended for the same purpose ; but one carries power, whilst the other is dead.

Now the peculiar character of the work which engrosses the average priest in a missionary country makes it difficult for him to be systematic in his habits of study, reading, or self-examination. He lives in a series of distractions which are connected with his duties at all times of the day ; and even when the work is not very hard and leaves him abundant leisure, that leisure comes and goes at odd intervals, so as to give him but uncertain chances for utilizing the great stores intended for the nourishment of heart and mind. Under such circumstances nothing can be more helpful than those brief, practical suggestions which are like the encouraging words of a friend, who from a height directs the racer blinded by perspiration and dust. Few men are more capable of filling such friendly office than the venerated President of Brighton Seminary. He has observed and tutored generations of young men in their transit from the seminary to the world of responsible action in the priesthood. It has been his special privilege, a

chosen calling as well as a sacred duty, to watch the development of their activity, and with that to realize their special needs on the mission. And these needs have suggested to him the present volume. The priest finds therein thoughts for reflection upon the practical moral conduct of his life, just as he finds directions for the culture of his intellectual life in Dr. Hogan's former volume, *Clerical Studies*; only there is here no attempt at systematic development of topics, which would confine the reader. The fifty chapters are so many spiritual fruit-offerings, "truths almost entirely borrowed from the Gospel, and viewed in their bearing on the spirit and duties of the priesthood. The text which introduces each subject is generally a saying of our Lord Himself, and the development of it is gathered from other recorded utterances of His, or from the inspired writings of the Apostles, or from the daily experience of life. A passage from the Fathers, the Imitation, or some other authorized source is generally given at the end, reflecting in human form the heavenly truth, and helping to impress it on the mind of the reader. As a substitute for morning meditation, whenever passed over, one of these thoughts may be taken up at any free moment." Such is the purpose and the scope of this work. The variety of spiritual food offered in its pages is readily recognized in the titles which head the different chapters,—The Beatitudes, Lost Opportunities, The Worldly Spirit, How to Bear Honors, The Love of Children, The Priest a Comforter, Spiritual Influence, The Unfaithful Shepherd, Detachment, etc.

The Messrs. Marlier, Callanan & Company's publications have already elicited attention for their excellent workmanship; they have a broad-minded policy which speaks well for Catholic New England enterprise, and Dr. Hogan could hardly have selected a more respectable channel for bringing his book before the clergy.

LA REALITE DES APPARITIONS DEMONIAQUES. Par le R. P. D. Bernard-Marie Marechaux, Benedictin de la Congr. Olivet. Paris: Maison Douniol (P. Tequi, rue de Tournon). 1899. Pp. xxx—84.

DER TEUFEL im Lichte der Glaubensquellen. Von Martin Hagen, S.J. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. Pp. 69.

Catholic theology recognizes the actual existence of spirits good and evil, capable of entering into relation with man and of influencing him sensibly and spiritually. God, the Creator, is Master of all the

spirits, and they act only in dependence on Him. Whether, and how far the sensible influence which these spirits admittedly exercise, is, in given cases, really physical, as it often appears to be, has been the subject of discussion among the learned for some time. Recently a paper which appeared in the *Revue du monde invisible* gave special point to the difference of opinion on the subject, by questioning whether the apparition of the tempter before our Lord in the desert was a physical reality or only a very vivid impression made upon the imagination, which might have the effect, practically, of a material reality. P. Maréchaux took up the defence of the traditional belief that the devil did assume corporeal and human form in approaching our Lord. The present volume is an extension, if we may say so, of that defence. The author demonstrates from a variety of authenticated facts in sacred and profane history, especially from the Lives of the Saints, that the devil is capable of using and has in many instances made use of corporeal forms so as to render his action upon the senses physical and external. He inveighs strongly not only against what he calls the epidemic theory of hallucinations, but against any minimizing of diabolical agency, because it tends to foster skepticism.

Father Hagen's aim is similar to that of the foregoing brochure, although the author confines himself to a demonstration, from Sacred Scripture and tradition, of the existence of a personal devil, who possesses the power of physical action and accordingly of inflicting physical evils upon men. What is especially noteworthy in this latter tract is the accuracy with which the author cites his references. This makes the book really valuable to the theological student.

SACERDOS RITE INSTITUTUS piis exercitationibus menstruae recollectionis. Auctore P. Adulpho Petit, S.J. Typis Societatis S. Augustini, Desclée, De Brouwer et Soc.: Brugis et Insulis 1895-1898.

Here is an attractive method of reawakening periodically the spirit of piety among the clergy. The author suggests that two or more priests meet at stated intervals during the year to renew the resolutions of priestly and pastoral fidelity, which they had made at the annual retreat. Though there are a number of books of meditation and spiritual conferences for priests, Father Petit's is by no means a repetition of familiar ways. He had published some of the *Exercitationes recollectionis* in a French periodical, the *Etudes Ecclesiastiques*, and the result was an immediate demand on the part of the diocesan priests,

not only to have them continued, but also, if possible, to have them published in book-form. This the author has done in five neatly printed and handy volumes.

After an introduction—"Allocutio ad Sacerdotes"—setting forth the importance of periodical recollection, especially for priests on the mission, in which the resolutions made at the annual retreat are renewed and thus rendered effective, the author suggests a method for making the exercises, if possible, in a place where two or more can meet conveniently and create that contagion of fervor which comes from example and mutual exchange of spiritual motives. But the matter will serve for individual recollection as well.

There are two forms of self-examination: one general, the other from the twofold aspect of present, personal, spiritual needs, and in view of the hour of death. This last feature, which examines the various phases of priestly responsibility from the double point of view, namely, the present and the one presented at the hour of death, is carried through a large part of the work. Thus, to give an example, in the meditation which has for its subject "S. Franciscus Salesius, angelus puritatis," the author proceeds as follows: "1. Praelud. Videamus S. Franciscum conversantem cum hominibus modestissime. 2. Praelud. Petamus a Deo gratiam exhibendi nos angelos nostra castitate." Next we have the three points: "1. Puritatem aestimabat, amabat, colebat; 2. Sedulo vitabat impedimenta puritatis a potu, ab otio, a muliere; 3. Puritatis fruebatur deliciis." These points are worked out with brevity, but with solid argument. The fourth point contains the " Applicatio," that is, a direct examination of conscience on the points discussed, concluding with the colloquy. The next meditation, placed under the same head (*Recollectio X*) as the one which precedes, is entitled "De quadruplici via." It sets before us four ways of the priestly life—"lucidissimam, plenam pulvere, lutosam, plenam sordibus." Which of the four is the one in which we are now journeying towards eternity? It is plain how the two meditations are calculated to throw light upon each other, and to strengthen the resolution to observe the precautions of a pure life. The "Recollectio" then concludes with a distinct "Examen circa meditationem." Thus we have in each "Recollectio" as a rule three parts: a meditation, a consideration, and an examen.

The "Index Synopticus" at the end of the fifth volume places the *Meditationes* under separate heads: "(a) De fine, de morte, de iudicio, de peccato, de inferno, de purgatorio, de coelo; (b) De principiis vite spiritualis." Next come *Contemplationes*: "(a) De mysteriis vite

D. N. J. C., de vita abscondita, de vita activa, de vita dolorosa, de vita gloriosa, de vita eucharistica; (b) De devotionibus—SS. Cor. Jesu, B. M. Virgo, S. Angeli, S. Joseph, S. Apostoli, Sancti." The *Considerationes*, grouped separately, deal with the habits and circumstances of the daily life of the priest—"de dono sacerdotali, de otio fugiendo, de cruce sacerdotali, de mala sacerdotis morte," etc. These are followed by *Parabolae* or meditations on the parables of the Gospel. Finally, we have the "*Examina* circa studium, confessionem sacerdotis, recitationem breviarii, usum temporis," etc. The reflections, distributed throughout the five volumes, suitable for the months of the Sacred Heart, of our Blessed Lady, of St. Joseph, are separately indexed.

Father Petit's method, as well as the matter and book-form to which it gives its peculiar character, is likely to please and serve the clergy, whatever may be their other resources for keeping their hearts clean.

THE CATECHISM EXPLAINED. An exhaustive exposition of the Christian religion, with special reference to the present state of society and the spirit of the age. A practical manual for the use of the preacher, the catechist, the teacher, and the family. From the original of the Rev. Francis Spirago, Prof. Theol. Edited by the Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 720.

Spirago's Catechism, which might aptly be called a compendium of dogmatic, moral, and devotional theology, has won for itself a splendid name in the original; and among the many laudable efforts made within recent years to bring the best catechetical literature of Germany and France within reach of English-speaking teachers, none is to be applauded so much as the translation of this work. The exposition is very clear, very thorough, and accompanied by a wealth of illustration which aptly conveys the doctrines of the Church without embarrassing the reader or obscuring the simplicity of the truths to be taught. The translation, unlike most attempts of a similar kind, is made with judgment and freedom, and becomes thereby really serviceable to the preacher or catechist as well as to the general student. It is probably the best book on the subject which we possess at present, and it is so arranged as to form a basis or text for graded instruction in seminaries and colleges. Father Richard F. Clarke, the Oxford Jesuit, is the editor, which vouches for both the usefulness of the work and its proper adaptation to the needs of the English-speaking clergy.

THE ORANGE SOCIETY. By the Rev. H. W. Cleary. London: Catholic Truth Society. 1899. Pp. 457. Price, 2s. 6d.

For several years past a distinctively forward movement has been manifest among the Orange lodges in the colony of Victoria (Australia). The undisguised spread of the association in practically every department of the State, and the repeated proof that they might successfully endeavor to defeat the process of justice and fair play whenever there were Catholics in question, have aroused a degree of indignation and protest of which the volume before us is an expression. It is in the main the publication of the evidence elicited by a Board of Inquiry in the case of a Catholic government official falsely accused by the Orange faction of fraudulently appropriating the property belonging to the State. It shows that the Orange lodge was guilty of a systematic attempt to injure a Catholic from the sole motive of religious hatred; and incidentally supplies reliable information as to the "aims, methods, and tendency of a little known but active secret society, which has kept a portion of the north of Ireland in a state of unhealthy ferment for over a century," and which carries the same activity into the New World. The greater part of the statements is drawn from the Reports of Parliamentary Committees, Royal Commissions, documents of Orange lodges and public utterances of men known to be in sympathy with the work of the fraternity. The book has apparently passed through four editions in a single month, which is phenomenal. The present copy is a reprint from the tenth Australian edition. In connection with the work of the secret societies in other parts of the New World, and from the Catholic point of view, the book is well worth reading.

ENCYKLOPAEDIE DER THEOLOGISCHEN WISSENSCHAFTEN nebst Methodenlehre. Zu akademischen Vorlesungen und zum Selbststudium. Von Dr. Cornelius Krieg, Prof. a. d. Universität Freiburg i. Br. St. Louis, Mo. (Freiburg im Breisgau): B. Herder. 1899.

DE EXEMPLARISMO DIVINO seu Doctrina de Trino Ordine Exemplari et de Trino Rerum Omnium Ordine Exemplato, in quo fundatur Speculativa et Practica Encyclopaedia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois Congr. SS. Redemptoris. Tomus Primus: Statuitur Doctrina Divini Exemplarismi. Romae ex typographia Della Pace, Philippi Cuggiani. 1899.

It is not our intention to give in the limited space here at command anything like an adequate review of these two highly important additions

to the literature of Theology. We would simply call the attention of our readers, especially of those most occupied with kindred studies, to the general scope of the works.

The term encyclopædia has come to be associated in our day almost entirely with an alphabetically arranged mass of either universal information, or of some special branch of knowledge or science—a sort of enlarged dictionary, but of “things” more than of words. In its older and more literal meaning, the term signified an organic synthesis of the sciences, general or special. In this meaning cyclopædic knowledge is subordinated and co-ordinated under certain large concepts, and the whole fund of information built thus into an organized system. It is in this meaning that Dr. Krieg has taken the term in the present “Encyclopædia of the Theological Sciences.” After a learned introduction on encyclopædias in general, their history, principles, and structure, and of Theology in particular, the exposition naturally falls under two main divisions. The first part is synthetical; it takes Theology in its unity, defines its object-sphere, its relations to faith, to religion, to the various other sciences, its method, etc. The second part is analytical. Theology may be divided into historical, systematic, and practical. Historical Theology embraces the various departments of Biblical study and of Church History, with their different auxiliary disciplines. Systematic Theology logically branches into Apologetic, Dogmatic, and Moral. Practical is synonymous with Pastoral Theology, the science and the art that treat of the active guidance of souls, the end of all Theology.

Each of these large subjects is here analyzed, its scope, bearings, method, literature, etc., explained and illustrated. The work is extremely valuable as an introduction to the study of Theology, affording, as it does, a knowledge of the interrelations of the various branches in the complete system of theological science. Besides this, it is a constant guide to study, inasmuch as it sets forth the special character, principles, and method, and bibliography of each of the theological branches; and, with its wealth of practical suggestions, leads the student not simply to a knowledge of theology, but also of how to be a theologian, how to study and then to *live* Theology.

Doctor Krieg deals mainly with the structure and functions of theological studies. His work is more encyclopædic of form than of matter. A veritable cyclopædia of the matter of Theology is the second of the works above mentioned. The author here does not, however, limit himself to Theology, but ranges with the theologian's eye over universal science, and seeks to determine the point of view

from which it may be synthesized in its totality. The view-point is that of God in the Unity of His Nature and the Trinity of His Personality. The hierarchy of the human sciences and arts, and the systems of revealed knowledge bearing upon the present and the future life, are all incomplete unless they are viewed in their supreme relation to the First Efficient, the ultimately Final, and the First Archetypal Cause of all reality. Studied in that relation, the totality of things human and divine, and the encyclopædias of all the sciences and arts are seen in their one adequate light and purpose. To present this view-point in itself and its leading bearings, to show how it lights up all reality, all the sciences, all life, here and hereafter, is Father Dubois' aim in this work. A task as vague and perhaps fanciful as it is ambitious, it will doubtless seem to anyone who does not first familiarize himself with the execution as embodied in the present work.

In the July (1898) number of this REVIEW an account was given of a comparatively smaller volume by P. Dubois, in which the *magnum opus* was foreshadowed and illustrated. The reader of that account may have been to a degree skeptical that the result could answer to the promise, so vast is the undertaking for one mind to synthesize even the generalizations of all the sciences. His doubts will, we believe, disappear when he comes to study the realization as set forth in the present work. There are, it is true, three more such folios still to appear before the fulfilment can be completely verified. But no one who will give time and attention to the study of the first quarter of the entire production will doubt that the author has brought to his great task the required endowments and preparation. One need not be told that a quarter of a century has been given to the building of so colossal an edifice. The wonder is that so immense a mass of material could have been gathered and so perfectly chiselled and arranged in so comparatively short a time. The plan is too large and the execution too thorough to be even outlined in this place. A special article will be devoted to the work in our next issue.

RELIGION AND MORALITY: Their Nature and Mutual Relations, Historically and Doctrinally Considered. By the Rev. James J. Fox, S.T.D. New York: Wm. H. Young & Co. 1899. Pp. 340. Price, \$2.00.

This work was presented by Dr. Fox as a dissertation for the degree of S.T.D. at the Catholic University of America, and proved successful. The principal thesis of the book is that no working system of Morality has been or can be constructed without the aid of Religion. The

subject is by no means a new one, as it brings up what is to most men the main issue on which every system must stand or fall—its practical value as a guide to the conduct of life. Nor is there any novelty in the presentation of philosophical principles on which Ethics is based. In accordance with the wise initiative of His Holiness Leo XIII in his Encyclical *Æterni Patris*, Dr. Fox restates in modern dress and with a present-day application the great principles of Christian ethics as summarized by St. Thomas and Suarez. But not content with simply presenting scholastic principles in modern guise, he attacks modern errors in their chosen fields of empiricism and criticism. His method is most effective. In two short chapters on the nature and origin of Religion and of Morality he carefully defines his terms and outlines the matter in dispute. Then, following the empirical method, he learnedly reviews the relations between religious beliefs and moral practice among all the peoples known to history. Having thus established his position by a complete induction, he proceeds to the doctrinal portion of his treatise and expounds in a lucid manner the ethical truths which are a portion of our Christian heritage. After these *à posteriori* and *à priori* proofs, he examines critically the ethical systems of Kant, Mill, and Spencer, as representing respectively the three opposing schools of Subjective Morality, Utilitarianism, and Evolutionary Ethics. In a final chapter he indicates the bearing of his conclusions on the great social and educational problems which disturb the modern world.

In an age of indifferentism in religion, of laxity of moral principles, and of secular education, such a book will do great good by pointing out the lessons of history and reaffirming the truths of Christian philosophy. Dr. Fox deserves well of the Christian public. We have few works in English which present Catholic truth with so much clearness of style, accuracy of scholarship, honesty of statement, or placidity of controversial temper.

F. P. D.

Recent Popular Books.¹

ABRAHAM LINCOLN: THE MAN OF THE PEOPLE: Norman Hapgood. \$2.00.

The fundamental fallacy that the term "the people" includes only unaccomplished and unaccomplishing mediocrity, vitiates the author's view of his subject; but, admitting this error as a truth, his book is consistent and it does not disguise the traits of manner and speech in which Mr. Lincoln chose to place himself on a plane lower than that occupied by the average fairly instructed American. It is much superior to the partisan biographies, and is free from the suspicion of being written with one eye on the Republican conventions of 1900.

AGE OF FAIRYGOLD: Gertrude Hall. \$1.25.

Pretty verses in a pretty cover, sometimes clothing a pretty thought, but too often touching upon subjects too mighty for the author's Muse, a lady not always conscious "how propositions lie toward each other," as Cardinal Newman phrased it; *e. g.*, she mourns because the hero of every man's life tragedy dies in the end, forgetting the inevitable horrors of a finite world from which death should be banished.

AMERICAN IN HOLLAND: William Elliot Griffis, D.D. \$1.50.

Cheerful descriptions of the eleven Dutch Provinces, and of what the author calls Queen Wilhelmina's "inauguration," intimately blended with relegations to Dutch influence of everything American approved by the author, from Puritanism to marksmanship, vocabulary, tea and coffee-drinking, town meetings and liberty. The pictures are good and the author's enthusiasm intense, but the book is droll.

AMONG ENGLISH HEDGEROWS: Clifton Johnson. \$2.00.

The author knows the village and rustic life of New England perfectly, and having searched faithfully for its English likeness, reproduces the talk heard in humble cottages of mechanics and laborers, showing how they live and think, all without the patronizing phrase of the traveller in search of "literary material" or of fuel for national conceit. The volume is illustrated with many photographs.

AT THE WIND'S WILL: Louise Chandler Moulton. \$1.25.

Lyrics, sonnets, rondels, and quatrains of sentiment and affection, with a few

translations. The form is technically perfect, without affectation of obsolete elegance, and the sentiment, although often sad, never becomes mawkish, never affects obscurity, and is not akin to that animating ladies who write exclusively for men's reading, being perfectly feminine.

AVERAGES: Eleanor Stuart. \$1.50.

Clever conversations and a mirror of a fashionable woman's daily life. The heroine's friend addresses letters to her pseudonym as a novel writer, and is absurdly confidential. Her husband, meanwhile, is attracted by the novel writer's elegance and beauty, but the opportune death of her own dull husband instantly transforms him to perfection in her eyes and makes her a sincere mourner. The brutal anger of her friend's husband when he discovers the masked correspondence reassures his wife, and completes the novelist's disenchantment, and thus are averages preserved.

BEHIND THE VEIL: Anonymous.

A story of life after death, dealing with the enduring consequences of words and thoughts, the certainty that nothing evil shall be eternally concealed, and the depth of Christian peace, and plunging from fairly sane presentation of these topics into the very depths of Swedenborg's theories and praise of Swedenborg. Weak Calvinists and lukewarm Armenians find such books "consoling" and "stimulating."

BRONZE BUDDHA: Cora Linn Daniels. \$1.50.

A romance of hidden treasure, teaching thought-transference, not only from man to man, but from man to beast, to the extent of eliciting howls from a little dog by merely thinking of music. The book is not a joke; the author is a contributor to "Spiritualist" papers, and it embodies the follies of the most dangerous followers of that heresy, those who have a half-knowledge of Asiatic error.

CHRONICLES OF AUNT MINERVA ANN: Joel Chandler Harris. \$1.50.

A spirited, clever, and industrious negro, the faithful servant of her former master, relates eight stories of her experience with him and his friends, incidentally revealing much of their characters and her own, and showing that she, by virtue of being mistress of housewifely arts, really rules them all. A perfectly trustworthy account of Georgia life, with accurate illustrations.

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. C. A. McClurg & Co.: Chicago.

CONFIDENT TO-MORROW: Brander Matthews. \$1.50.

The characters in this story move in the literary circle of New York society, and its life is truthfully described as the author knows it, without the extraordinary flavoring attributed to it by certain writers who do not distinguish between the real literary man and the adventurer living by the production of matter which is not literature.

CONTEMPORARIES: Thomas Wentworth Higginson. \$2.00.

Papers, partly critical and partly biographical, printed from time to time in good magazines and presenting certain aspects of the Abolitionist and Transcendentalist movements and leaders. A curious account of a visit to John Brown's family; an impartial study of Whitman; a careful appreciation of Lanier; a biography of Harris, the entomologist; an excellent summary of Grant's character and career, and a few personal papers complete the volume. The articles on Parker and Brown are laudatory, and make the book dangerous for an ignorant reader, but the views presented in them are integral parts of the history of religion in New England and of politics in the United States. The author is a resolute claimant of equal rights for Catholics, and the staunch defender of the liberty of Catholic school children.

COURT OF BOYVILLE: William Allen White. \$1.50.

Minute and heavy descriptions of the clumsy gambols of children of the most commonplace type, the whole a painful travesty of Mr. Kenneth Grahame's sketches of children who read and dream of what they read. The book is unfit for a child's reading, and no adult American, aborigines excepted, could complacently read one or two passages describing physical pain.

EDUCATION OF MR. PIPP: Charles Dana Gibson. \$5.00.

A series of about seventy-five excellent pictures, showing the training received by the small and gentle Mr. Pipp at the hands of his stalwart, pretty daughters and the friends whom they make during a European journey. The book is the best piece of work yet produced by this artist.

ENCHANTED TYPEWRITER: John Kendrick Bangs. \$1.25.

Boswell and Xanthippe, speaking through a typewriting machine, inform the author of their doings as co-editors of a paper published in Hades and having a "Men's Corner" and "Side Talks with Men." The jokes are not always in good taste, and the humor is often blunt, but the hits at Mr. Julian Ralph's "Angel in a Web" and at a well-known magazine for women are palpable.

END OF AN ERA: John Sergeant Wise. \$2.00.

The author, the son of the anti-Know-Nothing Governor of Virginia, describes

life on a plantation and in Richmond as he saw it during his precocious childhood and his premature military career, which closed at the end of the civil war, when he was eighteen years of age. His own memories and long confidential talks with his father enable him to speak authoritatively in regard to the feelings of the best Virginians in regard to slavery and emancipation and national politics, and he gives an account of the John Brown affair as it appeared to Southerners. Both as autobiography and as history the book is valuable.

FAVOR OF PRINCES: Mark Lee Luther. \$1.50.

The hero does not hang upon the favor of his prince, Louis XV, but repeatedly rescues his wife when kidnapped by royal orders, and barely saves his life and hers by succoring the King when attacked by highway robbers. Choiseul and Mme. de Pompadour play parts in the plot, and a patriot Jesuit incites the dauphin to warn his father of Choiseul's designs, exposing his true character. The Jesuit is not photographically accurate, but the author places him as a beneficent and admirable character.

FISHERMAN'S LUCK AND OTHER UNCERTAIN THINGS: Henry Van Dyke. \$2.00.

A cheerful, humorous book, half devoted to the gentle art, half to the sights and sounds among which it is pursued. The style is uncommonly good, but never forces itself upon the attention, being natural polish, not lacquer. The volume has thirteen pictures, some from photographs, some by Messrs. French, Relyea, Sterner, and Smedley, and is prettily bound.

FROM KINGDOM TO COLONY: Mary Devereux. \$1.50.

The doings of the Marblehead (Mass.) Devereux family during the War of the Revolution, with a prologue describing the pioneer generation of the family, are the subject matter of this book. The heroine, an audacious young patriot, captures a British officer, who in turn captures her and compels her, not too reluctant, to marry him. Washington plays the part of good genius in the story, which is distinguished from other New England Revolutionary novels by its accurate delineation of New England family life.

IN INDIA: G. W. Stevens. \$1.50.

The author went to India with the present Viceroy, whose reception he describes, and then visited some of the chief cities and points of interest, brought away a vivid image of India and conveys it to the reader. He studied certain subjects, among others the currency, the instruction of the Bengali without educating him, and the plague, and he writes brilliantly of all being, without exception, the cleverest of newspaper correspondents now in active service, and as good as Mr. Kipling was in his time.

IN OLD FRANCE AND NEW: William McLennan. \$1.50.

Five excellent stories of the French Revolution, seven of life among French Canadians, and one Indian legend compose this volume. The French Canadian stories are written in a dialect in which the apostrophe is more important than any letter of the alphabet.

JANICE MEREDITH: Paul Leicester Ford. \$1.50.

A revolutionary romance, including so much history and military maneuvering as to be somewhat bulky, but with a pleasant love story of an American Tory's daughter and an Englishman serving with the Americans. The real personages are treated with spirit and dignity, and the fictitious characters are vivid and consistent, the author being both historian and novelist.

LITTLE NOVELS OF ITALY: Maurice Hewlett. \$1.50.

These five stories are written with carefulness so apparent as to weary the reader, and are as studiously placed upon the Italian level of frankness, startling to the American, in spite of certain "new" writers and their amiable efforts to accustom him to think that nothing should be hidden that may ever be revealed. The author's cold assumption of clerical immorality is characteristic.

LOVE LETTERS OF A MUSICIAN: Myrtle Reed. \$1.75.

The supposed writer hopelessly pens his thoughts, adorning each letter with border and rubricated title, and fitting it with a musical motto, and then posting it in his trunk. They, being discovered while he lies ill, are sent to the lady, who reads them with favor. It is a pretty trifle.

MACKINAC AND LAKE STORIES: Mary Hartwell Catherwood. \$1.50.

Indians, French Canadians, and Mormons are the actors in these twelve stories, which are pictures of manners and modes of thought under conditions only partly civilized. The Mormon stories, although not controversial, really assail a long tolerated national disgrace, and are written with extraordinary care and discretion.

MAXIMILIAN IN MEXICO: Sara Yrok Stevenson. \$2.50.

A beautiful book, with some remarkable illustrations, written with impartiality, if not with perfect sympathy, for the unhappy Austrian Catholic, so mournfully sacrificed to his family's sense of duty. The author was personally acquainted with the Emperor and Empress of the French, and was in Mexico during the occupation.

MORE POTPOURRI FROM A SURREY GARDEN: Mrs. C. W. Earle. \$2.00.

Horticulture, cookery, criticism, poetry, politics, floriculture, ethics, manners, quo-

tations, anecdotes, everything that might find its way into a clever Englishwoman's notebooks while leading the life of a country lady, are blended in this volume. It is a pleasant companion for a short sitting, and suggestive of interesting topics for study, thought, or composition.

MR. DOOLEY: IN THE HEARTS OF HIS COUNTRYMEN. \$1.25.

In this second volume, Mr. Dooley considers ward politics, continues the story of Molly Donahue, who wants to be a new woman, criticises Mr. Kipling, Cyrano de Bergerac, and the Dreyfus case. He refrains from rudeness to the President, but he will still offend over-sensitive Irishmen; still inflate over-righteous Yankees, German-Americans, and Latin-Americans, with undue self-conceit; still be taken as a race-type, and not as what he is, a portrait of a single specimen belonging to a class as definite as Birdofredum Sawin's, Hans Breitman's, or Sancho Panza's.

MY LADY AND ALLAN DARKE: Charles Donnel Gibson. \$1.50.

The hero is shipwrecked on the coast of a plantation belonging to an old man who insists on believing that the youth has come to revenge a kinsman's murder, of which crime the old man stands accused. As neither party speaks plainly, they come to no understanding, and the young man long remains a captive and a source of occupation to his host's faithful retainer, who repeatedly plans his murder. In the end he wins the love of his captor's daughter.

OTHER FELLOW: F. Hopkinson Smith. \$1.50.

Ten sketches and stories; an artist's description of Dort as he sees it, with four exquisite pictures; four other pictures, one of an "aunt" with a most enthralling grin, the whole a hearty, manly book, as free from anything morbid as if the æsthetic school had never been, and the "new" were not yet born.

OUR LADY OF DARKNESS: Bernard Capes. \$1.50.

All the cant and slang of London during the last four reigns and some scores of especially manufactured words furnish the vocabulary for a story in which Theroigne de Mericourt plays the chief part, and leaves nothing in doubt as to her morals. The hero is brought into relations with Sheridan, Lord Edward Fitzgerald, Egalité, and other historical personages, but none of them seems any more real than the fantastic creatures of the author's former books.

OUT OF THE NEST: Mary McNeil Fenollosa. \$1.25.

Japanese and Western thought divide this volume of poems between them, and some slight knowledge of Japan is requisite to proper appreciation of those in the former mode. Many of the latter are subtle, nor

to the dreary point of preciosity, but enough to spur a lagging mind, and the rhythms are seldom commonplace.

PARSON KELLY: A. E. W. Mason and Andrew Lang. \$1.50.

Futile Jacobite plots, daring adventures, in which the Pretender himself is not the least daring, are the incidents. Many of the personages are historical, and Parson Kelly is as daring an Irishman as ever joked and fought his way through life. His friend, Nicholas Wogan, equally faithful to the white rose, is a brilliant hero, and the whole story is an old-fashioned romance.

PEAKS AND PINES: J. A. Lees. \$1.50.

Highly humorous descriptions of traveling and fishing in Norway, illustrated with pictures and photographs by the author, with useful information as to roads, public conveyances and outfit inserted in a closing chapter "at the request of the publisher," according to the author, who seems resentful.

PRESENT-DAY EGYPT: Frederic Courtland Penfield. \$2.50.

Either as a guide to the present Egypt or as a history of the last three Khedivates, this is an excellent work, exceedingly well written and illustrated. The author makes his Egypt fascinating artistically without concealing its horrors and abuses. Six years' residence in the country as a United States official enables him to speak authoritatively.

PRETTY TORY: Jeanie Gould Lincoln. \$1.25.

Marion and his men and Morgan and the state of feeling in and around Savannah during the year previous to the battle of Cowpens furnish the American element in this tale, of which the villain is Colonel Tarleton, the heroine's unsuccessful lover. As nearly all the characters are adventurous, the story is liveliness itself, and the author has seasoned it with many historically true descriptions of dress and manners.

PRINCESS XENIA: H. B. Marriott Watson. \$1.50.

A rich man endeavors to play with a few small European States by making loans when necessary, and succeeds in bringing about a war and the death of his accomplice, after which he carries off the heiress of one of the kingdoms to live in private poverty on his remaining millions. An accomplished diplomatist is the best character in the book, which has many excellent scenes and teaches a moral lesson to the few persons likely to imitate the hero.

PRISONER OF THE KHALEEFA: Charles Newfeld. \$4.00.

An intensely interesting account of twelve years in Omdurman, undergoing hardship, but suffering more from savage Mohammedan caprice. Certain statements

in the book, especially those in regard to Gordon's death, have been disputed, and the author's story does not, point by point, agree with that of a priest, his fellow-sufferer, whose escape preceded his; but as both were deceived by their captors whenever it was possible, and had no trustworthy evidence of anything not before their eyes, their agreement in anything is wonderful. The mingled horror and petty squalor of the life described is a strong indictment against that Moslem faith esteemed so highly by some amateurs of Christianity.

QUEEN'S TWIN: Sarah Orne Jewett. \$1.25.

Six short stories, two of which—"Where's Nora?" and "Bold Words at the Bridge,"—are delightfully Irish. The title story describes an American woman who has brightened her lonely life by carefully informing herself as to the experiences of her "twin," Queen Victoria, whose birthday and her own coincide. The author makes this innocent weakness poetical, as is her custom.

SANTA CLAUS'S PARTNER: Thos. Nelson Page. \$1.50.

The "partner" is a small girl, whose father's employer, perceiving that he is losing both humanity and religion in avariciousness, borrows her aid in making a happy Christmas Day for everyone whom he can reach. It resembles the earlier Christmas stories of Charles Dickens, but its feeling and atmosphere belong to the present time; the hero is the modern version of the crusty old miser dear to the elder author, being elegant and accomplished and young enough for romance, and the teaching of the story is especial tenderness to children on the day of the Holy Child.

SCOTLAND'S RUINED ABBEYS: Howard Crosby Butler. \$3.50.

The author, formerly a Princeton lecturer on architecture, uses the pen graphically and pictorially, giving drawings of eighteen ruins with a professional description and history of each. A few are familiar to tourists and the students of their books, but the others are little visited. Iona, Dumferline, Holyrood, Melrose, Jedburgh, Arbroath, and Dundrennan, are among the subjects.

SHIP OF STARS: A. E. Quiller Crouch. \$1.50.

A story of Cornish and Devon folk, incidentally revealing something of the relations of the squirearchy and the established clergy. Nearly all the characters are more or less wayward, but one is a model wife and mother, and two, father and son, are extraordinarily steadfast. As a love story, the book is uncommonly free from any touch of false sentiment, and the chapters describing childhood very faithfully reflect a solitary boy's amazement at the strangeness of the world, and do not suggest that the author is trying to revenge himself on some enemy of his youth.

SON OF THE STATE: W. Pett Ridge. \$1.25.

The doings and most insolent sayings of a Hoxton orphan, for whom his country furnishes guardians and guides of many degrees, policemen, hospital nurses, a stray reporter, and training-ship officers among the rest. The boy is not vicious, the author not too eager to be either witty or heart-rending, and the book is better than the wilfully repulsive stories of street waifs.

STONES OF PARIS, IN HISTORY AND LETTERS: Benjamin Ellis Martin and Charlotte M. Martin. 2 vols. \$4.00.

These papers are almost complete histories of those passages of certain authors' lives which took place in Paris, giving them much reality, in many cases showing the genesis of certain scenes in their books and plays. From Abelard to Balzac and Hugo is the range of literary subjects, and the pictures and photographs include a varied collection of views.

STUDY OF ELIZABETH BARRETT BROWNING: Lillian Whiting. \$1.25.

Nothing new in regard to Mrs. Browning's life, nothing novel about her poetry, is contained in this volume, which is dedicated to a lady, no longer living, "whose presence, though unseen, is felt through the beautiful experiences of every radiant day." The author makes the most of Mrs. Browning's temporary weakness in regard to table-tipping, and invokes many Protestant ministers and the incongruous Annie Besant in defence of "telepathy" and kindred theories valuable to their propagandists, and the book is effectively a Spiritualist tract.

SURFACE OF THINGS: Chas. Waldstein. \$1.25.

Three stories, carefully wrought out with intent to show the weight of conversation, the value of manners, and the righteousness of carrying high principle and good feeling into both. The talk is good, and the teaching better.

SWORD OF JUSTICE: Sheppard Stevens. \$1.50.

The capture of Fort Carolina, Florida, by Dominique de Gourgues, aided by Pierre Declé, a French prisoner among the Indians, forms the historical web upon which the author has embroidered a pretty romance. The villain, who pretends conversion, is very black, and the author attempts to balance his failings by the presentation of an admirable priest who maintains his character up to the last moment of his life, when he makes a remark impossible for a priest to utter, although proper enough to Protestant apprehension. Another unlucky mistake substitutes the word "Catholics" for Spaniards in the epitaph bestowed by Gourgues upon the men hung in reprisal. As the author openly accepts Parkman as authority, this is evidently an oversight, a mark for lovers of first editions to remember.

THEIR SILVER WEDDING JOURNEY: William Dean Howells. 2 vols. \$5.00.

The author carefully uses colloquial American, giving the preference to colloquial New Yorkish whenever he can possibly substitute it for plain English, and in this tongue describes the wanderings of Basil and Isabel March through some of the scenes which they visited before marriage, and also in pastures new, where they aid the courtship of a pair entirely dull. As is their habit, they discuss trifles endlessly, and as energetically as the artist who illustrates the book dwells upon their physical and sartorial defects. In short, the author adapts himself to readers like Mrs. March.

TRAIL OF THE SANDHILL STAG: Ernest Seton-Thompson. \$1.25.

A brief hunting story, with a colored frontispiece, seven full-page pictures, countless woodland designs in text and margin, and initials, title page, and page labels in green. The hunter, after trailing the stag for years, comes to pity him and when he finds him, cannot shoot him, but calls him brother. The experience is both strange and beautiful.

TRAMPING WITH TRAMPS: Joseph Flynt. \$1.50.

The title describes the author's method of becoming acquainted with his subject, a knowledge of which is necessary to teachers, criminologists, economists and the makers and administrators of law, for pupils of the teacher make a hero of the tramp, and the tramp constantly raises problems for all the other classes named. Mr. Flynt is not too deferential to Signor Lombroso, and forms his theories upon his observations, not upon the Bertillon theory. Tramp clubs, the city tramp, and tramps' food and clothes are among his topics.

VOICES: Katharine Coolidge. \$1.25.

Poems on lofty subjects, treated with grace and dignity. Sonnets, chiefly religious, one especially well-written group contrasting the worship of Paracelsus and the love of Tristran with the loving worship of St. Francis of Assisi; poems in various measure interpreting the message of natural objects, and dreams suggested by legend and literature. The volume is dedicated to the author's father, Francis Parkman.

YOUNG APRIL: Egerton Castle. \$1.50.

An imaginary realm and court into which an English Duke brings his newly inherited title and remains for the last month of his minority, departing thence wiser and sadder. The heroine, a madcap opera-singer, with good morals but manners contrary to all good conventions, puzzles all the characters and the reader up to the last chapter. The story is not to be recommended to a silly and imitative girl, although moral in plot and sentiment. The chief comic character, a time-serving clerical English tutor, is highly amusing.

Juveniles.

ADVENTURES OF A FRESHMAN : Jesse Lynch Williams. \$1.25.

No romance, but a plain story of a poor boy who cannot withstand college temptations to extravagance, and goes home, genuinely repentant, to be forgiven. He is an athlete, but not a rabid specimen. [Twelve years and upward.]

BLUE AND WHITE : Elbridge S. Brooks. \$1.50.

Hamilton's early career as pamphleteer and soldier is the substantial part of this tale. The hero, a Tory's son, is his comrade and sees much of Washington and Lafayette. [Ten to fourteen years.]

BOYS' BOOK OF INVENTIONS : Ray Stannard Baker. \$2.00.

This volume is of the kind called instructive because not amusing. The pictures are generally good; the text ill-written.

CAPTAIN KODAK : 'Alexander Black. \$2.00.

Instruction in photography, and amusing accounts of the adventures and experiments of amateurs, with specimens of work, good and bad. [Ten years and upward.]

CHATTERBOX. \$1.25.

Old-fashioned wood-engravings, two long stories, and hundreds of puzzles and anecdotes with six colored pictures of very good quality. Intensely British in tone, and an occasional unguarded word betrays its Protestant origin, although it is not sectarian in intention.

DOROTHY AND HER FRIENDS : Ellen Olney Kirk. \$1.25.

The amusements of well-bred children living in opulence; the behavior of a town-waif visiting them; freaks of boys celebrating Independence Day, and thereby coming to financial grief; pet animals, dolls, and parties, all cleverly described. [Eight years to any age.]

DOZEN FROM LAKERIM : Rupert Hughes. \$1.50.

This continues "The Lakerim Athletic Club," and resembles it in being too technical for any boy who does not play all the games of which it treats. [Ten to twelve years.]

FIFE AND DRUM AT LOUISBOURG : J. Macdonald Oxley. \$1.50.

The twin heroes accompany the expedition sent out in 1745 by Massachusetts, and are present at the fall of the fortress, which their father and pastor call "a stronghold of Antichrist."

FLOWER OF THE WILDERNESS : A. G. Plympton. \$1.25.

A learned cavalier, coming to seventeenth century Boston in search of a missing heir-

ess, finds her a nursemaid in a Puritan minister's family, and saves many lives by his knowledge of botany. [Ten to fourteen years.]

FORWARD MARCH : Kirk Munroe. \$1.50.

The story of the Rough Riders, rewritten for children, with a few lessons in military good manners forcibly taught. [Ten to sixteen years.]

GAVIN HAMILTON. Molly Elliott Seawell. \$1.50.

The boy hero fights in the Seven Years' War, and repeatedly encounters both Frederick the Great, Maria Theresa, and the personages of their courts. Well written, without condescension. [Twelve years and upward.]

GOLLIWOGG IN WAR : Florence K. Upton and Bertha Upton. \$2.00.

Verse, describing the military achievements of Meg, Weg, and Sarah Jane, Dutch dolls, and a shock-headed blackamoor, the Golliwogg; the colored pictures are funny, but ugly. [Six to eight years.]

HALF BACK : Ralph Henry Barbour. \$1.50.

Protestant school and college life, showing the mutual reaction of sports and studies. The hero learns something of golf. [Ten to fourteen years.]

ISLAND IMPOSSIBLE : Harriet Morgan. \$1.50.

Fanciful adventures of children owning an island, whence they can sail wheresoever they desire to go: to a Queen's Drawing-Room, to the Great Desert, and to Honolulu, for instance. A Protestant bishop and his daughter are among the persons met in their travels.

LAND OF THE LONG NIGHT : Paul B. du Chaillu. \$2.00.

A genial, not exuberant, instructive, not dull, description of a journey through the Arctic regions, illustrated by twenty-four full-page pictures, showing the incidental wolves, bears, reindeer, dogs, and sledges, and also the Finns and their costumes. [Ten to eighteen years.]

LITTLE BEASTS OF FIELD AND WOOD : William Everett Cram. \$1.25.

Pictures and word-studies of wild creatures, not yet exterminated from woods, even in the neighborhood of cities. The text is not especially adapted to the infant mind, but is interesting to any real lover of animals. [Ten years and upward.]

LITTLE DAUGHTER OF LIBERTY : Edith Robinson. \$0.50.

The author has endowed her Revolutionary heroine with a private devotion to

St. Botolph, rather sentimental than pious, but giving distinction to her story. Both hero and heroine journey alone from Boston to Kennebunkport, to prevent the capture of some Jesuit's bark, sorely needed by Washington's troops in Cambridge. [Twelve to sixteen years.]

MADAM MARY OF THE ZOO: Lily F. Wesselhoeft. \$1.25.

The heroine, a century-old parrot, and all the Zoo animals talk in this story, which shows the cruelty of giving wild creatures ill-ventilated quarters. Two little girls and a talking doll of a unique species often visit the Zoo. [Eight to ten years.]

MAX AND MAURICE: Juvenile History in Seven Tricks: William Busch. Translated by Charles T. Brooks. \$0.75.

Comic rhymes and pictures, in colored ink on colored paper, describing ill-natured pranks and their punishment. [Five to ten years.]

OFF SANTIAGO WITH SAMPSON: James Otis. \$0.50.

If cleared of street dialect, this would be an excellent account of the battle. The hero, a stowaway on the Merrimac, serves on the Texas throughout the action.

PEGGY: Laura E. Richards. \$1.25.

The heroine behaves with discretion and good feeling while attending a Protestant boarding school, but is almost unique. Her story is agreeably written and not exaggerated. [Twelve to sixteen years.]

PLISH AND PLUM. \$0.75.

Companion volume to "Max and Maurice." Pictures and rhymes discouraging selfishness. [Five to ten years.]

PRINCE'S STORY BOOK: Edited by George Laurence Gomme. \$2.00.

Chapters and passages from the best English and Scottish historical novels, one for the reign of each sovereign since the first Norman. [Ten years and upward.]

QUICKSILVER SUE: Laura E. Richards. \$1.00.

A volatile, but good-hearted girl is temporarily fascinated by a selfish little snob, but in time returns to her steadfast, sensible friend. [Ten to fifteen years.]

RED BOOK OF ANIMAL STORIES: Andrew Lang. \$2.00.

Fabulous, prehistoric, wild and domestic animals here figure in well-told stories, some selected, some especially written for the work. [Eight years and upward.]

ROVING COMMISSION: G. A. Henty. \$1.50.

Half a sea story, half an account of the Haytian insurrection, with descriptions of negro life and habits. [Twelve to fifteen years.]

SOLDIER RIGDALE: Beulah Marie Dix. \$1.50.

The young hero sails in the Mayflower and makes trouble for the Pilgrims, the Indians, and himself, before he becomes the devoted little dependent of Miles Standish. [Eight to fourteen years.]

STORY OF BETTY: Carolyn Wells. \$1.50.

The young heroine of this pretty fantastic story inherits a fortune with perfect liberty in disposing of it. She purchases a family, and in time acquires a mother by right of discovery. [Ten to fourteen years.]

TREASURE OF MUSHROOM ROCK: Sidford F. Hamp. \$1.50.

Boyish pranks in an English castle lead to a hurried flight to the United States and to adventures in American gold mines. Instructively narrated. [Ten to fifteen years.]

WABENO: Mabel Osgood Wright. \$1.50.

Talking animals, wild and domestic, and an Indian wood-spirit give the heroine some knowledge of natural sciences. The story is fanciful, like Mrs. Wesselhoeft's, not poetic like the Jungle Book. [Ten to fourteen years.]

WHEN GRANDMAMMA WAS NEW: "Marion Harland." \$1.25.

Virginian domestic life before the civil war, related in the first person, minute descriptions of dress, toys, and school, and a picture of a Southern young girl. The author's narrative style is too earnest for a nervous child, but might stimulate a sluggish girl. [Fourteen years and upward.]

YOUNG PURITANS IN CAPTIVITY: Mary P. Wells Smith. \$1.50.

A praiseworthy attempt to describe the Indian and Canadian captivity of the South Hadley children made prisoners in Philip's War. The author makes the small convert more attractive than the prosaic and stubborn but upright little Puritan, and finally discloses her French Catholic parentage. The pictures of Indian customs accord with the latest discoveries. [Twelve to fourteen years.]

Books Received.

- THE TRAGEDY OF CALVARY. By the Abbé Henry Bolo. New York, Cincinnati, and Chicago: Benziger Brothers. 1899. Pp. viii—287. Price, \$1.25.
- LOUIS VEUILLOT. Par Eugène Vuillot. (1813-1845.) Cinquième édition. Paris: Victor Retaux. 1899. Pp. xi—552. Prix, 2 francs, 50.
- AUX MERES: Causeries sur l'Education. Par le P. Charruau, S.J. Paris: Victor Retaux. 1899. Pp. viii—372. Prix, 3 francs.
- EXHORTATIONES DOMESTICAE Ven. Servi Dei Cardinalis Roberti Bellarmini, ex Codice Autographo Bibliothecae Rossianae, S.J. Bruxellis, rue des Ursulines. 1899. Pp. xi—366.
- THE REMINISCENCES OF A TEXAS MISSIONARY. By the Rev. P. F. Parisot, O.M.I., St. Mary's Church. San Antonio, Texas. 1899. Pp. 227.
- THE FRIARS IN THE PHILIPPINES. By the Rev. Ambrose Coleman, O.P. *Permissu Superiorum*. Boston: Marlier, Callanan & Co. 1899. Pp. 152.
- OUR LORD IN THE EUCHARIST. Selections from "The Blessed Sacrament," by Father Faber. By J. B. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 96. Price, 30 cents.
- THE FLOWER OF THE NEW WORLD: Being a Short History of St. Rose of Lima. By F. M. Capes. With an Introduction by the Very Rev. Father J. Proctor, S.T.L., Provincial of the English Dominicans. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 190. Price, 70 cents.
- MATTHEW ARNOLD. By George Saintsbury, M.A., Professor of English Literature at Edinburgh University. Dodd, Mead & Co., New York. 1899. Pp. vii—232. Price, \$1.25.
- IONE MARCH. By G. S. Crockett. With Illustrations by E. Pollak. *The Same*. 1899. Pp. x—364. Price, \$1.50.
- JANICE MEREDITH. A Story of the American Revolution. By Paul Leicester Ford. *The Same*. 1899. Pp. 536. Price, \$1.50.
- A LOOKER-ON IN LONDON. By Mary H. Krout. *The Same*. 1899. Pp. 352. Price, \$1.50.

- LOYAL BLUE AND ROYAL SCARLET. A Story of '76. By Marion Ames Taggart. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 233. Price, 85 cents.
- CULTURZUSTAENDE DES DEUTSCHEN VOLKES. Während des dreizehnten Jahrhunderts. Zweites Buch von Emil Michael. Erste bis dritte Auflage. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. xxxi—450. Preis, \$2.25.
- ENCYKLOPAEDIE DER THEOLOGISCHEN WISSENSCHAFTEN nebst Methodenlehre. Zu akademischen Vorlesungen und zum Selbststudium. Von Dr. Cornelius Krieg, Prof. an der Univ. Freiburg. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. xii—279. Preis, \$1.35.
- THE POETIC AND DRAMATIC WORKS OF ALFRED LORD TENNYSON. Household Edition. With 127 Illustrations. Boston and New York: Houghton, Mifflin & Company. 1899. Pp. xx—960. Price, \$1.50.
- THE AUTHORITY OF CRITICISM AND OTHER ESSAYS. By William P. Trent. New York: Charles Scribner's Sons. 1899. Pp. 291. Price, \$1.50.
- COMPENDIUM JURIS CANONICI quod in usum suorum Auditorum Scripsit Andreas B. Meehan, D.D. Roffae ex Typographia Joannis P. Smith. 1899. Pp. 429. Price, \$2.00.
- WE FOUR GIRLS. A Summer Story for Girls. By Mary G. Darling. Boston: Lee & Shepard. 1899. Pp. 247. Price, \$1.25.
- WEE LUCY'S SECRET. By Sophie May. Boston: Lee & Shepard. 1899. Pp. 196. Price, 75 cents.
- FIFTH ANNUAL REPORT of the Superintendent of Parochial Schools of the Archdiocese of Philadelphia. 1898—1899. Pp. 132.
- A GENERAL HISTORY OF THE CHRISTIAN ERA. For Catholic Colleges and Reading Circles, and for Self-instruction. Vol. III. The Social Revolution. By A. Guggenberger, S.J., Professor of History, Canisius College, N. Y. St. Louis, Mo.: B. Herder. 1899. Pp. 432. Price, \$1.50 (wholesale, \$1.13).
- ORDO Divini Officii recitandi Missaeque celebrandae, juxta Rubricas Breviarii ac Missalis Romani, pro anno communi 1900. Baltimore typis Joannis Murphy et Sociorum. 1900.

- ORDO Divini Officii recitandi Missaeque celebrandae, juxta Rubricas emendatas Breviarii Missalisque Romani; cum Officiis Votivis ex Indulto *Pro Clero Saeculari* Stat. Foed. Officiis Generalibus hic concessis utente concessus. 1900. New York and Cincinnati: Fr. Pustet & Co.
- ORDO ut supra, Tam Pro Clero Saeculari quam pro iis quibus Kalendarium Proprium Clero Romano concessum est. New York and Cincinnati: Fr. Pustet & Co.
- SAINTS IN ART. By Clara Erskine Clement. Illustrated. Boston: L. C. Page & Co. 1899. Pp. 428. Price, \$2.00.
- A SON OF THE STATE. By W. Pett Ridge. New York: Dodd, Mead & Co. 1899. Pp. 314. Price, \$1.25.
- IN INDIA. By G. W. Steevens. New York: Dodd, Mead & Co. 1899. Pp. xi—352. Price, \$1.50.
- THE ACTS AND DECREES OF THE SYNOD OF JERUSALEM, sometimes called The Council of Bethlehem, holden under Dositheus, Patriarch of Jerusalem, in 1672. Translated from the Greek. With an Appendix; containing the Confession, published with the name of Cyril Lucar, condemned by the Synod; and with Notes by J. N. W. B. Robertson. London: Thomas Baker. 1899. Pp. viii—215. Price, 5s.
- LITTLE PETERKIN VANDIKE. The Story of His Famous Poetry Party. By Charles Stuart Pratt. 48 Illustrations, by L. J. Bridgman. Boston: L. C. Page & Co. 1899. Pp. 154. Price, 50 cents.
- THE MAKING OF ZIMRI BUNKER. A Story of Nantucket in the Early Days. By William J. Long. Illustrated by B. Rosenmeyer. *The same.* 1899. Pp. 126. Price, 50 cents.
- THE HOLY GOSPEL ACCORDING TO SAINT JOHN. By the Rev. John McIntyre, D.D., Professor of Scripture at St. Mary's College, Oscott. London: Catholic Truth Society. 1899. Pp. xlviii—223. Price, 2s. 6d.
- WHY A CATHOLIC IN THE NINETEENTH CENTURY. By William Giles Dix. New York and San Francisco: Christian Press Association Publishing Company. 1899. Pp. 101.
- VIA CRUCIS. A Romance of the Second Crusade. By Francis Marion Crawford. Illustrated by Louis Loeb. New York: The Macmillan Company. 1899. Pp. 396. Price, \$1.50.

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